

REYNOLDS HISTORICAL
GENEALOGY COLLECTION



GEN

ALLEN COUNTY PUBLIC LIBRARY




3 1833 01266 6340

GENEALOGY

929.102

F91J0

V.5-6



Digitized by the Internet Archive
in 2013

<http://archive.org/details/journaloffriends56frie>

THE JOURNAL
OF THE
FRIENDS' HISTORICAL
SOCIETY.

VOLUME V. - VI

1908. - 1909.

London :

HEADLEY BROTHERS,
14, Bishopsgate Street Without, E.C.

Philadelphia :

HERMAN NEWMAN, 1010 ARCH STREET.

New York :

DAVID S. TABER, 51 FIFTH AVENUE.

CONTENTS.

	PAGE.
Notices	I, 61, 117, 169
Notes and Queries	2, 62, 118, 170
The Westmorland and Swaledale Seekers in 1651. <i>William C. Brailhwaite, B.A., LL.B.</i>	3
Friends in Mansfield and District. <i>Emily Manners</i>	11, 137
Reminiscences of the Friends' Meeting, Manchester ..	17
Women Ministers Stopped by Highwaymen ..	24
Presentations in Episcopal Visitations, 1662-1679. <i>G. Lyon Turner, M.A.</i>	25, 77, 134, 188
Elisha Bates.	<i>George Vaux</i> 27
Keye-Worsley Marriage Certificate, 1666	29
Thomas Areskine, Brewer, of Edinburgh. <i>William F. Miller</i>	30
Meeting Records	34
A Glimpse of Ancient Friends in Dorset. <i>Elizabeth B. Rutler</i>	35, 87, 151
Distribution of Literature in Cornwall, 1734	41
William White, M.D., F.R.S., of York	42
Friends in Barbadoes.	<i>C. Dickinson Sturge</i> 43
Some Quaker Teachers in 1736. <i>Wm. E. A. Axon, LL.D.</i>	47
Friends in Current Literature. <i>Norman Penney</i>	51, 113, 158, 193
Editors' Notes	59, 94, 201
Anecdote of Obed Cook, Schoolmaster	59
Early Quaker Booksellers of York	60
Obituary	68, 148, 201
Quaker Ministers and French Police	69
Documents from the Paris National Archives relating to Stephen Grellet. <i>Gustav Lanson</i>	73, 121
Bernard Barton's Dream. <i>Joseph J. Green</i>	82
Death of John Ellis, of Poole, 1707	92

	PAGE.
Hannah Lightfoot	93
Records respecting John and Margaret Lynam ..	95
Islington Road School and Workhouse	103, 192
Richard Cubham, of Bickerstaffe	104
Certificate respecting James Graham and William Armstrong, Long Island, 1717	110
"Pennsylvanian Motions"	144
The Quaker Allusions in "The Diary of Samuel Pepys"	145
An Eighteenth Century Friend—Thomas Pole, M.D. <i>R. Hingston Fox, M.D.</i>	149
Some Addenda to "First Publishers of Truth" in Staffordshire	165
Officers for the year 1908-9	167
Balance Sheet for 1907	168
Friends' Reference Library (D.)	176
The Defection of John Scanfield	177
Purchase of a Horse for Agnes Tomlinson. <i>Dilworth Abbatt</i>	190
Comittal of David Barclay to Edinburgh Castle ..	199
Anecdote respecting Dr. Fothergill	199
Dr. Pope and the Highwayman	200
Fire in Gracechurch Street, 1821	203
Notice of Escape from Prison	204
Anecdotes of John and Elizabeth Wigham	204
Index	205

Illustrations.

George Fox's Directions to Schoolmasters	2
Bowl in Hand Inn, Mansfield	11
Map of early Meetings in Notts	12
First page of Book of Mansfield Sufferings	13
Minutes of Westminster M.M. (4 plates)	93

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices	1
Notes and Queries:—	
George Fox Autographs—"Disown"	2
The Westmorland and Swaledale Seekers in 1651. By William C. Braithwaite, B.A., LL.B.	3
Extracts from the Minute Book of the Sufferings of Friends in Mansfield, etc., illustrated. I. By Emily Manners	11
Reminiscences of the Friends' Meeting, Manchester	17
Women Ministers Stopped by Highwaymen	24
Presentations of Quakers in Episcopal Visitations, 1662-1679. By G. Lyon Turner, M.A.	25
Elisha Bates. By George Vaux	27
Keye-Worsley Marriage Certificate, 1666	29
Thomas Areskine, Brewer, of Edinburgh. By William F. Miller	30
Meeting Records	34
A Glimpse of Ancient Friends in Dorset. I. By Elizabeth B. Rutter	35
Distribution of Literature in Cornwall, 1734	41
William White, M.D., F.R.S., of York	42
Friends in Barbadoes. By C. Dickinson Sturge. With Note by George Vaux	43
Some Quaker Teachers in 1736. By William E. A. Axon, LL.D.	47
Friends in Current Literature. By Norman Penney	51
Editors' Note	59
Anecdote of Obed Cook, Schoolmaster	59
Early Quaker Booksellers of York	60

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.
F.P.T.—"The First Publishers of Truth," published by
the Friends' Historical Society.

Notices.

The Editors draw special attention to the article by William C. Braithwaite on "The Westmorland and Swaledale Seekers in 1651," to be found on pages 3 to 10. The letters contained in this article throw much light upon the period immediately antecedent to the rise of Quakerism.

Readers are encouraged to sign and return, accompanied with a remittance, the order form for Supplement No. 7, to be found as an inset in this issue.

Notes and Queries.

GEORGE FOX AUTOGRAPHS (ii. 2, 123).—In the collection of Swarthmore MSS. recently acquired and placed in D. is a sheet written wholly by George Fox, endorsed: "G. ffs directions to Schoolmasters of Children."¹ The first portion, written on another sheet, is missing. The extant portion is as follows:—

"as being vntrow & if any mare [mar] ther bovkcs & blot ther bovkcs throw carlesnes, lat them sit with ovt the tobcl [? table] as disorderly children, & if any any on[e] torenes [turns] from these things & mendeth & doeeth soe noe more, & then if any doe aqves [accuse] them of ther former action after the[y] be amendd, the same penelaty shall be layd vp on them as vp on them that is mended from his former doinges; & if any be knon to seale [? steal], leat him right with ovt the tabel & say his lesen & shew his copy with ovt the bare [? bar], & all mvst be mecke, sober & ientell & qviet & loving & not give one another bad word noe time, in the skovell, nor ovt of it leats [least] that the[y] be mad to say thr lesen or shew ther copy bovk to the master at the bare, & all is to mind ther lesenes & be dige-lent in ther rightings.

"& to lay vp ther bovkcs when the[y] goe from the skovell & ther pens & inkonerns [ink-horns], & to keep them sow [? so], eles the[y] mvst be lovk'd vpon as carles & slovenes, & soe yov mvst

¹ Swarthmore MSS., vii. 170. See illustration.

keep all things clean, suet, and neat, & hanson.

Disown.—I have come upon a still earlier use of the word "disown," in the modern sense, than the case mentioned in vol. iv. p. 119. In the book lettered on the outside "C. 1842 C. 2" which is kept in the safe at Bristol, being the minute book of the meeting appointed for dealing with cases of discipline (the men's and women's meeting as it came to be called), occurs the following under the date, 20th of 7ber, 1669:—

"Griffith Lascombe and John Hort, beinge Free to speake with John Foster and his wife Concerninge their goeing to the baptst meetenge, are ordered to give an account thereof next meeting.

Spoaken with once and agayne.

The same persons are desired to speak with them once more.

Spoken to the third time, and Jeremy Hignell was free to speak with him again & James Sterrdge [*i.e.* Sterridge] also willing." The above entries, evidently made at different times, space being left for that purpose, are all in the same writing; then, in another hand, comes the note "disowned by freinds for that hee is wholly deptd from truth." The date of this entry is not given. There is again the same entry in the same writing at the end of a minute about a woman concerning her marriage; the minute is dated 29th of the 7th month, 1669.—A. NEAVE BRAYSHAW.

as being on horse & if any more ther body
 & let ther body throw canopies & eat
 them sit with out the toke of disorder
 by children.
 & if any on horse from three things
 & murther & do eth doe nae more & then
 if any doe agree them of ther former action
 after the be amoned the same penalty
 than he laye upon them if upon them
 that if manded from his former doing
 & if any be known to feale that he
 with out the toke of saye of his body
 en his egg with out the bare & all m
 be meeke foker & intell & give & com
 & not give one another had were no thing
 in the I lovell nor out of it leaf that
 he be mad to say ther lesen or then ther
 let best to the master after the bare
 & all if to mind ther freedom & be the
 in ther righting & lesen & be the
 & to lay in ther body when the gal from
 the I lovell & ther yong & in power
 & to lay them for the them
 of carles & thairnes
 & to lay them for the them
 all things

The Westmorland and Smaledale Seekers in 1651.

The Westmorland section of "*The First Publishers of Truth*" has made clear for the first time a vital fact in the history of Friends, namely, that in the early summer of 1652 a strong community of Westmorland separatists joined forces with George Fox.

F.P.T., p. 244, says :—

And it having then bene a Common practise amongst ye sd seekeing and religiously Inclined people to Rase a Genrall Meeting at Preston Patrick Chapell once a month, upon the ffourth day of the weeke, to wch resorted the most zealous & religious people in sevrall places Adjacent, as from Sedbergh side in ye County of Yorke, Yelland & Kellet in the County of Lancaster, Kendall, Grayridge, Undrbarrow, Hutton, & in & about the said Preston Patrickke, where ye sd ff : H : , J : A : , and sevrall others did vsually preach to the Congregation there mett ; and the sd Meeting being their Appointed that same day, thither G : ff : went, being Accompanied with J : A : & J : C . J : A : would have had G : ff : to have gone into ye place or pew Where vsually he & the preachr did sitt, but he refused, & tooke A backSeat neare the doore, & J . C : satt downe by him, where he satt sillent waiteing upon God about halfe an hour, in wch time of silence ff H seemed uneasy, and pulled out his bible, & opened it, & stood up severall times, sitting downe againe and Closeing his Booke, A dread & ffeare being upon him yt he durst not begin to preach. After the said silence and waiteing, G : ff : stood up in the mighty power of God, & in ye demonstration therof was his mouth opened to preach Christ Jesus, the Light of life, & the way to God, & Saviour of all that beleive & obay him, wch was delivred in that power and Authority that most of the Auditory, wch were sevrall hundereds, were Effectually reached to the heart, & Convinced of the truth that very day, for it was the day of Gods powr.

From this we learn that at the time of Fox's visit Francis Howgill and John Audland were their chief preachers ; they met in General Meeting once a month at Preston Patrick, but came from a wide area which included Sedbergh, Hutton, Grayrigg, Kendal, Underbarrow, Preston Patrick, Yealand, and Kellet. It becomes evident that the wonderful series of meetings addressed by Fox during Whitsuntide, 1652, at Sedbergh (June 6th and 9th), Firbank Chapel (June 13th), Preston

Patrick (June 16th), had all the closest connection with this community, who were "the people in white raiment" of the Pendle Hill vision, and were to supply the incipient Society with the accession of intellectual and spiritual force which made possible its rapid extension.

The early history of this community is a matter of extreme interest, and is closely linked with the name of Thomas Taylor, as the following extract from *F.P.T.*, p. 253, shows:—

He was bred up a Scholler att ye vniuersity, & became a publike Minister or preacher, but, being a sencear & Conscientious man, denyed to receive his maintaineance by yt antixtan & popish way of Tyths, so became minister to a people yt were seprated from ye Conion way of worships, then at Preston Chapell in Westmrland aforementioned, & tooke for his Mainteinance only wt his hearers was willing frely to give him, & was for his Cencerety & Godly liveing (according to wt was then made knowne) greatly beloved & esteemed by his Congregation wch were many, untill such time as theire was Endeauers used by ye Presbeterians, Independants, & others for an Uriteing into one body or Church Comunion. And ye persons appointed for that worke did so far prevaile upon ye sd Thomas Taylor to goe back to sprinkle severall of his Children, yt he & his hearers had sene beyond and the emptyness thereof as an Invention of man & not ye one Baptisme of our Lord Jesus Christ, which Condescention his hearers could not beare; soe he removed into Swodale [Swaledale] in Yorkshire, and became a teacher there to a Seperate Congregation, severall of wch was Convinced of Truth Soone after him.

Documents have now come to Devonshire House, among a batch of papers once belonging to Philip Swale, of Hartforth, near Richmond (Swaledale), which throw a flood of fresh light on the situation. The first is an epistle from an unnamed body of persons, addressed, "for our deare Christian ffreinds in and about Preston Patrick." The date, 21st February, 1650 (that is 1651, New Style), carries us back to the time when Fox was lying in prison at Derby and the Northern Counties had not yet heard his message. The *provenance* of the document supports the view which Norman Penney at once took, that it emanated from the separatist community in Swaledale, referred to in *F.P.T.*, p. 253, and, as will be seen, this view agrees well with the circumstances disclosed in the letter, and is made certain by the later documents of the series.

The letter is as follows:—

SWALEDALE PAPER, NO. I.

Beloued breáthren.

haueing Rec the sweete testimony of yo^r Christian Loue, signified in yo^r welcome Letter, we returne this as the meanes we haue at p^sent to declare o^r thanks vnto you; and o^r Reioyceing in Christe wth you, for his Manifestacon of Loue in the Spirrit of faith vnto you, and for yo^r Longing after the Jnlargement of the Kingdome of Christ in such measure, as thus far to extend in tendernes of Loue & Sweetnesse of Christian expresñ vnto vs: and that he hath giuen you to reioyce wth vs for those beginings and appearances of his Loue & Mercy to vs, and hath also made you soe far sensible of o^r wants, as to moue you in the power of his Loue, to Loue vs: & from thence so ffreely to condescend to o^r desires for our Jnioym^t of o^r beloued brother, m^r Tayler, so far forth as an equall consideracon of both pts in the spirrit of Loue will admit, or more or lesse as the wise puidence of o^r god shall make vs all Judge expedient; w^{ch} is as much as we can at p^sent desire of you: for in o^r form^t Lett^r, though we mentioned his settlem^t wth vs, and doe still desire the same, if o^r god se it fit, & make the same appeare soe to you; Yet not that thereby we should sequester him from you, or wholly impropriate him to o^r selues, for then we should, in practice, haue condemned the puidence of god in makeing vs acquainted wth him, & giueing vs seuerall times the Jnioym^t of him; but that thereby, if god say amen to it, something of his goodnes might be by o^r deare freind, as an instrument in his hand, discouered to others; as far remote from vs, as we are distant from you; and that this place as the center might be the place of his Retirement, till such time as the Lord should call him to beare witnesse of his name elsewhere.

And also an other cause of desireing his Liueing wth vs is, the great Incouragm^t & hopes we haue of geting a salary of 50^{li} p^{an}, w^{ch} we cañot expect, except we could plead o^r haueing his family and so his settlem^t wth vs. And vnderstanding you are vpon endeu^rs for the like, we shall wate to se how god shall dispose of it: And if his puidence so order that he come not to settle as aforesayd, and that thereby we misse of the sayd salary, yet god inableing vs, we shall make vp 20^{li} p^{ann} for him

Beloved Brethren.

Having Rec the sweet testimony of yr Christian
 Love, signified in yr welcome letter, we return this
 as the means we have at present to declare & thank
 unto you; and a testimony in Christ w^{ch} you, for his
 Manifestation of Love in the Spirit of faith unto you
 and for yr loving after the injunction of the King
 dome of Christ in such measure, as thus far to extend
 in tenderness of Love & Sweetness of Christian express
 unto us; and that he hath given you to rejoice w^{ch} us
 for those beginnings and appearance of his Love & Mercy
 to us, and hath also made you our friends of a world
 as to move you in the power of his Love to love us; &
 from thence so freely to commend us to others for our
 injury, of our beloved brother, Mr Taylor, so far forth
 as an equal consideration of both his in the spirit of
 Love will admit, or might or leave as the wise prudence
 of God shall make us all judge expedient; w^{ch} is as
 much as we can at present desire of you; for in so far
 as, though we mentioned his without us, yet and how
 still desire the same, if God so will, & make the same
 separate see to you; Yet not that thereby we should
 separate him from you, or wholly impute him to
 or others, for then we should, in practice, have condemned
 the prudence of God in making us acquainted w^{ch} him,
 & giving us several times the testimony of him; but that
 thereby, if God say amen to it, something of his goodness
 might be by or dearer friend, as an instrument in his hand,
 discovered to others; as far remove from us, as we are
 distant from you; and that this place as the capital might
 be the place of his Retirement, till such time as the Lord
 should call him to bear witness in the name elsewhere.
 And also an other cause of desiring his finding us
 vs is, the great Incumbency & hopes we have of getting
 a salary of God pan, w^{ch} we cannot expect, except we could
 please or having his family and so his testimony w^{ch} us
 And understanding you are upon such a for the first
 we shall wait to see how God shall dispose of it. And if
 his prudence so order that he come not to settle us
 elsewhere, and that thereby we receive of the said salary
 yet God making us, we shall make up our mind for him

at psent, and as god shall hereafter inable or mooue any herein, shall be ading more.

We take notice that god seames to call to distance from you some of those that were a mouth in publike to you, by w^{ch} we also pceiue that a remna[nt] according to the good pleasure of his will is Remaining with you, & beleues the other either by word or lett^r will be remeimbring you, & that oute of that diuine fulnes some will be inabled to comfort the weake; But all we (and it is his mercy we are soe) are weake ones, & haue not any to administer a word of comfort to the weary soule, till the Lord make strong for himselfe in Christ some to pforme the same; besides the inward and outward oppositions still strongly pplexing & opposing, but stronger is he that is in vs then he that is in the world & he will not cease till he haue brought forth Judgmt vnto victory for vs all to the praise of his grace; to w^{ch} recomending you all in Christ, we Rest,

Y^r very lo freinds & fellow Christians.

ffebuary the 21th, 1650.

[Endorsement.] For our deare Christian freinds in and about Preston Patrick this dd.

The carefully diplomatic wording of this charming epistle a little obscures the meaning. The main points may therefore be repeated. The writers thank the Preston Patrick community for agreeing to their desires, expressed in a former letter, to enjoy an equal share with Preston Patrick in the services of Mr. Taylor. They had hoped to have his residence with them, but admit that a share in his ministrations is all they can expect, though, if God say Amen to it, they still cherish the hope that he may come and settle with them. If this were to happen, they would not "wholely impropriate him," for that would be to condemn the way in which the providence of God had made them acquainted with him through his occasional absences from the Preston Patrick community. Indeed, they would expect him to have a wide service in places "as far remote from vs, as we are distant from you." Should he settle with them, they had good hopes of providing a salary of £50 a year,

the sum which they understand the Preston Patrick community is also trying to provide. As things are, they hope to make up at least £20 a year for him at present. Preston Patrick has some other ministry, they, on the other hand, "are weake ones & haue not any to administer a word of comfort to the weary soule."

In the next documents Richmond is expressly named. Thomas Taylor is now "Lecturer" there, and the writers desire to procure him a Parliamentary maintenance, and accordingly ask the godly ministers at York and others to certify as to his life and doctrine. The reference must surely be to the proposals made to the Long Parliament in February, 1652, by which Triers were to be appointed to admit to the office of preaching such persons, whether ordained or not, as could produce a testimonial of their piety and soundness in the faith, under the hands of six godly Christians, two at least being ministers. (See Gardiner, *History of the Commonwealth and Protectorate*, vol. ii., pp. 98-105.) Other pre-occupations absorbed the energies of the moribund Long Parliament, and the scheme was never passed into Law, although it formed the basis of the arrangements established by the Protector's Ordinance of 20th March, 1654 (Gardiner, vol. iii. p. 21). The documents may therefore be dated in the spring or early summer of 1652, a date agreeing well with the "near 2 years" of No. 3, and the "neare Two years past" of No. 4.

SWALEDALE PAPER, No. 2.

Beloued S^{rs}.

it pleasing the Lord from the populusnes of this towne of Richmond and the great Ignorance and darknes we Liue in, Vnder or p^{re}sent minister, to giue vs to eye or Necessities and to se the want of that mercie, w^{ch} other places haue from god in the inioym^t of those he Impowers for messengers of his truth, & being by the same puidence acquainted with and haueing had seuerall times w^{ch} in this 2 years the inioym^t of or beloued freind, m^r Tho. Tailer, of Preston Patrick, to speake in publike vnto vs, and through the powerfull working of or god there in, to giue vs to see this as a mercie, & to Loue & affect this his outward messenger, & to pswade or desires to desire

his continuance wth vs to pforme the place of a Lecturer amongst vs.

And vnderstanding the Lord hath put into the harts of the plm^t to afford maintenance to godly ministers where such a competency is wanting, as it is wth vs, And that they may be satisfied that the same may not be bestowed on scandelus or vnderseeing men, Require that certificate be made of some honest, godly minesters of their Liues & doctrine, and haueing none wth vs or neare vs but such as either he is vnknowne to, or them who, if their Conuersations were knowne, as (wth sorrow) it is to vs, their Joyning wth vs herein would be a sufficient cause of deniall, or, appearing soe to vs, would dead or hopes, therefor we haue made or addresses to you, reading, in what we heare of you, that you are Led by in other power, & so hopeing that as feeeling Members you will be sensible of or Condition, & willing in yo^r places to further that wth may be for gaine vnto vs, therefore we desire, that if or attesting to you what sweete experience we haue had of the Lord power and Loue manifested in, & declared by this or deare freind, or if any of you haue had Knowledg of him or any other way satisfied in this truth concerning him, that you will please, if god so far in the power of his Loue for bestowing this Mercie vpon vs pswade you, to certifie in or behalves, what shall be made appeare Lawfull for you, to giue satisfaction of yo^r approueing of him or declaration of what satisfislingly you may heare concerning him, the sayd m^r Tailer, to m^r Thomas Chalmer, who is Burges for or towne of Richmond, that we as well as others may haue a taste of the Parlm^{ts} Loue & care in the pcur- ing & inioying a salary for his maintenance.

thus comiting the issue hereof to the dispose of or god, and all of you to his Mercies in his criste, we rest.

SWALEDALE PAPER, No. 3.

Srs.

being desirous to Jniroy m^r Tho Tayler, of Preston, for or Lecturer at Rich: he being an honest, religious, godly Minister, & Knowne to vs for near 2 years, & haueing notice we cannot pcur a salary for his Maintenance wthoute a certificate from some godly minesters, and haueing none with vs but such as we suppose their

Certificate would not be approued on, we therefore hereby desire the godly Ministers at Yorke to signifie their good likeing of the sayd m^r Tayler, that thereby we may procure meanes for his Maintenance, & so we Remaine
Yo^r Lo freinds

SWALEDALE PAPER, NO. 4.

S^{rs}.

we whose names are here vnderwritten doe certifie vnder o^r hands that we haue Knowne m^r Thomas Tailer, of Preston patrick, neare Two years past, & that he is a pious, godly Minister, and one whome we are desireous to inioy for o^r Lecturer at Richmond, and haueing notice, that we cañot pcure a salary for his Maintenance wthoute a certificate from some godly ministers, And haueing none with vs but such as we suppose their Certificate would not be approued on, we therefor hereby desire the godly ministers at Yorke to signifie their good likeing of the sayd m^r Tayler, that thereby we may pcure meanes for his maintenance, and so we take Leauē & Remane

Yo^r Very Lo : freinds.¹

We are now able to piece together the history as follows:—Prior to February, 1651, the Preston Patrick community had a chief claim on Thomas Taylor's services. (The public debate at Kendal about Infant baptism, referred to in Robert Barrow's Testimony to Thomas Taylor in *Truth's Innocency and Simplicity shining through the Conversion . . . of Thomas Taylor*, 1697, belongs to this period.) In February, 1651, the Swaledale community, in return for their provision of £20 a year towards Taylor's salary, acquired a share in his ministrations. A distance of some forty-five miles separated Richmond from Preston Patrick, so that the visits were probably prolonged visits two or three times a year. Then, perhaps later in 1651, the difficulty caused by Taylor's resumption of infant-baptism occurred, and the Swaledale community was glad to secure his entire services. They

¹ Nos. 2, 3, and 4, are on one sheet, which is endorsed: "Lett^r to freinds at Preston." All the papers are in the handwriting of Philip Swale.

find a difficulty in providing his maintenance, and take advantage of the proposals that are under discussion by the Committee of the Long Parliament to try and procure a public maintenance for him, although there was already another national minister at Richmond. In the autumn of 1652 he came to George Fox at Swarthmore (see *Journal*, vol. i., p. 127, and George Fox's Testimony to Taylor in *Truth's Innocency*), and, being convinced, in a short time "left his benefice which he then had at Richmond, in Yorkshire" (Thomas Taylor's Testimony concerning his father, in *Truth's Innocency*), several of the Swaledale community being convinced soon after him (*F.P.T.*, p. 253).

No more conclusive proof could be given of the real continuity that existed between these Separatist communities and the Society of Friends which absorbed them than the preservation of the important documents that Norman Penney has now brought to light.

WM. CHAS. BRAITHEWAITE.

The Northern Borders are a noted Instance of the good Effect that our Friends Labour of Love, had, among those Robbers call'd Moss Troopers that were there, so far to reform that Country (where they murdered as well as robbed) that the then Earle of Carlisle¹ told King Charles the Second, that the Quakers had done more to suppress them than all his Troups could do.

I have been informed that Friends have or had a Meeting in the midst of that Part of the Country.

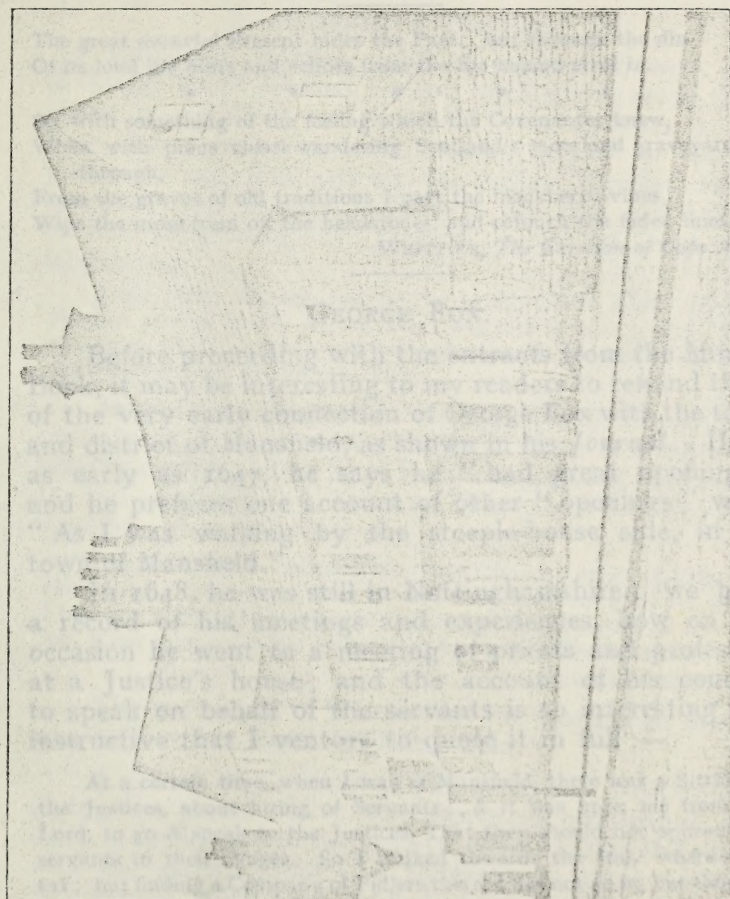
William Penn told me of a Fellow, that, when he came to the Place of Execution, said, That nothing troubled him more than that he had robbed a Quaker.

There was a foot Pad once stop'd a Friend of Kensington, but when he found him to be a Quaker, he said he could not robb him, but said he was poor, and therefore begged something of him.

From *An Epistle to Friends*, etc., by John Bellers, 1724.

¹ See also *F.P.T.*, p. 63.

Extracts from the Minute Book of the Sufferings of Friends in Mansfield and the surrounding District.



[A. S. Burdett.]

THE BOWL IN HAND, MANSFIELD. (See page 11.)

Photo]

The great meeting was held under the auspices of the Friends of the Cause, and was attended by a large number of Friends from the surrounding districts.

At the opening of the meeting, the Friends were informed that the cause of the suffering Friends in Mansfield and the surrounding district was the subject of the meeting.

It was the purpose of the meeting to inform the Friends of the cause of the suffering Friends in Mansfield and the surrounding district, and to secure their aid in the cause.

THE BOWL IN HAND

Before proceeding with the business of the meeting, it may be interesting to inquire into the cause of the suffering Friends in Mansfield and the surrounding district, and to see how far the cause of the suffering Friends in Mansfield and the surrounding district is the subject of the meeting.

As early as 1807, the cause of the suffering Friends in Mansfield and the surrounding district was the subject of the meeting, and he presents one account of the cause of the suffering Friends in Mansfield and the surrounding district.

At the meeting, he was informed by the Friends of the cause of the suffering Friends in Mansfield and the surrounding district, and he presents one account of the cause of the suffering Friends in Mansfield and the surrounding district.

At the meeting, he was informed by the Friends of the cause of the suffering Friends in Mansfield and the surrounding district, and he presents one account of the cause of the suffering Friends in Mansfield and the surrounding district.

At the meeting, he was informed by the Friends of the cause of the suffering Friends in Mansfield and the surrounding district, and he presents one account of the cause of the suffering Friends in Mansfield and the surrounding district.

FRIENDS IN MANSFIELD.

Extracts from the Minute Book
of the Sufferings of Friends in Mansfield
and the surrounding District.

The great eventful Present hides the Past ; but through the din
Of its loud life hints and echoes from the life behind steal in.

* * * * *

So, with something of the feeling which the Covenanter knew,
When with pious chisel wandering Scotland's moorland graveyards
through,

From the graves of old traditions I part the blackberry-vines,
Wipe the moss from off the headstones, and retouch the faded lines.

WHITTIER, *The Garrison of Cape Ann.*

GEORGE FOX.

Before proceeding with the extracts from the Minute Book, it may be interesting to my readers to remind them of the very early connection of George Fox with the town and district of Mansfield, as shown in his *Journal*. Here, as early as 1647, he says he "had great openings," and he prefaces one account of other "openings" with, "As I was walking by the steeple-house side, in the town of Mansfield."

In 1648, he was still in Nottinghamshire ; we have a record of his meetings and experiences, how on one occasion he went to a meeting of priests and professors at a Justice's house ; and the account of his concern to speak on behalf of the servants is so interesting and instructive that I venture to quote it in full :—

At a certain time, when I was at Mansfield, there was a Sitting of the Justices, about hiring of Servants ; & it was upon me from the Lord, to go & speak to the Justices, That they should not oppress the servants in their Wages. So I walked towards the Inn, where they sat ; but finding a Company of Fiddlers there, I did not go in, but thought to come in the Morning, when I might have a more serious Opportunity to discourse them ; not thinking that a seasonable time. But when I came again in the Morning, they were gone, & I was struck even blind that I could not see. I inquired of the Inn-keeper where the Justices were to sit that day ; and he told me, At a Town eight miles off. My

' This Inn, the Bowl in Hand, has only been altered in late years.

sight began to come to me again, & I went & Ran thitherward as fast as I could. When I was come to the House where they were & many Servants with them, I exhorted the Justices, Not to oppress the Servants in their wages : but to do that which was Right & Just to them ; And I exhorted the Servants, To do their Duties, & serve honestly, &c. And they all received my Exhortation kindly ; for I was moved of the Lord therein.

ELIZABETH HOOTON.

Elizabeth Hooton, who is mentioned very early in George Fox's *Journal*, resided at Skegby, a small village about four miles from Mansfield ; she appears to have been the first person who openly joined in religious profession with him, and was the earliest Minister, himself excepted. In Besse's *Sufferings*² we find an account of her persecution by Jackson, priest of Selston, as follows :—

Anno 1660. On the 2nd of the month called April, Elizabeth Hooton, passing quietly on the Road, was met by one Jackson, Priest of Selston, who abused her, beat her with many Blows, knockt her down, and afterward put her into the Water.

In the first Quarterly Meeting Minute Book in the custody of Friends at Nottingham, there is a copy of a very interesting letter from E. Hooton, giving her consent to the marriage of her son, Samuel, with Elizabeth Smedley, 26 x., 1670 :—

This doe I certify concernig my sonne Samuel, I spake to Geo. Fox about taking the young woman to wife, & he asked me what she was, & I told him as near as I could of her behaviour, & he bade me let him take her, & soe that makes me willing that he should take her to wife.

ELIZABETH HOOTON.

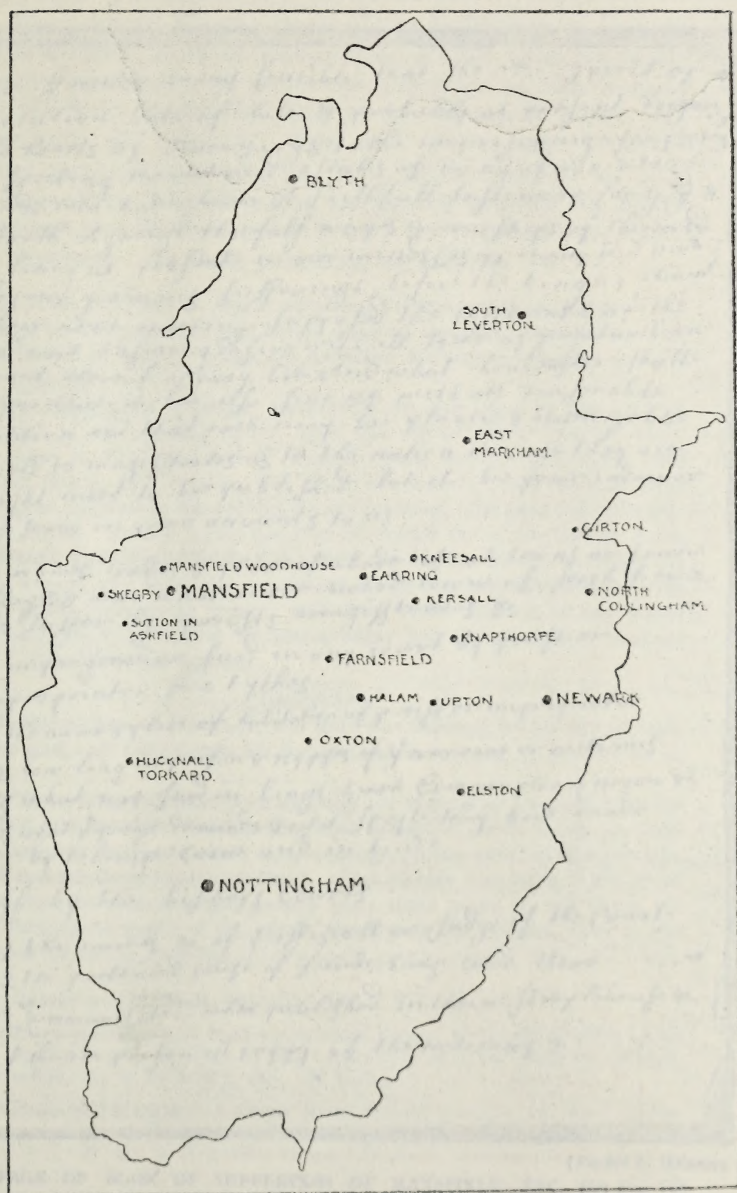
There is reason to believe that the meeting at Skegby was held at her house for some time.³

A glance at the map of the county of Nottingham, giving the places where Meetings were established very early in the history of the Society, clearly shows the reason why the earliest Quarterly Meetings of which we have any record, 1668-1676, and again in 1688, should be held at Mansfield rather than in the county town.⁴

² Vol. i., p. 553.

³ See THE JOURNAL, iv. 154 ; Bailey's *Annals of Nottinghamshire*.

⁴ These meetings were held at the house of Tymothy Garland.



EARLY MEETINGS IN NOTTINGHAMSHIRE. (See page 12.)

(Drawn by A. S. Buxton.)

BOOK OF SUFFERINGS.

The original Minute Book of the Sufferings of Friends in this district, now at Devonshire House, was for many years in possession of a former member of the Society of Friends in Mansfield, and at her death it came into the hands of Friends. The first pages are occupied by the general instructions, sent from London in 1675 and signed by Ellis Hookes, as to the manner in which Sufferings should be recorded, and the information which was required. It then proceeds as follows :—

A True Relation of the tryalls and sufferings and spoylings of the goods of us the people of god called quakers onely for worshipping god in spirit and in truth ; which are hereafter Related accordinge as they were inflicted.

We being mett together peacably in the feare of the lord at Hucknall, in our meeting house, upon the 16th of the 2^d month, 1676, here came in three informers : namely, John Smith, of Remson, and Thomas Sharp, of Newarke, the third not known : and the said John Smith was deboist⁵ in his caridge in our meeting, and gauemany threat-neinge words. To one freind hee said hee would thrust his fachin⁶ down his throat : and to another that he would cleane him down, haueinge his fachin drawn, and then said hee would thrust him into the buttake, with many other threatening words ; and then tooke seuerall of our nams and caried them to Robert Thoroton, caled Justiss, [who] fined seuerall of us : as is hereafter named.

HUCKNALL.

Franciss Clay, of Hucknall, was fined five shillings for his own offence, as they said, and ten pounds for the pretended pouerty⁷ of A preacher or teacher.

William Clay was fined five shillings for himself and five shillings for his wife, and the said William Clay had houshold goods taken—peuter, brass, wooden ware, and other smalle things, to the ualue of two pounds, and they sold them for ten shillings. The officers was forst to sell great peniworths, because the said Justice gaue them order to sell them for what they could gett ; if the goods was worth ten pounds, they might sell them for thirty shillings, if they could gett no more ; and that which

⁵ Deboist=debauched, corrupt. See *F.P.T.*, p. 106.

⁶ Fachin=fascine, a long cylindrical faggot of brush or other small wood firmly bound together at short intervals, used in filling up ditches, the construction of batteries, etc. *N.E.D.*

⁷ Pretended poverty. A single Justice could convict, and fines of five shillings and ten shillings were imposed for the first and second offence, to be distrained for ; and, in case of any offender's poverty, the distress up to ten pounds for any one meeting might be levied on any other person convicted of the like offence at the same meeting. *F.P.T.*, p. 358.

was worth one shilling they might sell for 8^d or 6^d or 3^d, if they could gett no more; and because they could not sell y^e goods so soon as they would haue had them, the said Justice fined the officers five pounds A man.

Richard Bateman was fined five shillings for his own offence, and ten pounds for the pretended poverty of the preacher or speaker, and his goods was taken—one bedstead, one table, one coubard, & three chaires, with other small things that was in his house; and the said Richard Bateman being A poore man, they tooke most of the goods in his house to the ualue of two pounds, and they sold them for three shillings six pence, for they were forced to sell them for what they could gett as is before recited.

SUTTON IN ASHFIELD.

Elizabeth Clay, of Sutton, was fined five shillings.

Anthony Tomlinson was fined five shillings for his wife.

Cristopher Brandrith was fined five shillings for his own offence and one pound five shillings for the pretended poverty of Richard Binge, Robert Grace, John Blackburn, Joseph Roberts, and Sarah Stopard, and they tooke A mare from the said Christopher worth four pounds, which the officers sold for thirty shillings. Thus far in the town and parish of Sutton in Ashfield: the officers names that made the distresses was Samuell Britton, Constable, Samuell Chadwin, headborow,* Thomas Ward and Nicolas Ward, caled churchwardens.

SKEGBY.

Thomas Cockrom for being att the same meetinge was fined five shillings for his own offence and ten pounds for the pretended poverty of the house; for which fine the officers took A yoke of oxen, worth ten pounds ten shillings.

George Cockrom, for being at the same meeting, was fined five shillings, for which the officers took two pewter dishes, one flagon, worth eleuen shillings.

John Bulliant, the elder, for being at the same meeting was fined five shillings for his own offence, and ten pounds for the pretended poverty of the house; for which fine the officers took one mare, and his stithy,⁹ and sowmettell pot; A little table, one box, some nailes, two chaires, two spoons, and A dish, and seuerall other small things that was in his shop. And the said John Bulliant, being A nailer by trade, and but low in Estate, not keeping house but inhabiting in his shop, the said Robert Thoroton gaue order to the officers to take all hee had; as his Coate if it were of his back, and his hatt if it were of his head, his hammer that hee wrought with if it were out of his hand. And because the officers could not sell freinds goods so soon as they would haue had them, the said Robt Thoroton, caled Justice, fined the officers five pounds A man, and their goods was seized of for the fine.

John Bulliant, the younger, for being at the same meeting, was fined five shillings.

* *Head-borough*—a parish officer identical in functions with the petty constable. *N.E.D.*

⁹ *Stithy*—an anvil.

The distresses made by franciss Scarcliff, constable, and Thomas Urdich, headborow.

* * * *

MANSFIELD.

The 9 of ye 5 month, 1676.

friends being mett together to wait upon the lord at Mansfeild, they being kept without the gates to the streetwards, which some cales lords wast,¹⁰ others the kings high way, there came three Jnformers to the meeting, namely, John Smith, of Remson, Edward Simpson, of Lenton, both in the same county, the name of the third J know not—and they, beareing no declaration when they came, sent for the constable and tooke freinds names they knew; and those they knew not, they drew out of the assembly and put them to the constable to haue before A Justice; and one woman, when shee was put to the constable, did speake some words to one of the informers, which hee said hee would make preaching. So haueing sent some freinds to one caled Justice Stanhop of Linbee, they went to Robert Thoroton, caled Justice, dwelling att Carcolson, all in the same county, who granted them warrants and fined freinds as followeth. . . .

MANSFIELD.

George Hopkinson, maultster, for being at the same meeting was fined fise shillings for his own offence and ten pounds by reason of the pouerty of the Teacher or speaker, as they pretended, which was but the woman that spoke A few words to one of the informers, as Aforesaid; for which fines the officers took seauen quarters and seauen strikes of mault; and they came into his house, and searched his rooms, and said they would haue all his houshold goods, they would not leaue him A spoon.

John ffulwood, maultster, for being at the same meeting was fined ten shillings for his own offence, and y^e sum of fifty shillings by reason of the pouerty of John Bulliuat ye elder, and John Bulliuant ye younger, Mary Leadbeater and Thomas Leadbeater, and William Molson.

Robert Moor, for his wife being at the same meeting, was fined ten shillings, for which the officers tooke two pairs of shoos and A pair of boots; y^e officers names were James Hardy and francis Watson, constables, & John Plomtree and Thomas Clark, third borows.¹¹

SKEGBY.

George Cockrom, husbandman, for his wife being at the same meeting, was fined ten shillings, for which the officers took A heifer worth one pound, and they sold her (as George did heare) for eighteen shillings; the officers names were franciss Scarcliff, constable, and Thomas Urdidg, third borow.

¹⁰ "The track of the roadway was very often a strip of the waste land of the manor left for the purpose of the road, and the soil belonged to the lord of the manor; hence 'the lords wast.' The green strip at the side of the road is often waste of the manor to this day."—J. LISTER GODLEE.

¹¹ *Third-borough*==an under-constable. *Encyc. Dict.*

MANSFIELD WOODHOUSE.

Richard Cooper, for being at the same meeting, was fined five shillings for his own offence and y^e sum of ten pounds by reason of the poverty of the place where the meeting was kept ; it being without the gates to the street wards, as at the begining of the Relation of this meeting is mentioned.

WARSUP.

Thomas Scoaley, for being at the same meeting, was fined ten pounds for the poverty of the place, as Aforesaid.

SUTTON AND IN YE PARISH.

Robert Grace, for himself and his wife being at the same meeting, was fined twenty shillings.

Elizabeth Brandrith, for being at the same meeting, was fined ten shillings.

John Blackburn, Samuell Whitworth, Elizabeth Whitworth & Elizabeth Fello, for being at the same meeting, was fined euery and each of them five shillings.

HUCKNALL.

Margaret Whitworth, for being at the same meeting, was fined five shillings for her own offence, and the sum of forty shillings by Reason of the poverty of Richard Battman, Joseph Roberts, Sarah Clay, and Francis Clay.

We find no later account of meetings disturbed by informers, or of Friends brought before the Justices ; the entries in the Minute Book are merely records of goods taken from Friends for church rate or tithe, and the value of same, with the names of the tithe farmers and vicars.

The last entry is dated, " 3 mo. 1798 " :—" Taken from Wm. Ellis to hire a substitute for the Militia by warrant sign'd by Urban Hall & Jno Litchfield, Deputy Lieutenant, Candles, &c. Six Pounds 12s." William Ellis was a grocer in Mansfield, and John Litchfield fought at the battle of Culloden, 1746.

EMILY MANNERS.

To be continued.

I wish to acknowledge the kind help of my friend, A. S. Buxton, Esq., for his map of Nottinghamshire and photograph of " The Bowl in Hand " Inn ; and my thanks are also due to my daughter, Rachel L. Manners, for her photograph of the Book of Sufferings.

E.M.

Reminiscences of the Friends' Meeting, Manchester.

Written by Thomas Tonge from Reminiscences by his father-in-law, James Fellows, of Ashton-upon-Mersey, near Manchester; reprinted with alterations from *The Manchester Examiner* of 1883.

When somewhat released from the ordinary avocations of life, the mind naturally turns to review the past, and, having been urged to put my recollections and hearsay knowledge of Manchester Friends into writing, I have complied with the request. . . .

My father came to Manchester soon after 1790, and was a member of the Meeting during the time of the old Meeting House in Deansgate, at the corner of Jackson's Row. I have frequently heard him say the number of Friends was then so small that when assembled together a cart sheet or a wagon sheet would have covered the whole.

One of the Ministers of that time was John Thorp, who, in 1797, was a tailor in Cupid's Alley (now called Atkinson Street), Deansgate. Another Minister was Joseph Atkinson, hat manufacturer, Cupid's Alley. He died suddenly in the Ministers' gallery during meeting.

My earliest recollections are of the Meeting House in South Street, which was built in 1792, the old Meeting House in Jackson's Row being converted into a school, at which the children of most of the Friends of the period were educated. It was conducted by John Taylor, the father of John Edward Taylor, the founder and first editor of the *Manchester Guardian*. On the occasion of the disturbance at Peterloo in 1819, many of the people took refuge from the yeomanry in the old Meeting House in South Street, and the blood from the wounds of some stained the floor for a long time, notwithstanding efforts to eradicate the marks.

The South Street Meeting House was finally pulled down, on account of its not being able to accommodate the Friends at the period, the meetings being very large,

owing to the attraction of the then Ministers, Isaac Stephenson and others. It was chiefly at the suggestion of Isaac Stephenson that a new and more commodious Meeting House was built facing Mount Street, in 1828-9, the meetings during the interval being held in a room in Dickenson Street, known as the Diorama.

The leading Friends of sixty years ago in the gallery were Isaac Stephenson, Isaac Crewdson, John Bradshaw (clock and watch maker, Deansgate), and John Raleigh, who, in 1829, was a grocer in Oldham Street. Under the gallery there were Wilson Crewdson, William Fowden, William Boulton, Thomas Crewdson, Joseph Crewdson, also Thomas Hoyle, and his three sons-in-law, William Neild, Joseph Compton, and Alfred Binyon.

In 1828, Isaac Stephenson was a corn factor (or, as it was then termed, a flour merchant), 27, Gartside Street. He had three daughters and one son. Sarah married Joseph Rowntree, of York, and Elizabeth married Shipley Neave, a partner with Samuel Eveleigh in the hat manufactory in Greengate. Descendants of Isaac Stephenson still attend the Meeting.

The Crewdson family came from Kendal. In 1800, Thomas and Isaac Crewdson were silk and cotton manufacturers, 66, Market Street Lane, and Isaac had a house at 4, Aytoun Street, and in 1811, Thomas had a house at 8, Booth Street, Piccadilly. Isaac Crewdson finally went to live in a large house at the eastern extremity of Ardwick Green, on the site of the present Industrial Schools. Joseph, the fourth brother, silk merchant, in 1828 lived in Tipping Street, Ardwick. Thomas Crewdson was the second brother, and after leaving Booth Street, Piccadilly, lived at 61, Grosvenor Place, Oxford Road, which was more in the suburbs. He had a warehouse in Cannon Street, as a silk manufacturer, but in 1824, in conjunction with John Robinson (also a Friend), he started a Bank just behind the old Town Hall, in the block used until comparatively recently by the gas and water offices. The business did not, however, answer; and notwithstanding serious losses and adverse circumstances, he honourably paid 20s. in the pound. His partner, John Robinson, formerly, I believe, lived at No. 4, Fishpond Street, a pleasant suburban spot bordering the meadows near

Garratt Hall, and now known as Leamington Place, just over the canal past the Mechanics' Institution, but when I was young he was a dentist in John Street, Deansgate. Wilson Crewdson, of Dacca Mills, the last survivor of the brothers Crewdson, died not many years ago at Whalley Range. I recollect he lived in Plymouth Grove many years ago, which was then very different from what it is now. No descendants of the Crewdson family are now connected with Manchester Meeting, most of them having seceded about 1836.

Another leading Friend of sixty years ago was Thomas Hoyle, of Mayfield. He was the son of Thomas Hoyle, originally a common dyer, who discovered a superior method of dyeing black, thereby gaining a reputation which enabled him to establish a business which has since developed itself into the present firm of Thomas Hoyle and Sons. In 1788, they were described as Thomas Hoyle and Sons, dyers, Bank Top. In 1797, Thomas Hoyle lived at 12, Piccadilly, but I think that would be Thomas Hoyle, Senior. The Thomas Hoyle I remember lived on the premises at Mayfield, Ardwick. The three eldest daughters married respectively William Neild (afterwards Alderman and Mayor), Joseph Compton, and Alfred Binyon. These sons-in-law all lived in houses adjoining the works. The fourth daughter married John Atkinson Ransome, surgeon. There are now no descendants of the Hoyles connected with Manchester Meeting.

The medical profession was formerly well represented in the Society in Manchester. There were John A. Ransome and Joseph A. Ransome, surgeons; the former lived at one time in Mosley Street, and afterwards, in 1828, at the corner of St. Peter's Square. There were also John Ferneley, M.D., who, in 1828, lived in St. Peter's Place, Mosley Street; and John Windsor, F.R.S., who lived for many years at the corner of Port Street and Piccadilly, and was celebrated for his skill in eye diseases. William White, surgeon, lived in John Street and Gartside Street, and removed afterwards to Southport.

There were many merchants and manufacturers then connected with the Meeting. Thomas D. Crewdson, afterwards Alderman, was a nephew and partner of Wilson Crewdson. James Hall and James Hall, Jun.,

Salford, lived in Ordsal Lane. David Dockray, formerly in the Manchester trade, lived at one time near Ardwick Green, and afterwards in Rusholme Road. His wife, Abigail Dockray, was a highly respected Minister fifty years ago. Joseph and John Rooke, manufacturers of iron liquor,¹ Scotland Bridge or Red Bank, are still represented in the Meeting. I remember them when they lived at the town end of York Street, Cheetham.

John Raleigh, and Joseph, his son, were latterly fustian manufacturers. John Raleigh ended his days in Mount Street, in a house which overlooked the field called Peterloo. William Boulton, merchant, had a warehouse somewhere about Peel Street. About 1825, he lived up Oxford Road in a house near to Owen's College, on the same side, but which house was then the last up the road. He had a large garden at the back, and grew very fine peas.

Benjamin Pearson, blanket manufacturer, occupied the warehouse in Marsden Square, where his sons now carry on business.

John Rothwell was a dyer in Water Street, and had a partner, Huitson Dearman. He lived at the corner of Great Jackson Street and Chester Street, then a nice locality. John Wadkin, Sen. and Jun., lived in Pendleton. The latter was a smallware manufacturer. Henry Wadkin also lived in Pendleton, and was a sewing cotton manufacturer, and at one time in the Town Council. His business was succeeded to by John King, Jun., elected a City Councillor in 1856, Alderman in 1867, mayor for one year 1874-5. Peter Taylor was a cotton merchant in Back Square.

David Holt, a cotton manufacturer, formerly had mills at Holt Town, named after him, as also in Temple Street, in a large house adjoining which latter he lived at one time. He accumulated a collection of pictures, then considered large, which ultimately sold for £4,000. He was not successful in business. The mills in Temple Street afterwards came into the possession of Waterhouse and Thompson. David Holt left a son, David, who attained

¹ Iron-liquor, acetate of iron, used as a mordant by dyers and calico printers. *Encyc. Dict.*

some celebrity as a poet, and was for many years with the Lancashire and Yorkshire Railway.

Joseph Flintoff was in the Manchester trade, and lived eighty years ago in Dickenson Street.

John Goodier, calenderer, of Pool Fold, was one of the wealthy men of the Meeting. In 1788 and 1794, his works were in Crow Alley, off Exchange Street, being in reality on the site of the present Exchange, and his residence was No. 9, Dickenson Street. His works, fifty years ago, were in Pool Fold. He was very fond of ornithology, and had a nice collection of birds in the garden at the back of William Boulton's house. His death was caused by an accident at his works.

William Fowden, merchant, also lived up Oxford Road, next door to William Boulton.

Josiah Merrick, recently deceased, was in the Manchester trade, and was the son of Roger Merrick, whom I always heard spoken of by my father as one of the influential Friends at the close of the last century. In 1794, Roger Merrick's place of business was at 36, Cannon Street, but his house was 23, York Street.

In my early days there was a considerable number of shop-keepers, prominent among whom were the Binyons. Eighty years ago, Thomas Binyon, Sen., was a fustian manufacturer, 5, Blue Boar Court, and Benjamin Binyon was a fustian manufacturer, 26, Cannon Street, his house being No. 4, Booth Street. In 1811, Thomas Binyon lived at No. 20, Byrom Street. This, I think, would be Thomas Binyon, Jun., who opened his shop in St. Ann's Square in 1819, and lived on the premises, having previously had a sort of manufacturing chemist's shop in Water Street. About 1830, John Hunter was admitted a partner, residing on the premises, and Thomas Binyon removed, I think, to Plymouth Grove. Edward Binyon lived over the shop in Oldham Street. George Robinson, who was afterwards a partner, served his time with Thomas Binyon, and at one time had a shop in Swan Street. In 1829, Deborah Binyon had a ready-made linen warehouse at 45, Piccadilly, and Hannah and Ann Binyon were tea and coffee dealers at 23, Piccadilly.

Samuel Eveleigh carried on business as a hat manufacturer in Openshaw, and afterwards at Springfield Lane,

Salford. Joseph Eveleigh, of Oldham Street, was a furrier and hat manufacturer, and afterwards tea dealer in Deansgate. He was an ardent botanist of some note. Samuel Satterthwaite, leather dealer, at one time in the Town Council, lived at Gorton for a good while. His business premises were up an entry in Shudehill.

Ishmael Nash, tea dealer and money changer, of Smithy Door, lived at one time in Charles Street, off Lower Byrom Street, Deansgate. His grandsons still conduct the money changing and banking business in King Street.

John King, the father of Alderman King, I think came from Darlington, and in 1811 was a woollen draper in what was then called the New Exchange, but in 1819 he lived at his shop in St. Ann's Square, where Alderman John King, Jun., was born in 1819. Afterwards he had a house in Quay Street.

George Danson, chemist, Piccadilly, wore knee-breeches and fine cotton stockings. J. H. Cockbain, silk mercer, Piccadilly, lived over his shop, which was a favourite one with rich ladies; his business was afterwards taken by the late John Hodgson. William G. Ansell, chemist, St. Mary's Gate, also lived on his business premises. George Bradshaw, the originator of *Bradshaw's Railway Guide*, came from Ireland, and lived at 10, Albion Street, Crescent, Salford, and at one time near Windsor Bridge, in a house overlooking the Liverpool line; he achieved a wide reputation for canal maps. He died when on a visit to Christiania, Norway, and was buried there.

Michael Satterthwaite, bootmaker, lived in Chapel Street, Salford, so far back as 1811; he was highly esteemed, and left a numerous family—Dr. Satterthwaite, the late Thomas Satterthwaite, Hannah Thistlethwaite, of Wilmslow, etc. Matthew Corbett (the father of Edward Corbett, surveyor) eighty years ago was a joiner in Brazen-nose Street. About the same time Thomas Fellows lived in St. Ann's Alley, off Police Street, and I have heard him tell that, while resident there, he saw the face of St. Ann's church clock, during a severe gale, blown off and curled up like a sheet of paper, as it was made of lead.

William and Jonathan Labrey were tea dealers. William had a shop in the Market Place, at the corner of

Bull's Head Yard. Jonathan's shop was at the corner of Brown Street and Market Street, and his business finally came into the hands of Jonathan Walker, and is now known as Labrey and Walker, in Fennel Street. Thomas Labrey was also a tea dealer in the city.

John Harrison carried on the business of a printer in Market Street, and his partner, Joseph Crosfield, was afterwards connected with the District Bank.

The late Godfrey Woodhead came from Yorkshire about 1830, and his first shop overlooked the river at the old bridge on the site of the present Victoria Street. Charles Cumber lived in a house at the corner of Dickenson Street and Mount Street, and for many years carried on the Friends' School on the premises now used as the Friends' Institute.

James Nodal had a school in Camp Street, Alport Street, in 1811. His son, Aaron, in 1829 had a grocer's shop in Downing Street, and was one of the first three Councillors elected for Ardwick ward, and an active member of the Anti-Corn Law League. His other son, John, was for many years cashier with Messrs. Binyon, St. Ann's Square. Aaron's son, J. H. Nodal, as Editor of the *City News*, has been the chief cause of the success of that paper.

So I might go on, were it not probable that an old man's gossip might prove tedious. I must, however, refer to Dr. Dalton and his friend, Peter Clare, both of whom I well remember. The doctor lived in George Street many years, lodging with a Dr. Johns close to St. James's church, and almost directly opposite to the Literary and Philosophical Society's rooms. He was a small man, stooped in his gait, and wore brown knee-breeches and gaiters, a low-crowned broad-brimmed hat, and large round spectacles. Peter Clare was noted for his ability as an horologist, and he made the well-known clock in the old Town Hall, King Street. He lived in Quay Street, in a house, now used as a workshop, with a little area in front and steps up to the door. He always wore black Kerseymere breeches and silk stockings to match. His father was a man fond of scientific pursuits, particularly electricity. He once electrified a goat, which, on receiving the shock, bolted through the window. He also attached a wire to the hook on which a watchman hung

his lamp in one of the old fashioned watchmen's boxes then in vogue, so that when the man came to lift the lamp down he was very considerably astonished.

Of this long list of Friends whom I have known, all are gone. In some cases the families are extinct, in others none are now left in the Society. Many of the Friends, the subjects of this gossip sketch, were buried at Jackson's Row, and their remains were subsequently removed, only a few years ago, to Ashton-on-Mersey; but many others sleep their last sleep under the flags in front of the Meeting House in Mount Street, unheeded, or rather unknown, by the busy crowds who daily pass by; and I may appropriately conclude with a few words from Longfellow's *Evangeline* :—

Thousands of toiling hands,
Where theirs have ceased from their labours;
Thousands of aching brains,
Where theirs are no longer busy;
Thousands of weary feet,
Where theirs have completed their journey;
Thousands of throbbing hearts,
Where theirs are at rest for ever.

Women Ministers Stopped by Highwaymen.

Travelling in those days was very different from the easy recreation it now is, and many were the long weary journeys on horseback taken by "guides" to ministering Friends. On such occasions the good Friends used to envelope their hats or bonnets in oilskin covers, terminating in capes over their shoulders, and the men encased their lower limbs in long riding gaiters, termed "spatterdashes"; martial-looking cloaks, half covering horse as well as rider, were also worn. On one occasion our grandfather [George Miller, 1759-1831] was enveloped in one of these cloaks when acting as guide to Deborah Darby and Rebecca Young across a long dreary district of moorland in the South of Scotland. He had been delayed behind them a short time, when the women Friends, pushing ahead, were suddenly stopped by highwaymen, but as soon as the martial figure of the guide loomed in sight, galloping toward them at full speed, the rascals took to their heels, doubtless mistaking him for a dragoon, or other military character!—*Memorials of Hope Park*, p. 23.

Presentations of Quakers in Episcopal
Visitations, 1662-1679.

Continued from vol. iv., page 147.

IV. IN WARWICK (*cont.*)

WHITACRE INFER (Nether Whitacre). 1663. Johēm Brooke et eius ux, Richūm Kinge et eius ux, Richm Walker, Samuelē Brooke, for Quakers; for not coming to Church. Excom.

1665. Johēm Croxall, Will^m Tompson, Johēm Warwicke, Richm Kinge, Gulielm Ballard, Rich : Walker, for Quakers. Excom.

1679. Mariā Boxall, Johēm Brooker, Johēm Walker, Richm King, Quakers.

1679. Mariā Coxall, Johēm Brookes, Johēm Walker, Richū King, Quakers. Excom.

COLESHULL (Coleshill). 1663. Richūm Wilson is a Reputed Quaker, and hath children unbaptised.

Thomā Cooke is a Reputed Quaker, and hath children unbaptised.

Edrū Clifton is a Reputed Quaker, and having Quakers buried in his Croft.

Johēm Robinson is a Reputed Quaker, and hath 2 children unbaptised.

Mariam Saunders, Mariam Burton, Elizabethā ux Robti Wilson, reputed Quakers. Excom.

Thomas Hargreaves, Weaver, is a pfessed Quaker, & comes not to Church.

Widdowe Woolley, Edrūm Woolley, Mariam Odshead, pfessed Quakers, & come not to Church.

1665. Johēm Robinson, Mariam Burton, Mariā Saunders, Johēm Arnold et Eliz. eius ux, Thomā Crooke et Margeriā eius ux, Richū Wilson et Eliz. eius ux, Elinoram Griffin, servulā Thomæ Crook, Quakers.

1679. Richū Willson, Tho : Crooke, Ma : Clifton, Johēm Harris et ux, Thomā Griffith et ux, Quakers; for not coming to Church.

ASTON JUXTA BIRMINGHAM. 1663. Carolū Rotheram, 6^a, Robertū Rotheram, Henricū Gouldingale, Thomā Hulkes, 2.6, Katherinā Piggott, Danielē Blackwood, Quakers or sectarists; come not to Church for divine service or sermon.

1665. Henricū Goulding[ale] et eius ux, for Quakers; having 3 children unbaptised.

Carolū Rotheram, for a Quaker.

Guliel Stanley et eius ux, for Quakers.

Edrū Bucke, Robtū Rotheram, Thomā Edwards, Daniel Greenwood, Johēm Kempster, Mahon Lilley, Johēm Guest, Danielem Bucke et eius ux, Gulielmū Edwards, Edrūm Tuttell, for Quakers. Excom.

1665. Abraham Veale, Richūm Onnions, Robtūm Guest, Georgium Hardinge, Willū Bayliss, Thomā Hill, Willmūm Burton, Johēm Brinton, for Quakers.

1668, 8th July. Will. Edwards, Edr. Goldingall, Carolū Rotheram, Will: Stanley, Abraham Carter et Johannā eius ux, ux Henrici Goldingall, Will: Horton et eius ux, Thomā Edwards et ux, Danielē Cramwell et ux, W^m Cox, W^m Rogers, Quakers.

1668. Abraham Heath, Johēm Gest, Locksmith, Georgiū Hardinge, Locksmith, Will^m Baylis, Shoemaker, Thomā Bate, Smith, Thomā Pemberton, Tobacconist, Josiā Blarne, Nailor, Josephū Bopkins, Chapman, Johēm Hunt, Skinner, Johēm Brinton, Knife Cutler, Rowland Cotterill, Skinner, Quakers; publ. Nov. 29.

SOLIHULL. 1663. 48 Papists, Anabaptists or Quakers [1].

BERKSWELL. 1668. July 8. Richū Humphreye et ux, Quakers.

COVENTRY, St Michaels. 1665. Johēm Mordock, for a Quaker.

1665. Robtū Farmer et Mariā eius ux, Willm Townsend et Mariā eius ux, Johēm Peacock et Mariā eius ux, Viduā Scotton, for Quakers. Excom.

CUBBINGTON. 1663. Henricū Atkins et Mariā eius ux, for Quakers, & having 4 daughters unbaptized.

G. LYON TURNER.

To be continued.

Elisha Bates.

The reference to Elisha Bates in a recent number of THE JOURNAL¹ has suggested the propriety of furnishing a few additional facts relative to this remarkable man, who, after having long been a favored Minister among Friends, departed from the faith, and assailed the principles which he had once so earnestly advocated.

Elisha Bates was born in Virginia in 1781, and removed in early life to Ohio, where he resided at Mount Pleasant. He was a prominent member and Minister, and at one time clerk of Ohio Yearly Meeting, and, prior to his apostacy, was one of the most conspicuous and influential characters among Friends in America. In the controversy incident to the preaching of Elias Hicks, he was an active participant, and was clerk of the Meeting of Representatives of American Yearly Meetings, which issued a declaration of faith showing the contention of those Yearly Meetings in the controversy in question. It is probable that that declaration was mostly his work.

The testimony of disownment against him, a copy of which is appended to these remarks, throws some light on the cause of his change.

Subsequent to his disownment, he wrote a book of over 300 pages, entitled, *An Examination of Certain Proceedings and Principles of the Society of Friends called Quakers*, which was printed in 1837 at St. Claresville, Ohio. In this he violently and bitterly assailed the Society and its principles, as well as many of its prominent members, including George Fox, and displayed a spirit hardly in harmony with Christian impulses. There is no doubt that his defection was due primarily to a weakening of his spiritual life, and in reading the work in question, suspicions will be aroused as to whether he may not have been in a degree mentally unbalanced, and perhaps not altogether responsible for his course. This book does not appear to have made any particular impression on Friends, his action in submitting to the rite of water baptism having opened the eyes of many who had previously looked upon him in a favorable light.

¹ Vol. iv. p. 92.

It is thought that in his latter years his antagonism towards Friends was greatly lessened. He is said at times to have attended Friends' meetings, sitting in the back part of the house, the ministers' gallery of which he had formerly adorned.

The notice of Elisha Bates's last days and death (1861), which appeared in *Friends' Review*, vol. xiv., is cautiously written, and does not give a very clear view of the subject, nor from what standpoint it was written, and these points should be considered in forming an opinion of it. Keeping this in mind, it may be stated that the writer of it says, "Although alienated from it [the Society of Friends] for several years, he became increasingly attached to it as he approached the close of his life;" and toward the end he said, "Tell Friends that I love them with an undying love." There seems to be no doubt that he had a peaceful end, but the problem of whether he had thoughts of disapproving his course remains unsolved.

G.V.

TESTIMONY OF DISOWNMENT AGAINST ELISHA BATES :—

"Elisha Bates has written and published, contrary to discipline, sundry articles or pamphlets relating to our religious principles and testimonies, calculated to excite disunity and discord, and containing unfounded charges against the Meeting for Sufferings and our religious Society in matters of faith and doctrine: alleging erroneously that our Society is inveterately and extensively opposed to evangelical doctrines and to the preaching faith in Christ, and says the Society is holding up their own writings as standards of doctrine more immediately binding upon us than the Scriptures. He has insidiously attacked the Christian character and religious writings of George Fox; he has also departed from our Christian belief in the one essential and saving baptism—that of the Holy Spirit, by submitting to the ceremony and use of water. In a communication which he forwarded to this Meeting in Second Month last, tendering his resignation of his right of membership, he further evinces that he is not in unity with us: and having been treated with, he endeavors to justify himself in the course he has pursued

against the Society, and manifesting no disposition to condemn his deviation, we therefore testify against his said conduct and disown him from being a member of our religious Society. Nevertheless we sincerely desire that he may be favored with a true sense of his present condition, and become prepared to condemn his late course of proceedings to the satisfaction of friends and to the peace of his own mind.

"Signed in and by direction of Short Creek Monthly Meeting, held 23rd day of the 5th Month, 1837.

"NATHAN HALL, *Clerk.*"

Marriage Certificate Keye-Worsley, 1666.

The thirteenth daye of the twelft Moneth Jn the yeare According to Account—1666.

This is to Certifie all whom it Maye or doth Concearne That John Keye the younger of Mobberley w^{thin} the County of Chester did, the daye And yeare Aboue written, Jn the psence of vs whose Names Are hearcts Subscribed, take Ann Worsley of Hale w^{thin} the Abouesaid County to bee his Wife. To the truth of the Said Marriage, Jt being According to the Marrages of the Holy Men of God w^{ch} tooke to themselves Wiues, As Relation is Geven in the Scriptures of truth, Wee thearefore Are Wittnesses : And shall Willingly, Jf wee Maye haue Liberty, And bee thearevnto Called by Any in Authoritie to testifie to the Veritie thereof. Wittness our hands

* ELIZABETH LAMBE
 * HANNAH WORTHINGTON
 * MARTHA WORTHINGTON
 * MARGERIT HARRISON
 † ELLEN DUNCALFE
 † ELLIZABETH DUNCALFE
 † ELLEN DUNCALFE, Jun.
 † MARGARET BURGES
 † ELLIZABETH MILLNER
 EDW : ALCOCKE

THOMAS POTT
 THOMAS HEELD, Sen.
 WILLIAM HEALD
 RICHARD BURGES
 JEFFREY BURGIS
 JAMES HARISON
 WILLIAM KEY
 THOMAS JANNEY, Sen.
 PETER KEYE
 THOMAS JANNEY.

* In the same handwriting.

† In the same handwriting.

Other signatures appear to be original.

The original is the property of Charles Drury, of Sheffield.

Thomas Areskine, Brewer, of Edinburgh.

The first we hear of Thomas Areskine is in Thomas Story's *Journal*, under date of ix. 1717, when T. Story was at a Meeting at Alston-Moor, at which there were several newly-converted Friends, and amongst them "Thomas Areskine, lately a Baptist teacher; a very hopeful young man, and of good repute among the people." When Thomas Story reached Keswick, some weeks later, he found that Thomas Areskine had had a meeting the day before in the market place of the town.¹

In vii. 1721, we find him paying what the Meeting records term "a comfortable visit" to Friends of Aberdeen. Besides his ministrations to Friends he would seem to have had other and more personal attractions to the "granite city," as appears from the following minute of Aberdeen M.M., xi. 1721:—

Andrew Jaffray read a paragraph of a letter from Thomas Areskin, shewing that the ^{sd} Thomas was about to propose his purpose of marriage with Widue Jaffray, and requiring a Certificat of her cleannes here . . . [Friends] know of no ingadgements that she lyes under, nor any present stop; & that when he brings necessary certificate with him, and that they propose their ^{sd} purpose to the Meeting, they shall have their answer.

Accordingly, T. A. produced, at a subsequent meeting, 26. xi. 1721, a certificate from "Allendeile" M.M., Co. Northumberland, to the following effect:—

DEAR FRIENDS.

In that dear and tender love which from our Lord Jesus Christ We have Received, We tenderly salut you, and withall signifie to you that our dear friend, Thomas Aresken, has by Orderly proceedings presented to us his Intention of marriage with Mary Jaffrey, of Aberdeen, Widow, which wee have hade Under our Care And Consideration; and after serious Inspection he apears Clere. Therefore We hearby Certifie that, Since his Coming amongst us, By his orderly conversation he has gained a good report and Esteem Amongst us, and is in true love and Unity with friends; And that he also has the consent of parents and the consent and Apro-bation of this Meeting, provided you approve theirol, so what further

¹ *Thos. Story*, p. 590, 595, see also pp. 664, 665, 668, 700.

is needfull to the accomplishing of this their s^d intended marriage we commit to your cair to see accomplished as in the Wisdome of truth you see expedient.

Signed on behalf of this Meeting by JOSHUA WATSON, ARCH. GILLESPIE, THOS. HARISON, JOSEPH WHITFIELD, RICHARD WILSON, JOHN SCOLICK, HANNA WATSON, MARY WATSON, MARGRET ROBINSON, ELIZABETH SPARK.

Thomas Aresken's parents consent to his mariag according to the Gospell order of friends by a certificat in Writ, Tho no frends . . . Phillip Aresken, of parson shield, in the county of Northumberland clerck [?] [he adds to his signature "Rect^r de Kravj. dell] and Jane his wif, parents of the afors^d Thomas Aresken, doe give our free and voluntary consent That they be lawfully joyned together, Earnestly begging of Almighty God that his favor, blising, and Asistence may atend and prevent them in this and all ther other undertakings.

Accordingly, 3. i. 1722, they were married at Aberdeen, and apparently Thos. Areskine at once settled there, as in the following month he was appointed by Friends of Aberdeen one of their "Correspondents" with Friends in London.

A few months later (viii. 1722), the minutes record "a difference betuext Alexander Jaffray and Thomas Ereskin and his wife. Friends desire the overseers may deal with Alexander Jaffray and enquire into the grounds of it towards taking it away." In the following second month he had obtained a certificate to visit some parts of England, and his name is of frequent occurrence in the Aberdeen records until ii. 1728, when he and his wife were furnished with certificates on their removal to Edinburgh, Friends of that city paying £12 to defray the expense of his journey. From that time his name is of very frequent occurrence in the records of Edinburgh Meeting, in the capacity of guide to "publick Friends," representative to various Meetings, etc.

The following letter may be introduced at this point² :—

London, 12^{mo} 18 day, 1728/9.

Dear friend,

Tho : Story.

Having been here for some time, and many friends asking for thee, thought proper to trouble thee with these lines for J can truly say though our personal acquaintance hath been but short, yet J have found all along a true love and fellowship with thee in spirit, and was satisfied with

² D. Gibson Bequest MSS, Thomas Story, 664.

the opportunity J had in thy company when last in Scotland, w^{ch} J believe was of good service to many. J have had a satisfactory time here, J think J may sincerely say as much as ever J had in my life, for thou knows, although there be diversity of spirits & states here, yet there are some who understand and receive true Religion and Righteousness in its own pure nature as much as in any place.

J was at friend Joseph Greens in Duke Street, and both he and wife asked after thee with much respect, and desired both to be kindly remembered to thee. J desire my kind love to be remembered to any friends as thou thinks proper and art free.

So with true regard J rest thy real friend in that wherein our true fellowship stands,

THO: ARESKINE.

And so does Thy Sincere Friend, and Companion
of T. Ariskine,

ROBT. JORDAN.

Endorsed :—

To Thomas Story,
To the care of John Huntington,
In Carlisle, Cumberland.

T. Areskine paid family visits in Edinburgh Meeting in 1733, and obtained a certificate to visit Ireland in 1737. There is no record of the death of his first wife, but in 1734 he married Margratt Miller, daughter of George Miller, of Edinburgh, when he is described as "Brewer in the Pleasants, Edinburgh." They seem to have had one daughter, Jane, who, marrying her cousin, William Christy, left an only daughter, Mary, married in 1788 to Alexander Cruickshank, and she dying without issue in 1803, T. A.'s descendants would seem to have become extinct.

There is no mention in the records of Thomas Areskine after 9th month, 1750, when it is stated in the M.M. minutes that "T. Areskine has got four and sixpence to help to sustain A.M. in his weakly state." In one of the title deeds connected with Edinburgh Meeting he is designated "ane discreet man, Thomas Erskine, Baillie." It is said that "his labours in the ministry in Scotland and England were for many years extensive." Amongst other services he walked, on more than one occasion, through the streets of Edinburgh, exhorting the people to repentance; and we learn from Joseph Smith's *Catalogue* that he was the author of a printed address, *To all the people of the Kingdom of Scotland in general*, and of a broadside addressed to Friends in London, both issued in 1736.³

³ An address to Friends in Cornwall, etc., written in 1736/7, is in MS. in D.

the opportunity I had to the Glasgow when last in Scotland, was I believe was of great service to me. I received a satisfactory answer to my inquiry, and I may describe my answer as such as was I had in my life, but there is no doubt that the diversity of spirit & nature here, and there are no who understood and receive true feelings and impressions in the potatoes as much as in any place.

I was at friend Joseph Green in Doherty Street, and both he and I asked after the well much respect and devoted both to the study, and hard to this. I desire my kind love to be remembered to my friends, than their progress and all their.

So with love again I put my seal there in the window, not in Edinburgh stands.

Two Answers
And so dear Thy Friend, and Companion
of T. Areskine
Robert James

Enthusiasm
To Thomas Areskine
To the late of John Hamilton
of the late of John Hamilton
of the late of John Hamilton

T. Areskine paid family visits in Edinburgh Meeting 1733, and obtained a certificate to visit Ireland in 1733. There is no record of the death of his first wife, but 1734 he married Margaret Miller, daughter of George Miller of Edinburgh, whom he is described as "Bride in the Pleasant Edinburgh". They seem to have had a daughter, Jane, who married her cousin William (John) left an only daughter, Mary, married in 1738 to Alexander Crickshank, and she dying without issue in 1807. T. A. descendants would seem to have become extinct.

There is no mention in the records of Thomas Areskine after his death, 1750, which is stated in the M. M. when that "T. Areskine has got lost and appears to be dead" in A. M. in his weekly state. In one of the letters connected with Edinburgh Meeting he is designated "and the late man, Thomas Areskine, B. M. 1734" said that "his labours in the ministry in Scotland were for many years extensive". Amongst other services he walked on more than one occasion through the streets of Edinburgh, exhorting the people to repentance, and we learn from Joseph Smith's records that he was the author of a printed address, "To all the people of Scotland of Scotland in general, and of a particular

Joseph Smith quotes from Ray's *History of the Rebellion*,⁴ the following amusing anecdote of an interview between this "eminent Brewer, and preacher among the people called Quakers," and Prince Charlie:—

The Rebels one night broke into the house of Mr. Thomas Areskine, an eminent Brewer, and a Preacher among the People called Quakers, and one of my Acquaintance. He has since shew'd me the Drawers which they broke, and robb'd him of all the Money he then had in the House, with some Linen and other Things of value. Upon which great Injustice, the fair dealing Quaker makes his Application to their Prince, assuring him that Method he pursu'd would never prosper, or answer his Expectation; "for," said he, "our George takes only a Part of our Money, but Thou even verily takes all; and Thou may'st as well take my Life, as take away the Prop that supports it." Upon which Complaint the Highland Prince answered that he (Mr. Areskine) was many years in Debt to the Revenue of his Father's Excise, and it was but the proper Dues to his Government.

Thomas Areskine's second wife probably died about midsummer, 1750,⁵ but there is no record at all of his own death. From a memorandum, apparently in his handwriting, he would seem to have been living in 1764. I fancy that in his latter years he became disunited from Friends.

Part of a sermon of his has been handed down by tradition. After accusing Friends of having lost the kernel of religion whilst carefully preserving the husks of external "plainness," he exclaimed, by way of peroration, "Silly Quakers! Foolish Quakers!! I could *die* in a lace coat!!"

WILLIAM F. MILLER.

NOTE.

A letter from Thomas Areskine to John and Joshua Toft, dated from Edinburgh, 19th 11mo., 1736/7, recording his feelings of thankfulness for a safe return home from some journey, is among the Crosfield MSS. in D., and in the same collection there is a long, closely-written MS., endorsed, "Tho: Areskins Advices, Leeds, 17th 3mo., 1720."

⁴ 1754. p. 54. Also given with considerable variation in "The Woodhouselee MS," edited by Mr. A. Francis Stenart.

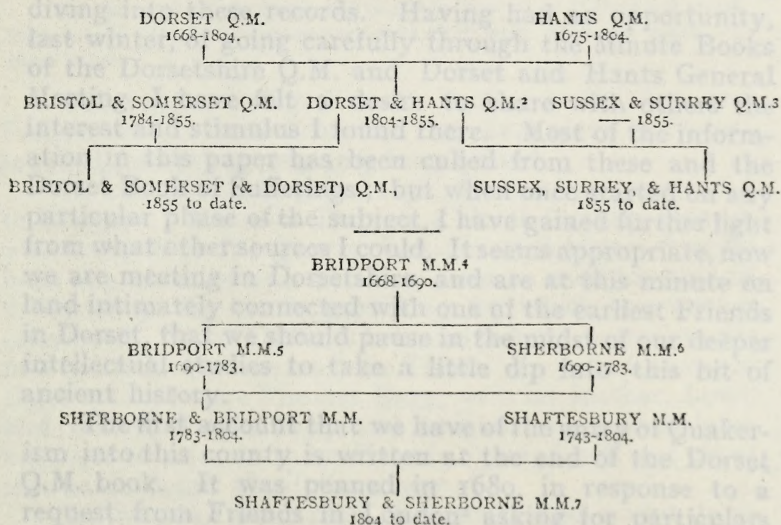
⁵ On the 28 June, in that year, her daughter, "Jean," was "served heir of line and prov. genl to her mother, Margaret Miller or Erskine."

"The contraction in the note seems intended for 'heir of line and of provision in general.' An 'heir of line' is simply an 'heir at law.' An 'heir of provision' is one who succeeds in virtue of a destination contained in the titles, and not simply by operation of law. 'Heirs of provision' may be heirs of provision in general or in special or in trust, and it is quite possible, as in the case of Jean Arskine, for the same person to be both heir of line and heir of provision in general. The process by which the title is made up is called a 'service.'"—WILLIAM J. BEGG.

Meeting Records.

AT FRIENDS' MEETING HOUSE, MERE, WILTSHIRE.

Dorset	Quarterly Meeting	1668-1804 ¹
Dorset and Hants	do.	1804-1855
Bridport	Monthly Meeting	1668-1783
Sherborne	do.	1728-1783
Shaftesbury	do.	1743-1804
Sherborne and Bridport	do.	1783-1804
Shaftesbury and Sherborne	do.	1804 to date.
Weymouth	do.	1734-1753 ¹



¹ "Friends died out completely in this M.M."

² Styled the General Meeting of Dorset and Hants, 1832-1855.

³ See THE JOURNAL, iv. 62.

⁴ Comprising Ryme and Berwick, Batcombe and Evershot, Bradford, Longborton, Bridport, Hawkchurch, and Lyme Meetings.

⁵ Comprising Hawkchurch, Lyme, Bridport, and Kingcombe.

⁶ Comprising Bradford, Ryme, Berwick, Batcombe, Evershot, Sherborne, and Whitfield.

⁷ Transferred to Bristol, etc., Q.M. in 1855.

Meeting Records.

At Friends' Meeting House, West, Wiltshire.

1668-1804	Quarterly Meeting	Robert
1804-1855	do.	Robert and Hants
1855-1883	Monthly Meeting	Bridport
1883-1888	do.	Shelborne
1888-1894	do.	Shalisbury
1894-1894	do.	Shelborne and Bridport
1894 to date	do.	Shalisbury and Shelborne
1894-1894	do.	Weymouth

HANTS Q.M.
1855-1894

ROBERT Q.M.
1855-1894

BRIDPORT & ROBERT Q.M. 1855-1894
BRIDPORT & HANTS Q.M. 1855-1894
BRIDPORT & ROBERT & HANTS Q.M. 1855-1894

SHALISBURY & HANTS Q.M.
1855-1894

BRIDPORT & ROBERT Q.M.
1855-1894

BRIDPORT M.M.
1855-1894

SHALISBURY M.M.
1855-1894

BRIDPORT M.M.
1855-1894

SHALISBURY M.M.
1855-1894

BRIDPORT & SHALISBURY M.M.
1855-1894

SHALISBURY & BRIDPORT M.M.
1855-1894

* "Friends" did not completely in this M.M.

* Styled the General Meeting of Robert and Hants 1855-1894.

* See The Journal, iv. 42.

* Comparing Hants and Hants, Hants and Hants, Hants and Hants.

* Comparing Bridport, Hants and Hants, Hants and Hants.

* Comparing Hants, Hants, Hants, Hants, Hants, Hants.

* Comparing Hants, Hants, Hants, Hants, Hants, Hants.

* Comparing Hants, Hants, Hants, Hants, Hants, Hants.

* Transferred to Bridport, etc. Q.M. in 1894.

A Glimpse of Ancient Friends in Dorset.¹

"Our fathers were high-minded men,
Who nobly kept the faith;
To freedom and to conscience true,
In suffering and in death."

This verse rises unbidden to my memory as I con- sider the ancient records that were kept with such care by the Friends in the seventeenth century. Life to them was not easy but one continual struggle against that which they felt to be wrong, and with which they could therefore make no compromise. There is an intense interest in diving into these records. Having had an opportunity, last winter, of going carefully through the Minute Books of the Dorsetshire Q.M. and Dorset and Hants General Meeting, I have felt a desire to share with others the interest and stimulus I found there. Most of the information in this paper has been culled from these and the Dorset Book of Sufferings; but when once started on any particular phase of the subject, I have gained further light from what other sources I could. It seems appropriate, now we are meeting in Dorsetshire, and are at this minute on land intimately connected with one of the earliest Friends in Dorset, that we should pause in the midst of our deeper intellectual studies to take a little dip into this bit of ancient history.

The first account that we have of the entry of Quakerism into this county is written at the end of the Dorset Q.M. book. It was penned in 1680, in response to a request from Friends in London² asking for particulars of the introduction of Quakerism into the various parts of the country, and runs thus:—

Att our Mens Meetinge y^e 20th of y^e first Month, 1680.

Let y^e Many Vissitations of y^e Lords loue & kindness to vs ward be had in Continuall Remembrance.

The first freinds that Visseted us in y^e loue of God; And pre[ach]ed amongst us y^e Gospell of glad Tydeings was our Dear freinde George ffox and Edward Pyatt whome the Lord Sent amongst vs and their Testimony

¹ Paper read at the Summer School at Bridport, 1907.

² See Preface to *F.P.T.*

proued Effectuall whoe at first when they Came to towne Enquired f[or] Seperated people and so went to a Baptist Meetinge att which time many were Convinced amongst of which William Bayly was one (who became an able minister of the Gosple amongst vs) with Tenn or Eleauen more; Some of wh[ic]h remayne alive to this day. The next that Came were John Scafe and William Beaton as wee well Remember and sometime after Came William Dewsbu[ry] in the lueinge power of God; Dear Humphry Smith Ca[me] after and was very Serviceable heere to y^e Convinceinge Confirminge of Seuerall who yet remayne as monuments of y^e Lords Mercy and neuer to be forgotten loue; Glory to God for Euer and at his first Comeinge, was taken out of a Meetinge and Carryed to prison with a drum beatinge before him and remayned for a whole night in a nasty place or prison: John Moone [or, Moore] was also one of them that in the first breakinge forth of Truth vissited vs & also Ambrose Rigg. And both their Testimony very serviceable, besides others not heere Mentioned.

But as to the Sufferinges of freinds in this place It have not as yet bin much. And the persecutors that then were, they are moste of them dead.

This visit of George Fox to Poole was in 1655, and Poole seems to have been the very first place in Dorset touched, but others were not long behind.

In the following year, 1656, Quakerism penetrated to Bridport. Matthew Thomas, a North Country Friend, was brought to the Quarter Sessions at Bridport, having been apprehended as a wanderer, and he used his time of detention in the inn in preaching, by which many were convinced. Sarah Collier is believed to have been the very first individual to receive "the Truth" there, but amongst those reached were Thomas Bagg, with his mother, Love, and sisters, Sarah, Mary, and Abigail. As I shall have occasion to refer to these Friends again, I will not enter into more detail about them now.

In the same year, 1656, Weymouth had a visit from George Fox as well as from several other well known Friends; Humphrey Smith went on to Sherborne, where many were convinced.

The following year, 1657, George Fox and Thomas Curtis visited Bridport, and Thomas Curtis, coming again later in the year, established a First Day meeting. Humphrey Smith, William Dewsbury, George Bewley, and two other Friends visited them that year.

Persecution began almost at once. People could not understand this strange people, and in the Book of Suffer-

ings we find that the indictments were very various under which they suffered.³ They may be classed as follows :— (1) For going to steeplehouses to declare the Truth ; (2) For not attending worship at steeplehouses ; (3) For being vagabonds ; (4) For not putting off the hat ; (5) For travelling on the highway ; (6) For meeting and going to Meeting ; (7) For not paying tithes ; (8) For not paying towards repairing steeplehouses ; (9) For standing in the street ; (10) For refusing to swear.

Some of these we can quite understand. Although it was not an unusual thing in those days for a stranger to go into the steeplehouse and speak when the minister had finished, yet it must have been very aggravating to those who believed in their own creed and methods, to have these Quakers come in and denounce them in such very searching and bold language as we know they did, and we can hardly be surprised at their resenting it, and using against them the very harsh treatment which the law dealt out so liberally in those days to any who did not happen to coincide with the party at that time in power. We can also understand the fright they took at the refusal of Friends to swear, when there was so much unrest and rebellion afloat, and they could not grasp the fact that these men were obeying a higher law than the one which they were themselves obeying. A heart religion, an allegiance to the will of God as above man's decrees, they could not understand. The putting off of the hat was to them but another symptom of the insurrectionary spirit, which would not be subordinated to the king, and to those who represented him in the Courts. But we feel that they must indeed have been hard up, to find it necessary to imprison for such very small offences as some of the indictments were, if they can be called offences at all. The charge of vagabondry and standing in the street seem some of the most trivial. And yet to these Friends it was a very serious matter. They had a keen sense of their duty to one another, and of the way in which they ought to attend the different meetings in the neighbourhood, but when they did this, they had to do it at the risk of being taken into custody for it, or otherwise ill-used.

³ See art. on "Penal Laws affecting Early Friends," in *F.P.T.*

ings we find that the indictments were very various under which they suffered. They may be classed as follows:—
 (1) For going to steepchouses to declare the Truth; (2) For not attending worship at steepchouses; (3) For being vagabonds; (4) For not putting off the hat; (5) For travelling on the highway; (6) For meeting and being to Meeting; (7) For not paying tithes; (8) For not paying towards repairing steepchouses; (9) For standing in the street; (10) For refusing to swear.

Some of these we can quite understand. Although it was not an unusual thing in those days for a stranger to go into the steepchouse and speak when the minister had finished, yet it must have been very aggravating to those who believed in their own creed and methods, to have these Quakers come in and denounce them in such very searching and bold language as we know they did, and which we can hardly be surprised at their resenting it, and using against them the very harsh treatment which the law dealt out so liberally in those days to any who did not happen to coincide with the party at that time in power. We can also understand the right they took at the refusal of Friends to swear, when there was so much unrest and rebellion afoot, and they could not grasp the notion that these men were obeying a higher law than the one which they were themselves obeying. A heart religion, an allegiance to the will of God as above man's desires, they could not understand. The putting off of the hat was to them but another symptom of the insubordination spirit, which would not be subordinated to the king, and to those who represented him in the Courts. That we feel that they must indeed have been hard up, to find it necessary to imprison for such very small offences as some of the indictments were, if they can be called offences at all. The charge of vagabondry and standing in the street seem some of the most trivial. And yet to those Friends it was a very serious matter. They had a keen sense of their duty to one another, and of the way in which they ought to attend the different meetings in the neighborhood, but when they did this, they had to do it at the risk of being taken into custody for it, or otherwise used.

In the year 1657, we find that some Friends going to, and returning from a meeting at Sherborne, were so abused that they had to retire to an inn, where they "tarried all night till the 4th hour of the morning."

1659, Hannah Guyer, of East Coker, was returning from a meeting at South Perrott. When she reached Hardington,

she was set vpon, & most wickedly abused & Dragged vp & downe, & much dirted, & otherwise abused in words after a barbarous manner by Ralph Gillam alias Delamont, and William Bampfield alias Bonvill, of ye same parish & County aforesayde, shee never givinge them any provocation, But because shee was Jn scorn Called a Quaker & having been at a Meeting of ye Lords people 5 Miles from her own habitation.

She was finally sent home with a pass.

In 1658, three Friends, called Josiah Limbery, George Fry, and Thomas Sprague, went eight miles from home, to attend a meeting at Bridport. For this they were put into prison for some time, and then into the stocks.

In 1657, a Friend, George Bewley, was taken to the Town Hall at Bridport, there to be examined. As Friends naturally took much interest in the case, they assembled outside to know what was being done, and, if possible, to help him. This was taken as creating a disturbance, and they were pushed, hustled, and abused, and finally, after some of them had been very severely handled, three of them were sent to prison, three of them were badly beaten, and, a few days afterwards, a woman who had been there was apprehended and put in the stocks. The prisoners were kept in prison *a year* before they were released.

In the year 1659, a General Meeting of Friends was held at Cerne. The Dorset Book of Sufferings records this Meeting upon its first page, the book being headed thus:—

A

True & saythfull Record of ye Sufferings of ye Lords people
Belonging to severall Meetings Jn ye County of Dorsett,

As alsoe

The place where, & for What ye sufferings were, & ye manner how
& by whom their Sufferings were Caused, with ye day, month,
& yeare wherein it was Done; Being faythfully Collected
And Recorded as a Testimoney to After Generations
Against the Persecutors.

Besides the many and great Sufferings wch the Lords
people by this generation In this Countye haue
already suffered, and being already printed
And put forth to publique View,
Is not here Inserted.

Being Written & Recorded by ye order & advice of the
Lords people at theire Generale Meeting at Broad Cerne,
ye 18th day of ye 6th Month, 1659.

Notwithstanding all these persecutions, Friends grew considerably in numbers, and, in 1668, Discipline was established amongst them. George Fox was at this time visiting about the country with the view of settling Meetings for Discipline in different parts, and he was present at the first Meeting held in Dorset. It took place at Ryme, and Friends were present from sixteen different Meetings, among the places being Weymouth, Poole and Morden, Dorchester, Blandford, Milton Abbas, Cerne, Ryme and Berwick, Batcombe and Evershot, Bradford, Longburton, Bridport, Hawkchurch, Lyme. Each of these places was represented by three or more Friends. We see from this list how Quakerism had spread its branches right through the county, and we find that many places where Friends were then living are not mentioned here by name. For instance, William Scott, who is said to be a representative from Longburton, really lived at Sherborne, and many other smaller places are mentioned in the Book of Sufferings.

Of the forty-nine Friends who gathered together on this occasion, we know that eleven had already seen the interior of a prison, and probably many more, as we have information that in the years previous to 1668, when this Meeting was held, seventy-three Friends of Dorset were in prison at the same time. We have the names and records of sixty-five Friends, during the years 1656-1660, who underwent imprisonment, without reckoning those who suffered distraints, whipping, insults, and abuse. Their character may be gathered from the following, which is inscribed on the flyleaf of the Minute Book, showing the very great care that was felt to be necessary that the right Friends should be present at such meetings:—

Aduice of o^r ffriend & Elder Brother in ye Truth, George fox, concerning such as become Members of o^r Monthly & Quarterly Meetings, what Persons they ought to bee, & how qualified for the seruice of such

Meetings, *viz.* : Monthly & Quarterly Meetings should bee made up of two or three from euery perticuler Meeting, of such as are weighty, seasoned, faithfull friends, yt understands ye buisness of ye Church, & yt can give a Testimony of your Sufferings, & likewise how things are amongst you in euery perticuler Meeting, for no unseasoned persons should goe to ye Quarterly Meetings, nor indeed to ye Monthly Meetings, but such as are single-hearted, seasoned, & honest . . . for friends fellowship must be in ye Spiritt & Power of God, which is the authoritye of these meetings,

and there is added, in fainter and different handwriting, "Jn wch they were at first sett up." At the bottom of the first page of the Minute Book is added the following, by another hand:—

Note yt at this meeting was o^r Deer friend & Elder Brother in ye Truth, George ffox, who was then trauelling through ye nation (being moved of ye Lord thereunto) Jn order to the settleing of both Monthly & Quarterly Meetings amongst friends in their respective Countyes, wch work ye Lord blest & prospered in his hands, whereby ye Churches of Christ came to bee established in ye good order & Discipline of ye Truth to their mutuall Cumfurt and Eddification therein.

At this first Meeting for Discipline, it was decided to form two Monthly Meetings, the first one to comprise the above first six Meetings, and to be held at Thomas Strong's at Dorchester ; the other to comprise the remaining seven places, the first meeting to be held at Francis Williams's, at Bridport. In addition to these Monthly Meetings, a Quarterly Meeting was to be held "once in Every Quarter of a Year for and concerning the poor & other affairs of Truth." The first of these was to be held at Dorchester ; "& so to be appointed quarterly at such places as may be most convenient for Friends to meet in."

The very first Monthly Meeting was held at Bridport, 20th of Seventh Month, 1668. A book was immediately procured, and the first four entries made refer to the Monthly Meetings which were held before the date fixed for the Quarterly Meeting. This was evidently felt to be burdensome, and at the Quarterly Meeting, which was held at "ye Shipp" in Dorchester, it was decided that at present there should be only one meeting held in between whiles, and that should be for the whole county.

ELIZABETH B. RUTTER.

To be continued.

WILLIAM WHITE, OF YORK.

Distribution of Literature in Cornwall.¹

Austle, y^e 21th y^e 7^{mo} 1734.

DEAR FRDS.

The Books you wear soe kind to order to be sent down to our County J Recieved, and J have distrebetted them amongstt the inhabetane in seuarall parts of our County, and the people Reciu'd them very Thankfully and Likes them very well, and if J had had as many more thay would all a been gone, for many hath come to ask for a Book and J had none for them.

Y^e young people J gave you a Leitle acct^t of w^m J was at Lastt yearly meeting holds itt very well, and is hopefull; aboue 30 coms constantt to our firstt day meetings at Austle, and sauerall of them to our week day meeting, and J may say wth thankfullness of heartt to the Lord the convincement still spreads, and the openness amongst the inhabtance increaseth.

We have had y^e company of our frd, W^m Pigott²; he had very good saruis amongstt the peple. We are very glad of the visitts of faithfull frds.

Soe if you think well to send any more,³ hear is Room to Recieve them. One Reason thatt maks me disirous of Books is y^e sum preistts hear hath been preaching against y^e Quakers and thear princpells, soe J toke sum Books of a markitt day, and gaiue them to thee people, and told them thay mightt see for themselves how disferantt our principles was to whatt the priestts had Represented them; and one of thee preistts stood Looking whill J was doeing it; soe J Leau'e itt to your conideration to doe as you

¹ D. Portfolio 26.

² William Piggott appears to have been a Minister of London. His travels in America were recorded on the minutes of London Y.M. in 1728. The following probably refers to this Friend :—

"At a Two Weeks Meeting held at y^e Bull and Mouth in London, y^e 22th 11 mo. 1727 :—William Piggott, of y^e Parish of Stepny in Middlesex, Mariner, son of W^m Piggott, late of Mitcham in the County of Surry, Coppersmith, Deceased, and Mary Poddy, Relict of George Poddy, late of y^e Parish of Stepny aforesaid, Cooper, Proposed their Intentions of taking each other in Marriage, y^{es} have no Parents. Its Referred," etc. The marriage was passed on the 5th prox. and took place in due course. William Piggott died in 1746, aged fifty seven years.

³ The mind of the writer is still running on the subject of books.

think fitt. Our frds hear desired me to give you a Leitell acct^t how its wth us.

Wth dear Love to you, and the whole heratadge of god,
J remaine, your frd and Bro^r in the unchangabe truth,

SAM^{ll} HOPWOOD.⁴

To the meetting for Sufferings in London

Endorsed: To Joseph Cross at the fox in Cannon Street, or John Baker, sen^r, London.

William White, M.D., F.R.S., of York.

In Davies's *Memoir of the York Press*, 1868, p. 335, we read:—

“Dr. White was a member of the Society of Friends. He practised as a physician for many years at York, and died there in 1790, at the early age of forty-seven. He was the author of *An Essay on the Diseases of the Bile*, York, 1771; and of *Observations on the Use of James's Fever Powder*, 8vo, London, 1774; and of two papers printed in the *Philosophical Transactions*: 1. Experiments on Air and the Effects of different kinds of Effluvia on it, made at York, 1778; and 2. Observations on the Bills of Mortality at York, 1782. Dr. White was also a contributor to some of the medical journals. A *Treatise on Consumption*, from materials left by Dr. White, edited by Alexander Hunter, M.D., was published at York in 1792.”

Every man may esteem the Value of his Religion in proportion to the Love he finds towards God and his Neighbours, for on those depend all true Religion, and one of the greatest Marks that we sincerely love God is, when we use our Endeavours for the good and happiness one of another. From *Epistle to Friends*, by John Bellers, 1724.

⁴ For Samuel Hopwood see THE JOURNAL, vols. i. and iv., Minutes of London Y.M., vol. ix.; Robson MSS. T. R. 1.; *Record of Friends travelling in Ireland*, 1664-1765.

Friends in Barbadoes.

Some particulars of the history of Friends in the island of Barbadoes appeared in *The Friends' Quarterly Examiner*, Tenth Month, 1892. At that time nothing definite was known as to the ultimate fate of the Society's property in that island, and the traditional account was generally accepted as authentic. This was to the effect that the number of members was at last reduced to two, and then the one, having possession of the Minute Book, disowned the other and took the property. Since then, mainly through the exertions of George Vaux, a fairly complete account of the ultimate disposal of the Meeting Houses and graveyards in this island has been collected from the records of the Meeting for Sufferings.

It will be remembered that in the early days of Quakerism Friends in Barbadoes were a numerous and wealthy body. This is proved by the fact that the "sufferings" in the seven years from 1658 to 1695 amounted to no less a sum than £11,805, that in the year 1689 £100 was sent over for the relief of Friends in Ireland, and in 1738 £50 was subscribed towards the cost of building Arch Street Meeting House, Philadelphia.

There were five Meeting Houses in the island :—

Bridgetown Meeting House in Tudor Street, with about half an acre of land ;

Plantation Meeting House, Heathcoat Bay, near Speightstown, in St. Peter's parish, with 14 $\frac{3}{4}$ acres ;

Thickets Meeting House, in St. Philip's parish, with 5 acres ;

Pumpkin Hill or Champaign Ground Meeting House, in St. Lucy's parish, with 4 or 5 acres ;

Spring Meeting House, in St. Thomas' parish, with 25 acres ;

Also graveyards at Pilgrim's, near Bridgetown, Hackleton's Cliff, near St. Philip's Church, and one on Francis Ford's plantation.

In the great hurricane of 1780, the Meeting Houses at Bridgetown, Speightstown, Spring, and Thickets were all destroyed. It seems doubtful whether any attempt

was made to rebuild any of them, though the funds belonging to Barbadoes Meeting were said to amount to £2,597 (whether sterling or currency is not stated).

Two Friends from Philadelphia, John Parrish and James Cresson, who visited the island in 1785, with considerable difficulty induced the surviving trustees, John Luke, Merchant, and Joseph Collyngs, Doctor of Medicine, to convey the property to new trustees. These were themselves, with Rowland Gibson, Planter, John Gibson, Doctor of Medicine, Joshua Luke, son of John Luke, and Joshua Gamble Jackman, all of Barbadoes; David Barclay, John Townsend, John Eliot, and Sylvanus Bevan, of London; John Pemberton, John Drinker, and James Smith, of Philadelphia; James Parrish and Henry Drinker, then of Barbadoes, but later of Philadelphia, and George Bourne and Joseph Bringham, of the latter place. The deed provided that the trustees should hold the property "for the use of the people called Quakers, and that the Meeting Houses and graveyards being totally destroyed, the persons resident in England and America were added that they by their joint endeavours might restore things to the ancient footing."

On 2 mo. 20, 1787, Daniel Offley wrote to the Meeting for Sufferings:—

Friends are likely to be considerable losers in Barbadoes, owing to several sums of money having been lost through want of care. Out of £2,597 only £500 is accounted for as received by John Luke. His son is expending this sum in rebuilding the meeting house & walling in the graveyard at Bridgetown. He is also commencing suits against persons claiming the property of the Society.

The later correspondence shows that the proposed suits never reached the law-courts, and it is more than probable that the contemplated rebuilding of the Meeting House did not advance beyond the stage of pious intention.

On 11 mo. 24, 1789, John Parrish and James Cresson wrote the Meeting for Sufferings that the Meeting Houses at Speightstown and Pumpkin Hill were in the hands of descendants of the caretakers, who were holding them with a view to acquire a possessory title.

On 11 mo. 16, 1792, the Barbadoes committee of the Meeting for Sufferings reported the receipt of another

letter from John Parrish, and also one from Benjamin Collyngs, of Barbadoes. They recommended that a power of attorney be given to Benjamin Collyngs.

On 3 mo. 18, 1796, it was resolved that a power of attorney should be given by the London trustees to William Holden (who was then about to proceed to Barbadoes), jointly with Benjamin Collyngs, with the object of making an effort to recover possession of these Meeting Houses. On 8 mo. 28, of the same year, William Holden wrote to the Philadelphia trustees that he had got possession of the deeds and had taken the opinion of eminent counsel, who intimated that "the result of legal proceedings would depend much upon unascertained facts."

On 2 mo. 17, William Holden's charges, amounting to £35 rs. 3d., were directed to be paid, and as the legal opinion was so dubious he was authorised to make a compromise with Thomas Gibson. On 3 mo. 3, £20 further was directed to be paid to William Holden. On 2 mo. 7, 1800, a letter was received from William Holden, who reported that he had had an interview with two ladies named Gibson, who held Spring Meeting House; one of them claimed to be "an indigent Quaker requiring relief," and considered her title to be as good as that of the trustees. Thomas Gibson was in possession of the burying ground at Bridgetown, but pretended to keep it in trust for such Quakers as might come to the island. W. Holden further reported that "the determined opposition of the persons in possession, the great uncertainty of success, and the certainty of heavy expenses deterred him from making any further attempts by resort to law."

The Meeting for Sufferings finally dismissed the subject from its books with the following minute:—

Wilson Birkbeck produced a letter from Wil^m. Holden, whereby it appears that there is no probability of recovering any part of the property in Barbadoes. The Clerk is directed to lay up the letter with the papers respecting West India property.

George Vaux has collected the following particulars with respect to the after history of two of the former Meeting Houses:—

The burial ground and Meeting House at Bridgetown were sold by the Gibson family to the Wesleyans. A person recently living in the island recollected when grave-stones were to be seen there. It is now surrounded by a stone wall and iron railing. Sixty years ago the graveyard near Speightstown was still known as the Quakers' Meeting. It contained many gravestones which were large in size, and some had lengthy inscriptions, one as early as 1673. It has since been acquired by the authorities of the parish of St. Peter's, who have removed the wall that separated it from the churchyard, and there is nothing to show which, if any, of the stones mark Quaker graves.

The old graveyard at Hackleton's Cliff, near St. Philip's Church, is still kept in fair condition. It is surrounded by a stone wall with an iron gate. Passing through this, five or six steps lead to a yard, several feet below the level of the ground outside. Around this yard are nine tombs cut out of the rock, the openings to which are closed with stone slabs. One of these has on it the letters, R. W. and another, G.; these, no doubt, denote the burying places of the Weeks and Gibson families. Two of the slabs are partly broken so that the leaden coffins within are visible.

Respecting the present condition of the three country Meeting Houses, those at Thickets, Pumpkin Hill, and Spring, nothing appears to be now known.

C. DICKINSON STURGE.

NOTE.

Further information respecting Friends in Barbadoes may be obtained from the following articles, published in *The Friend* (Phila.):—"Friends in Barbadoes, and Extracts from the Journal of James Cresson," vol. 60 (1887), pp. 178, 187, 195, 203; "The Decline of Friends in Barbadoes," vol. 71 (1898), pp. 265, 275, 284, 292, 299; Addendum to the same, vol. 72 (1898), p. 11; "Decline of Friends in Barbadoes, Supplement," vol. 75 (1902), p. 245; "Barbadoes, Some Additional Facts relative to Friends in that Island," vol. 79 (1906), p. 205. See also *Friends' Quarterly Examiner*, 1892.

G. V.

Some Quaker Teachers in 1736.

The *London Magazine* for 1736 contains a curious notice of some of the members of the Society of Friends, whom the writer regarded as leaders in London.

VERSES ON SEVERAL OF THE QUAKERS TEACHERS.

Accomplished Gurney¹ charms my ravished ear,
His thoughts exalted and his language clear !

No odd grimaces in his mien you'll see,
But the whole man's from affectation free.

See Storey² kindles with seraphic flame !
But Fallowfield³ is always still the same.

But see where gentle Drummond⁴ next appears
With sense and judgment far above her years.

¹ John Gurney (1688-1740), was the son of John Gurney, (— 1721), who, with others, suffered much persecution and imprisonment in Norwich. (*F.P.T. s.v. Gourney.*) The elder Gurney appears to have been a man of means, according to the statement of his descendant, Hudson Gurney, who says (Bidwell, *Annals*, 1900, p. 9), "John Gurney, 1670, was a thriving merchant of Norwich, worth £20,000," adding, "John Gurney, his grandson, died 1770, worth £100,000, and I, the grandson of the last, wind up, 1850, with £800,000." John Gurney of the above verses was called, "The Weavers' Friend," from his successful advocacy of the claims of the Norwich manufacturers before the House of Commons. He declined a seat in Parliament. Two sermons preached by John Gurney at Gracechurch Street, in 1733 and 1737, and reported by Thomas Crowley, were printed, and are in D: There is a portrait of Gurney in Hare's *Gurneys of Earham*. See also *Testimonies*, 1760, and MS. *Testimonies* in D., vol. 1. [Eds.]

² Thomas Story (— 1742), the well-known Minister and writer, of Cumberland and Pennsylvania. [Eds.]

³ An obituary reference to John Fallowfield, as follows, appeared in the *London Evening Post*, of December 13th, 1744 :—On Monday last died at his house in Spitalfields, Mr. Jno. Fallowfield, an ancient and eminent Preacher among y^e Quakers, a man much admir'd for his valuable Qualifications as a Minister, both by 'em and others. . . His words were uttered with y^e utmost freedom and plainness, his manner was smooth and persuasive, not scourging or domineering, mixt with a becoming warmth, but free from enthusiastick passion ; and notwithstanding y^e Infirmities of old age had somew^t affected his natural good Temper of late years, yet his exceeding readiness to serve his Friends in all circumstances and at all times, shew'd his Love remain'd too strong to be conquer'd by human Weakness. By his Death y^e Society have lost an excellent Preacher, an useful Member, and a truly serviceable Friend. (From a MS. copy, among Crosfield MSS. in D. See also several letters from J. F. in the same series of MSS.) [Eds.]

⁴ May Drummond. See THE JOURNAL, vol. iv. A newscutting in D., dated 1736, states :—"On Sunday, in the Afternoon, Mrs. Drummond, the famous Quaker, held forth at the Ambrey [? Almoury] at Westminster, before a crowded Congregation, it being the last time of her preaching

From noble Caledonian blood she sprung ;
 And soft persuasion tipt her easy tongue !
 When to heav'n's king she doth direct her pray'r,
 Th' astonish'd multitude press close to hear ;
 And when she preaches, how the list'ning throng,
 Admire the melting musick of her tongue !
 And while with ev'ry theme the maid complies,
 * She bids alternate passions fall and rise !
 See rival *Padley*'s next assumes her seat,
 Slow, yet not dull, and without blust'ring, great.

in England." In a periodical of 1773, there appeared a poem, over the name, Clemene, entitled, "On seeing a Picture of the once celebrated May Drummond (a preacher among the Quakers) in the character of Winter." [Eps.]

⁵ Benjamin and Susanna (Barton) Padley were well-concerned Friends of North Cave, Yorkshire. Benjamin (1658-1687) was the son of William and Elizabeth Padley, who were among the first-convinced in the district of North Cave and Eastern Yorkshire (see *F.P.T.*), and their son, Benjamin, during his short life, was an earnest upholder and disseminator of Quaker tenets. Two sons, Joseph and John, were born to Benjamin and Susanna, and after the father's death, 1687, a daughter was added, named Benjamina, who became a noted Minister. The author of *Birds of a Feather* (Gibson controversy), writing of women Ministers, says: "I think your most noted and most eminent is one Benjamine Paddle, of Bristol."

A sermon preached by Benjamina Padley at Gracechurch Street in 1737 is to be found in Joseph Ady's collection. In 1738, she sent forth in print *A Warning to the People called Quakers*.

In 1714, when travelling in Ireland, she is described as "of London," but we gather from a letter written by her to Grace Chambers (preserved in D.), that in 1724 she kept "a very good school" in Bristol. In 1731, the Morning Meeting in London received, per Richard Partridge, a certificate from the Men's Meeting in Bristol "signifieing their unity with her Ministry, and her Intention to visit friends in and about London and some Northern Counties." The following entry, without date, is taken from William White's *Friends in Warwickshire*, 1873, p. 95: "Paid for Benjamina Padley's horse, charges for five nights, 5s. 8d., and for doctor's stuff she had, 3s. and towards her going to Worcester, she being very poorly, 3s."

After prolonged research among the Registers, it has been ascertained that Benjamina Padley married Richard Partridge, of London, in 1742, at Wandsworth, to which place she had removed from the limits of Bull and Mouth M.M. in that year. Her death took place in 1753, and she was buried in Long Lane Burial Ground.

A tradition in the Friends' family of Rickman states that when Benjamina Padley visited Surrey, she generally lodged at the home of Abijah Wolverage, at Farnborough, who had a great esteem for his guest, and who named his only daughter, Benjamina, after her. A. Wolverage's son, of the same name, was in the employ of Caleb Rickman, at Hookland, Sussex, and was much respected. Benjamina Wolverage, on the death of her first husband, named Crabb, married Thomas Worster, of London, and the marriage of her daughter, Anne Worster, with Joseph Rickman, of Staines, brought the name Benjamina into the Rickman family and the allied families of Lucas, Kemp, Brown, and Penney. A search through the indexes of *The Annual Monitor* from 1813 to 1901

She warns the sinner of impending woe,
 And shews the terrors of the gulph below :
 But now her lofty theme does higher rise !
 The Lord of life becomes a sacrifice !
 On this dear, dreadful theme she mounts on high,
 And draws her audience nearer to the sky !
 † But now mark *Wyatt*⁶ swell, and heave, and rave,
 Like the Cumæan Sybil in her cave !
 Like her she swells and rolls her eyes around,
 And then bursts out in more than mortal sound !
 Behold the gaping strangers how they throng,
 Pleas'd with the tune of *Scott*'s⁷ melodious song !
 Thy empty periods, and melodious tone,
 Declare thee, *Scott* ! great Dulness' fav'rite son.
 But lo ! the reverend *Harman*⁸ next is seen,
 With harsh, rough nonsense, and an awk'ard mien ;
 His periods to unusual length extend,
 And with a wak'ning ‡ hallelujah end.
 Then || *Fothergill*,⁹ with strange affected tones,
 Enthusiastic heaves, and sighs, and groans ;
 He fires his hearers by repeating o'er ;
 And the high roof re-echoes to his roar.
 Truth and simplicity in *Kidd*¹⁰ we see,

has not revealed the name, Benjamina, in any other Friends' families than those above-named. [Eds.]

⁶ Probably Mary Wyatt, of Chelmsford, Essex (— 1745). Her *Testimony* states that " she laboured faithfully in the work of the ministry for about 50 years and travailed four times into Ireland, and twice into Holland and Germany upon Truth's account . . . to the convincing of several." William Gibson, the younger, in *Saul's Errand*, 1728, p. 29, complains of the strong language Mary Wyatt used respecting him. [Eds.]

⁷ Perhaps, Samuel Scott. A sermon preached by him at Grace-church Street, in 1737, was printed for Joseph Ady in 1738. [Eds.]

⁸ Does this refer to Jeremiah Harman (1707-1741), a grandson of Edward Harman, one of Cromwell's Ironside colonels? He lived at Ridgway House in North Middlesex, " an old Jacobean mansion in which lived a succession of Quakers." (*Transactions of the Congregational Historical Society*, vol. 3, p. 173.) He was a trustee of Yoakley's Charity in 1740, and he subscribed seven guineas to a fund to assist poor William Gibson in his need. He married Hannah Gurnell in 1732.

William Gibson, in one of his tracts, mentions a John Harman. We do not at present know whether either of these Friends was a Minister. [Eds.]

⁹ John Fothergill (1676-1744), of Yorkshire, the noted Minister and traveller, father of John Fothergill (1712-1780), the eminent doctor and naturalist, and of Samuel Fothergill (1715-1772), the Minister. [Eds.]

¹⁰ Benjamin Kidd (— 1751) was of Banbury, Oxfordshire, an active Minister of the Gospel. Sermons of his, preached at Horslydown in 1739, are extant in print. He visited North America in 1723, which

And none more zealous for the Lord than he.

Next see the blust'ring Freeman¹¹ leaves his place,
With a proud front, and insolent grimace!

By sounds uncouth, and antic gestures, he

Of-times allures the crow'd to mockery;

Of impudence and ign'rance he's his part,

And nought but nonsense issues from his heart:

He storms, he raves, and flings his arms around,

And all the meeting echoes to the sound.

* From Pope's *Essay on Criticism*. † Mrs. Mary Wyatt always swells and heaves prodigiously, which gave occasion to my comparing her to Apollo's Priestess. ‡ This Gentleman is very fond of the Word Hallelujah, and generally concludes his Periods with it; and always pronounces it with a very strong Emphasis especially on the last Syllable Jah. || Mr. John Fothergill repeats his Sentences many times over, which renders him very tedious.

The emphatic praise and censure of this little poem makes it a curious document for the history of Quakerism.

WILLIAM E. A. AXON.

One of his children, when asked the vocation of her father, answered, "He is in the Committee Business."

Life of Samuel Morris, 1907, p. 34.

You cry you have nothing that's good in you, yet will you not owne that which lets you see it is so.

Nayler, *Salutation to the Seede of God*, 1655, p. 10.

visit is referred to by Thomas Chalkley (*Works*, 1766, pp. 111, 113, 114, 120), Daniel Stanton (*Journal*, 1772, p. 82) and Samuel Bownas (*Life*, 1761, p. 187). A letter from B. Kidd to Joshua Toft, from Lurgan, in Twelfth Month, 1729/30, is preserved among the Crosfield MSS. in D., which Library also possesses a letter from B. Kidd to Henry Bradford, dated from Camphill, near Birmingham, 8th of 10 mo., 1740. In D. also (Robson MSS.) is a copy of a letter from the same to John Wilson, of Kendal, written from "North Wales in Pennsylvania, 2d of 1st mo., 1723." At the close of the last epistle there is a reference to the death of Josiah Langdale, which occurred on board the ship on which B. Kidd was sailing to America (see THE JOURNAL, iii. 19n.). A *Poem on the Death of . . . Benjamin Kidd*, by Crito (Elijah Waring), was written in 1752 and printed. An abstract of Benjamin Kidd's will is given in *Quaker Notes and Queries* (the short-lived successor to *Quakeriana*), p. 5. [Eds.]

"Perhaps, Henry Freeman, who, according to William Gibson (*Saul's Errand*, 1728, pp. 8, 17, 18), was living "at the Corner of Fishmonger Alley, Southwark, a grocer." [Eds.]

Friends in Current Literature.

The enterprise of Headley Brothers, the Quaker publishers of 14, Bishopsgate Without, London, E.C., is again evidenced by their publication of a beautiful photogravure of *A Silent Meeting*, by J. Walter West, R.W.S. The picture, which measures 21ins. by 15ins., can be obtained in two states: Japan proofs, signed and numbered, for two guineas, and lettered prints for one guinea. The picture can also be obtained from Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

In these restless days it is refreshing to look at the calm and quietude depicted here, an outward stillness so profound that a robin has ventured onto the floor of the house, without disturbing any of the worshippers save a little girl who has turned her head to watch its movements, or being itself disturbed. The period represented would probably date back one hundred years; the arrangement of the house reminds us of Jordans in Buckinghamshire.

Headley Brothers' *Catalogue*, with particulars of New and Forthcoming Books, should be in the hands of book buyers. Many of the publications of this firm may be obtained from Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

The Story of the York Adult Schools has been compiled by Frederick John Gillman, in connection with the recent Jubilee celebrations of the York Schools. The book is illustrated with numerous portraits of early workers, groups of scholars, and school buildings (including a beautiful half-tone illustration of the premises in Lady Peckitt's Yard). Joseph Rowntree writes an Introduction.

The Atlantic Monthly, October, contains a charming article by President Sharpless, "A Pennsylvania Quaker Boy," descriptive of the everyday life of the early immigrant.

"The father was an autocrat, a kindly and wise one whose commands were never questioned. 'John,' said he to his boy at the table, 'John, hold thy plate.' 'I don't want that, father,' faltered the boy. 'I did not ask thee what thee wanted; I told thee to hold thy plate'; and John took what was offered, and ate it without a word. If too wet to go to the field, father and John could pull weeds in the garden. John did not understand why this was not as wet as the field, but father said not, and John accepted it as true. When too cold for other work, you could pick stones in the field. Again John could not understand why

prizing up stones frozen into the ground, with gloveless fingers, was not as cold as anything else ; but father said it was cold-weather work, and when John got home-sick at boarding school he sadly reflected that if only he could go home he would gladly even pick stones with the thermometer at freezing."

The Quakers as Makers of America. This pamphlet by Dr. David Gregg has been issued in a third edition by Friends' Book and Tract Committee, of New York.

The autobiography of Luke Woodard (1832 ----) has been published under the title : *Sketches of a Life of 75* (Richmond, Ind. : Nicholson Brothers, 8 by 5½, pp. 246). This lively recital of a Minister's life and service introduces the reader to the revival among Friends in the West about 1858, the subsequent holding of General Meetings in various sections, and numerous other items of interest, "biographical, historical, and descriptive," referring to Friends on both sides of the Atlantic.

A massive volume of family history and genealogy has recently made its appearance : *The Langstuffs of Teesdale and Weardale ; materials for a history of a yeoman family, gathered together by George Blundell Longstaff, M.A., M.D., Oxon., F.S.A.* (London : Mitchell Hughes, 11¼ by 9½, pp. 1-176, with appendix, pp. i.-ccclxxix.) Dr. Longstaff and his collaborators must have worked long and arduously in the preparation of this monumental work ; there are numerous allusions to Friends, including extracts from M.M. minutes. One chapter, "The Quaker Contractor of Auckland," must receive separate notice in THE JOURNAL. The sixty-seven pedigrees which conclude the book give particulars of the following north-country Quaker families, viz. : Longstaffe, Raylton, Richardson, Dixon, P'Anson, Backhouse, Pease, and Coates.

The Connoisseur, for September, contains the following among its notices of recent book-sales : Visscher's "Map of New Belgium and New England," which had belonged to William Penn, and bore his endorsement to the effect that this was the map by which the bounds between Lord Baltimore and himself had been settled, realised £122. . . . A pamphlet of twelve pages, "A Letter from Dr. Moore," printed in 1687, small 4to, noticeable chiefly from the fact that the preface was written by William Penn, realised as much as £155. In his preface, Penn states that he is publishing the "Letter" to show the condition of the Colony of Pennsylvania, founded only some six or seven years previously, and "to serve for answer to the idle and unjust stories that the malice of some invent, and the credulity of others prepare them to receive against it, which is all the part I take in this present publication."

Inquiries into Human Faculty, by Francis Galton, F.R.S., has recently been reprinted in "Every Man's Library." Regarding Friends the author, a descendant of Friends, writes :—

"I may take this opportunity of remarking on the well-known hereditary character of colour-blindness in connection with the fact that it is

¹ This is in Smith's *Catalogue*, but it is not in D.

² See *The Lloyds of Birmingham*, p. 129.

nearly twice as prevalent among the Quakers as among the rest of the community, the proportion being as 5.9 to 3.5 per cent.³ We might have expected an even larger ratio."

The intermarriages of Friends and their objections to the fine-arts are adduced as reasons for this large proportion of colour-blindness.

Then follow statements which should not appear in a book which purports to be "brought up to date," and "revised by the author," the contrary being now the fact:—

"Quakerism is a decreasing sect, weakened by yearly desertions and losses, especially as the act of marriage with a person who is not a member of the Society is necessarily followed by exclusion from it."

A twelve-page biography of Elizabeth Fry appears in *A Book of Noble Women*, by E. M. Wilmot-Buxton (London: Methuen, 7½ by 5½, pp. 307, price 3s. 6d.).

Headley Brothers have published a fourth edition of *Quaker Strongholds*, by Caroline Emelia Stephen (7½ by 5, pp. 172, 1s. and 2s. 6d.) The author contributes a preface to this edition, but otherwise there are few alterations from former editions.

This book has found a place with many, inside the Society, outside, and "on the fringe." Theodore Waterhouse (1838-1891) writes,⁴ "Most of it I like exceedingly. . . . The parts I like best are those which deal with such features of Quakerism as are not necessarily peculiar to Quakers, though Friends have insisted upon them more strongly than most. . . . An admirable chapter on Worship and Prayer."

The Connoisseur, London, for September, has an illustrated article on "Patience Wright,⁵ Modeller in Wax," written by C. H. Hart, of Philadelphia. Patience Lovell was born in 1725, of Quaker parentage, in Bordentown, N. J., and died in London, 25th March, 1786. "When twenty-three she married Joseph Wright, who, a score of years later, died, leaving her a widow with three children. . . . Being left by her husband with small means she made herself known by her small portraits in wax. She sought a wider field for her abilities by removing to London in 1772, where she soon became the rage, not only for her plastic work, but also for her extraordinary personal qualities, which drew to her rooms all the social and political leaders of the day." Her model of Lord Chatham is in Westminster Abbey.

A note to above article states that "James Claypoole, 'face painter,' born in Phila., January 22nd, 1720, is the first native-born American artist. He was a grand-nephew of Cromwell's son-in-law, John Claypoole." His grandfather was James Claypoole, who emigrated to America in 1683, and whose brother, John, married Elizabeth, daughter of the Protector. See Graff, "Claypool Family"; "The Friend" (Phila.), vol. 27 (1854), p. 172; Newport, "Eudemon," 1901, p. 513; Gummere, "The Quaker," 1901, p. 146.

³ He cites *Trans. Ophthalmological Soc.*, 1881, p. 198.

⁴ *Notes on his Life*, by Sir Edward Fry, 1894.

⁵ For a query respecting her, see *THE JOURNAL*, iv. 6.

The peace lecture delivered by H. S. Perris, M.A., at the recent Summer School of the Free Churches, now appears separately as *The Cult of the Rifle and the Cult of Peace* (London: Clark, 7½ by 5½, pp. 61, 1s. net). Dr. Rendel Harris introduces the book to its readers.

A Book of Thoughts, in Loving Memory of John Bright, by his daughter, Mary B. Curry, comes to us now in a third edition (London: Headley, 6½ by 4½, pp. 384, 4s. 6d.) It consists of extracts for every day of the year: "some of the prose extracts are taken from books marked by John Bright's own hand, whilst many of the poems . . . will be recognised as his favourites by those who knew him." The extracts are clearly printed on thin paper, and nicely bound.

The paragraph in *The Gentleman's Magazine*, respecting Hannah Lightfoot, referred to in the last JOURNAL (iv. 159), is nearly the same as chapter v. of *Farmer George* (London: Pitman, 2 vols., 9 by 6, pp. 295 and 317) by the same author, Lewis Melville. In *Farmer George* there is a portrait of "Miss Axford (supposed to be a portrait of Hannah Lightfoot)," by Sir Joshua Reynolds. The minutes of Westminster Monthly Meeting dealing with Hannah are printed in Beck and Ball's "London Friends' Meetings," p. 255. As a result of the paragraph in THE JOURNAL, several communications have reached the Editors from, or relating to supposed descendants of H. L.

A new edition of the *Catalogue of the Books and Pictures in the Friends' Institute, London*, has been prepared and issued. (London, 13, Bishopsgate Street Without, E.C., 7½ by 5, pp. 186.) The Institute is rich in literature on a considerable variety of subjects, and also possesses a large number of portraits and photographs of deceased Friends and views of many places of Quaker interest. Copies of the *Catalogue* may be had, free of cost, by members of the Institute, on application to William Frederic Wells, Hon. Sec.

"Lake Mohonk and its Conferences" is an article by Herbert W. Horwill, M.A., in *The Quiver*, for November. We read:—

"The history of these assemblies involves an unusual biographical story. They were founded by twin brothers, Alfred H. and Albert K. Smiley, born of a Quaker family in Maine; in 1828. The two youths went to school and college together, and it is said that until the marriage of the former in 1856 they shared every article in their possession. For several years they were joint principals of a Friends' Boarding School, at Providence, Rhode Island. Then, with characteristic American readiness to turn from one occupation to another, they became hotel-keepers. In 1869, Mr. Alfred Smiley . . . bought Lake Mohonk ('the Lake of the Sky'), with a property of 300 acres. . . . He was joined later by his brother. . . . The total property now covers 5,000 acres. . . . From the first, the proprietors have refused to provide any intoxicating drink, and prohibited dancing and card-playing. A few years ago the then Governor of New York State, who had been staying at Lake Mohonk, gave orders for his departure on a Sunday. Mr. Albert Smiley told him that it was against the rules. 'But this is my team,' expostulated the Governor. 'The team may be yours, but the roads are mine,' was the firm rejoinder. Somehow, a Quaker upbringing teaches a man how to put his foot down."

Alfred H. Smiley died in First Month, 1903, since which time his brother has continued the work, with the assistance of his nephew, Daniel Smiley. Conferences on the Indians have been held yearly since 1882, and Arbitration Conferences since 1895. Reports of all these meetings are on file in D., the run of Arbitration reports from 1895 to 1904, extra-illustrated with photographs of some of the chief speakers, having been presented by Joshua L. Baily. An article on the Californian homes of the Smiley brothers appeared in "The Friend" (Lond.), vol. 44 (1904), p. 199.

May Sturge Henderson, of Oxford, has published, through Methuen and Co., London, a new biography, *George Meredith: Novelist, Poet, Reformer* (pp. 325, 6s.).

On Life's Highway is the title of a collection of short sketches by (Mrs.) J. E. Maynard (London: Headley, 7½ by 5½, pp. 94, in artistic cover, 1s.). The author, who is a daughter of the late John Grubb Richardson, of Bessbrook, Ireland, but not now a Friend, states that the sketches are taken from her personal experience. The book is dedicated to the author's mother, Jane M. Richardson, of Moyallon House, Gilford, Ireland.

Henry Bryan Binns has written on *Botticelli*, in the series of monographs, "Masterpieces in Colour." (London: Jack; and New York: Stokes Co., 8 by 6½, pp. 77, 1s. 6d.)

Blood against Blood is a strong indictment of war, with a forcible contrast of "War Carnal; a Madness which Worldlings deem Wisdom," with "War Spiritual: a Wisdom which Worldlings deem Madness," by Arthur Sydney Booth-Clibborn (London: Headley, 7½ by 5, pp. 170, 1s. net.). The author traces his descent from two well-known Friends, Col. David Barclay, of Scotland, and John Clibborn, of Ireland.

The American Pilgrim's Way in England to Homes and Memorials of the Founders of Virginia, the New England States, and Pennsylvania, etc. (London: The Fine Art Society, 10 by 8, pp. 376, 20s.) is a beautiful volume, written by Marcus B. Huish and illustrated by Miss Elizabeth M. Chettle. Chap. xiii. (pp. 24) is devoted to a chatty account of "The Founder of Pennsylvania—William Penn," containing the very doubtful statement: "it is more than probable that it was due to his future wife that he too became a Quaker." The chapter is illustrated by reproductions of water colour drawings of Broyle Place, near Ringmer, Sussex, residence of Sir Wm. Springett; of King's Farm, Chorley Wood, Bucks, where W. P.'s first marriage took place; of Warminghurst, i.e. the farm buildings which are all that remains of the mansion; of the Blue Idol Meeting House, Thakeham, Sussex; and of Jordans, Bucks; and by several other pictures. The name of Penn's first wife is uniformly mis-spelled, *Guiljelma*.

Two books prepared by Sir Alfred E. Pease, Bart., of Guisbrough, Yorks., have just appeared. One is *The Diaries of Edward Pease, the Father of English Railways* (London: Headley, 9 by 6½, pp. 407, 7s. 6d.).

The compiler has given us numerous extracts from the diaries of Edward Pease, of Darlington (1767-1858), his great-grandfather, covering the years 1824, 1838-1851, and 1853-1857. Sir Alfred Pease says, in his Preface, "I have hesitated before placing my prosy old ancestor in the public stocks, perhaps to be pelted by scoffers and critics. Yet Edward Pease's life, however uneventful, narrow, and peculiar it may seem, was devoted to his conception of his duty to his God and his neighbour." The Diaries are preceded by a discourse on Quakerism from the view-point of the editor, and by biographical sketches of Edward Pease and his wife, Rachel Whitwell (1771-1833). Many subjects of interest pass before the reader: family matters are introduced, some of them hardly suitable for publication; the references to George Stephenson and to the introduction of steam-traction are very informing; records of religious visits, frequently undertaken as companion to his son, John Pease, introduce the readers to numerous noted Friends; and there are frequent passages referring to his and his sons' commercial undertakings, and other happenings in the world around him. The period in which Edward Pease lived was one of much introspection and repression; his Quakerism was of a severe order, and modern innovations caused him much concern. His love for wife and children was abounding and full, and the death of his wife, and of other members of his family, are referred to with deep feeling.

Over forty pages of Appendices enlarge on some subjects referred to in the Diaries, and there is a good index. About a dozen illustrations are scattered through the volume, including portraits, views, and facsimiles. A slip has been made on page 187—the funeral was that of Rachel, wife of Thomas Pumphrey, not of the latter, who died in 1862.

The other book is *Rachel Gurney of the Grove* (London: Headley, 9 by 6, 18s. 6d. net). Rachel was daughter of Joseph and Jane (Chapman) Gurney, of Lakenham Grove, Norwich, where she was born in 1794. She died, unmarried, at Nice, in 1817. Her younger sister was Emma, wife of Joseph Pease, M.P., of Darlington, and grandmother of the editor. The book is a delightful record of a life of varied and quiet pleasures, a record mostly presented in correspondence between various members of the Gurney family. The eight portraits in colours are beautifully produced.

These two books forcibly remind us of the changed conditions under which we live to-day as regards religious biography.

The Friends' Social Union, 1, Woburn Square, London, W.C., has issued a useful compendium of information, entitled, *Books to Read on Social and Economic Subjects* (London: Headley, 2½d., post free).

Several historical articles of importance appear in the *Friends' Quarterly Examiner*, dated Tenth Month. Joseph J. Green writes on "Marshes and Meads," and places before us events in the life of Richard Marsh (c. 1630-1703/4), of Bristol and London, early Friend, and of his descendants, one of whom, his grand-daughter, Ruth Marsh, married in 1699, Richard Mead, M.D., "one of the most illustrious men of his age," but not a Friend. William Tallack introduces us to Friends of Hitchin,

including Francis Lucas, poet and ex-Friend; John Thompson, collector of Quaker Literature; Alfred and William Ransom, horticulturalists; Isaac Brown, Joseph P. Drewett, Isaac Sharp, B.A., educationalists; Joseph S. Sewell, James Hack Tuke, Charles Linney, Watson Grace, and Dr. William Wilson, connected with foreign missions; and Thomas Shillitoe and Benjamin Seebohm, travelling Ministers. Josiah Newman has a valuable article on "The Family of John Eckley," of Herefordshire and Pennsylvania. John Eckley (1652-1690) was "the friend and companion of William Penn, who made him one of the first provincial Judges of Pennsylvania, and afterwards, at the age of thirty-four, one of the five eminent Friends who formed the Commissioners of State." The Eckley family was connected with the families of Vaston, Young, Lloyd, Goode, Lort, Prichard, Burge, etc.

Joseph Stephenson Rowntree, M.A., of Harrogate, has written a little book entitled, *The Sincere Desire. A Study in Prayer* (London: Headley, 7½ by 5, pp. 61, 6d.). The six chapters deal with the Definition, Origin, Perplexities, Conditions, and Object of Prayer, and with the Lord's Prayer.

Headley Brothers have just published for the Central Education Committee of London Y.M., a collection of *Notes of Sunday Talks with Children* (7½ by 4½, pp. 174, 1s. 6d. net). These talks were prepared by Freda Seebohm and Edith Sheppard for their class of Friends' children at Hitchin. They cover a considerable amount of ground, as indicated by the following selection from the fifty-two chapter-headings:—The Object of the Class, Quietness, Two Kinds of Truthfulness, Sacrifice, The Parable of the Sower, Charles Lamb and the Quakers, Yearly Meeting, James Naylor, Jonah, Abt Vogler, George Fox, Leadership, etc.

A very dainty edition of *Snowbound*, by John G. Whittier, with illustrations by Adelaide Hoyland (8 by 5½, 1s. net), has just been brought out by Headley Brothers, in connection with the Centenary of the poet's birth.

Quaker and Courtier. The Life and Work of William Penn, by Mrs. Colquhoun Grant (London: Murray, 9 by 6, pp. 259, 10s. 6d.). A perusal of this volume gives the impression that it has been hastily put together, without careful verification of all statements made. A very serious mistake occurs on page 48, where the author writes, "They [the Quakers] admitted two ceremonies—water baptism and the Lord's Supper, the first being the way of initiation into the Church, the second the means of maintaining communion with it; but they held that inward revelation alone could free the soul from sin," etc. On page 50 we read, "Meetings for discipline were called quarterly, but ended by becoming monthly ones"! and again (page 52), "A yearly meeting was held in London in 1675, for the purpose of assistance in cases of suffering for conscience' sake, and this practice continued to be observed till 1797." Why 1797? Of George Fox our author writes (page 90), "The sect, who at first had gathered round him, did not long entrust the defence of their principles to such a senseless enthusiast as George Fox, who, however, con-

tinued to preach till he was imprisoned at Nottingham in 1649," although she has previously stated (page 49, see also page 182) that "his followers blindly imitated their founder's habits." The Fotherly, Tichbourne and other families, who, according to Thomas Ellwood, resided in Buckinghamshire, appear to have been transferred *en bloc* to the neighbourhood of "the ancestral home of the Springetts," i.e. Sussex, (page 118). The laird of Ury, referred to by Whittier, was Captain David Barclay, and not his son, Robert, as stated on pages 184, 185. Surely William Penn never wrote to Sir John Rhodes, "I will be thy eternal crown, if thou art faithful" (page 123)? The exercise of a little more care would have prevented the not infrequent mistakes in names, as e.g. *Mary Penington* becomes, throughout the book, *Maria Pennington*, *Christian Molleson* appears as *Christiana Molleson* (page 183), *Amyrant* as *Anyraint* (page 17), *Thomas Lower* as *Thomas Lowther* (page 148), *Pennsbury* as *Pennsburg* (pages 153, 173), *J. J. Green*, as *T. T. Green*. The author of "*Memories of Jordans*," *W. H. Summers*, is invariably given as *Sumner*, and his book as "*Memoirs of Jordans*," and the title of *Maria Webb's* book is as often incorrectly spelled. The author believes the letter from *Hannah Penn*, which is printed on pages 215, 216, to be "the only one in existence"! A "List of William Penn's Works" is given in the Appendix, but this is not complete, and several dates of publication do not agree with those given in *Joseph Smith's* "Catalogue." But I have dwelt long enough (perhaps too long) on the faults of this book; may they act as a warning to others who write on Quaker subjects.

Mrs. Grant claims direct descent from the hero of her book, and the book is "dedicated to the Lady Elizabeth Knox, great-great-granddaughter of William Penn, the Quaker." The life and work of Penn are treated favourably and very readably, and there are several illustrations.

"In some brief autobiographical notes, Lincoln remarks that his ancestors, when they left Berks County, Pennsylvania, and removed to Virginia, were Quakers." These notes are given in full in *Henry Bryan Binns's Abraham Lincoln*, in "*The Temple Biographies*" (London: Dent; and New York: Dutton, 7½ by 5½, pp. 379, 4s. 6d.). Lincoln's Quaker ancestry through the Shipley family is also noted in this book, and there are several interesting paragraphs in the chapter on "Conclusions," in which H. B. Binns draws attention to the President's "affiliation to Quakerism." There are references, in passing, to the visits of Friends to the White House, notably to that of *Eliza Paul Gurney*, and the correspondence which ensued.

The Westonian, for Eleventh Month, has a very useful article, occupying most of the magazine, on Friends' literature in the libraries of Philadelphia, written by *Albert J. Edmunds, M.A.*, one of the Librarians of the Historical Society of Pennsylvania.

A new Quaker monthly makes its appearance with the New Year—*Friends' Witness to Scripture Truth* (Reigate, Eng.; *Edward A. Annett*, Englemere, 10½ by 7½, pp. 14, one penny, or 1s. 6d. per ann.). The editors are *Alice Mary Hodgkin*, *Samuel F. Hurnard*, and *Edward A.*

Annett. The editorial article states, "It is our desire to set forth the truth as revealed in Holy Scripture, and as held by the central body of the Society of Friends from its rise until the present time, especially keeping before us the testimony of the Bible and of our Society to the main truths, the Deity of Christ, His Atoning Sacrifice for Sin, and the Authority of the Holy Scriptures."

The Outlook, of New York, for November 30th, has an article by Joseph Allen Baker, M.P., on "What the London County Council has done for London and its People."

Last year's issues of "Bible Studies. Christ and the Scriptures," by Alice Mary Hodgkin, have been collected into a volume, entitled *Christ in all the Scriptures* (London: Headley, 8½ by 5½, pp. 100, 1s. 6d.).

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.

Editors' Note.

The Editors hope to insert in the next issue of THE JOURNAL some remarkable extracts from the records of the Prefecture of Police in Paris, respecting Stephen Grellet and William Allen, with an article thereon specially written for THE JOURNAL, by Gustav Lanson, professeur à la Faculté des Lettres de l'Université de Paris.

Anecdote of Obed Cook, Schoolmaster.

There was a Friend of Southwark, Obed Cook,¹ who kept a boarding-school for boys, and who had some religious engagement resting on his mind, which he felt straitened how to accomplish on account of his school. This, however, was happily got over by my father [George Miller] and Richard Cockin taking the management of the boys during the absence of the worthy Friend, which, I believe, was some weeks—Richard Cockin taking the English department, and my father the classical; and it was said they kept the school in operation, greatly to the comfort of Obed Cook, who was delighted on his return to find all right.—William Miller in *Memorials of Hope Park*, p. 21.

¹ O. C. was a son of Alexander and Abigail Cook, of Glasgow. He was twice married. In 1784, he published *A Short Tribute* to his first wife, Elizabeth Archer. He died in 1795, aged seventy.

Early Quaker Booksellers of York.¹

THOMAS WAITE

was a bookseller and publisher in the Pavement. Several tracts, written by George Fox, Richard Farnsworth, James Nayler, and William Tomlinson, were printed for him, all in 1653. We do not find his name on any imprints of any other year. He died in 1695. See THE JOURNAL, ii. 32, and esp. *F.P.T.*

THOMAS HAMMOND, JUN.,

in connection with other printers, issued *The York Mercury* for some years from 1718. In 1718, his address was "the Pavement, opposite to Market Cross," in 1730 he was in "High Ouzegate," and in 1734 again, "the Pavement." He is described by Thomas Gent² as "a mean-spirited, self-conceited Quaker," and "a quacking bookseller." In 1740, his name appears on the title page of a volume of sermons by Thomas Story and also on a volume of verses by the same author.³ Thomas Hammond the elder was clerk of Yorkshire Q.M. for forty-five years. He died in 1730, and his son in 1744.

NATHANIEL BELL

was a bookseller at the same period as Thomas Hammond, and his name is given with that of the latter on the imprints of the pamphlets by T. Story already alluded to. He is described as "bookseller in Pavement," on the York reprint of *The Life of John Roberts*, published c. 1750. "He was elected one of the city chamberlains in the year 1757." His death took place in 1778, at the age of seventy-five years.

¹ See *A Memoir of the York Press, with Notices of Authors, Printers and Stationers, in the 16th, 17th, and 18th Centuries*, by Robert Davies, F.S.A., Westminster, 1868.

² Gent was a "typographer, author, printer and artist," of York. Though no Friend he was occasionally employed to print for Friends, see Joseph Smith's *Catalogue*, ii. 459.

³ These were printed by James Lister, of Leeds, who was, presumably, a Friend. Lister also printed an edition of Joshua Middleton's *Call to Prophane Swearers*, in 1736, and the eighth edition of Penn's *No Cross No Crown*, in 1743. The Yorkshire Q.M. Registers give the death of a James Lister, of Leeds, in 1753, and of his wife, Rachel, five months later.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY

Contents.	PAGE
Notices - - - - -	61
Notes and Queries:—	
Robert Pigott—George Fox Autographs—Huldah Sears— "Church Scot"—Quaker in Spanish Inquisition—"The Diaries of Edward Pease"—Prosecutions for School Keeping— James Hunter—"The Reverend Harman"—Stephen Bulkeley —Ancient Marriage Certificates—Partridge-Padley—Seven- teenth Century School Furniture—"Fachin"—John Scansfield —"Discontented Pendulum" - - - - -	62
Obituary - - - - -	68
Quaker Ministers and French Police - - - - -	69
Documents from the Paris National Archives relating to Stephen Grellet. I. By <i>Gustav Lanson</i> - - - - -	73
Presentations of Quakers in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i> - - - - -	77
Bernard Barton's Dream. By <i>Joseph J. Green</i> - - - - -	82
A Glimpse of Ancient Friends in Dorset. II. By <i>Elizabeth B. Rutter</i> - - - - -	87
Death of John Ellis, of Poole, 1707 - - - - -	92
Hannah Lightfoot. <i>Illustrated.</i> - - - - -	93
Editors' Notes - - - - -	94
Records respecting John and Margaret Lynam in England and Maryland - - - - -	95
Islington Road School - - - - -	103
Richard Cubham, of Bickerstaffe, Yeoman - - - - -	104
Certificate respecting James Graham and William Armstrong, from Long Island, 1717 - - - - -	110
Friends in Current Literature. By <i>Norman Penney</i> - - - - -	113

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.
F.P.T.—"The First Publishers of Truth," published by
the Friends' Historical Society.

Notice.

The annual meeting of the Friends' Historical Society will be held in the School Room, Central Hall, Birmingham, on Fifth Day, the 21st of Fifth Month, at 2 p.m.

Notes and Queries.

ROBERT PIGOTT. — Carlyle's *French Revolution*, by Fletcher, 3 vols., 1902, vol. i., p. 170. "Robert Pigott, an English Quaker and Vegetarian ("Pythagorean") . . ." Do you know anything of this man? — FRANCIS C. CLAYTON, Birmingham.

GEORGE FOX AUTOGRAPHS (ii. 2, 123; v. 2). The British Museum possesses a small piece of George Fox's handwriting, reproduced in the *Catalogue of a Selection from the Stowe Manuscripts exhibited in the King's Library in the British Museum*, which was printed in 1883. The writing, which deals with various types of Scripture, commences "Arones linen breches he pvt them one when he went in to the tabernakell that his nakednes was not scene & the prist fine linen garments was a tipe of the righteovs of Christ." With this holograph is a note by Ralph Thoresby, the antiquary (1658-1725) stating that the paper was given him by Mrs. Bland, of Beeston, 26th May, 1709.

The Stowe MSS. were collected by the Marquis of Buckingham in the early part of last century and were sold later to the Earl of Ashburnham, from whom or his heirs they were acquired by the B. M.

HULDAH SEARS.—Information is desired respecting this American Friend, who visited Great Britain as a Minister in 1821. To which Y.M. did she belong?—EDS.

"CHURCH SCOT" (iv. 54, 84). — "Besides the tithe, the clergy

received, under the name of 'cyrisc-seat' or 'church scot,' a sort of commutation for firstfruits paid by every householder, and sawl-sceat, soul-scot or mortuary-dues, with other occasional spontaneous offerings." Note to the above. "The church-scot was paid at Martinmas, 'according to the hearth that a man is at at mid-winter,' that is, in the township where he keeps Christmas. See on the whole subject, Kemble, *Saxons*, vol. ii., Stubbs's *Constitutional History of England*, I. viii., 129. See also for many further particulars and derivation, Dr. Murray's *New English Dictionary* under "Church-scot-shot." — F. F. TUCKETT, Frenchay, near Bristol.

Information also received from J. W. WATSON, and noted.

QUAKER IN SPANISH INQUISITION, 1826.—I have recently read a new book by Mr. Abbott, *Israel in Europe*, published by Macmillan & Co. At page 311 it states that one of the last victims of the Inquisition in Spain was "a Quaker," no name given, date 1826. I shall be obliged if you can give me information as to the correctness, or otherwise, of this statement, the name of the said Quaker, and the circumstances which led to his execution: he was hanged, while a Jew alongside him was burned. I presume the former mode of death was a special concession.—JAMES PIM, Merton, Dalkey, Co. Dublin.

[*Gentleman's Magazine*, 1826, II. 263, says, "Popery proceeds in

Spain, with a firm step, to recover all her ancient terrible authority. At Valencia, where a school-master, named Rissoll, was hanged for heresy, a Jew has since been burnt for Judaism." Does this refer to the same event?—J. J. GREEN.]

"THE DIARIES OF EDWARD PEASE."—On October 24th, 1851. Edward Pease refers to the visit of two young Friends whose names he enters incorrectly in his Diary. They should be Anna Deborah Richardson and Sarah Elizabeth Wigham. A. D. R. [1832-1872] was the grand-daughter of John Wigham, Jun., of Edinburgh, the daughter of his only child by his first marriage. S. E. W. [1834-1854] was his daughter by his second marriage. They were very great friends, though the aunt (S. E. W.) was two or three years younger than the niece.—WILLIAM F. MILLER.

[Privately printed records of both of these Friends are in D.—EDS.]

PROSECUTIONS FOR SCHOOL KEEPING (iv. 131).—I am able, in some small degree, to answer my own question.

In *Some Brief Memoirs of the Life of David Hall*, on p. 5 (edition of 1799), he says that in 1703 he opened a school at Skipton and had sometimes more than forty boarders. "I met with no small disturbance from Roger Mitton, priest of Skipton, who in vain endeavoured, for several years, to root out the Quaker's seminary (as he stiled my school) at Skipton. In vain, said I? Yea, verily, for he could never obtain his desired ends, neither by casting

me into prison, nor any other way extirpate my seminary, as he called it, though he rigidly prosecuted me both at the Quarter Sessions and in the Spiritual Court, so called, at one and the same time for teaching school without licence." David Hall was born at Skipton, 1683, and for more than fifty years kept a school there.

Altogether I have, so far, come upon about a dozen of such cases. Some further information will be given in the forthcoming *Centenary History of Sidcot School*, by Francis A. Knight.—A. NEAVE BRAYSHAW.

JAMES HUNTER.—In the unpublished diary of Col. Thomas Bellingham, who fought with William III. in Ireland, there is a reference to James Hunter the Quaker, who is named as if well known to the writer, and who was, apparently, an Irish Friend. Do you know who this was?—H. W. CLEMESHA, Preston.

"THE REVEREND HARMAN" (v. 49).—This does not refer to Jeremiah Harman, of St. Martin's Lane, Cannon Street, Merchant, and of Ealing and Mill Hill, the grandson of Captain Edward Harman, of Abingdon. Jeremiah Harman, who was my father's great-grand-uncle, was a very different character from that described above.

The reference undoubtedly alludes to Philip Harman, a Quaker preacher, born circa 1667, who was of an entirely different family from that of Jeremiah Harman. He was a cordwainer, *alias* shoemaker, of Millford Lane, St. Clement Danes, in 1697, and later

of St. Saviour's, Southwark, in 1709. His first wife's name was Dorothy, who died in 1733, aged sixty or sixty-three. Philip Harman had by her two sons and five daughters, of whom one son, Philip Harman, Junior, died 1734, aged thirty-three, and two daughters married. Philip Harman, Senior, re-married in 1735 (described as of St. Saviour's, Southwark, Baker), Elizabeth Sherwin, who, after his death, re-married in 1761, then of St. Botolph's, Bishopsgate, Francis Wilson, of Shoreditch. Philip Harman, then of Phoenix Street, Spitalfields, "died of age" 29th August, 1747, aged 80, a Minister nearly fifty years, and was buried in Friends' Burial Ground, Whitechapel.

His Quarterly Meeting states, under date 23 iii., 1748, "We believe he was an honest sincere-hearted man, zealous for the Cause of God and the promotion of the Truth, for which he laboured in the ministry according to the Measure of the Gift received, wherewith we had good Unity, it being to the Edification and Comfort of many in the Church . . ."

Joseph Smith, in his *Catalogue of Friends' Books*, vol. i. p. 936, says of "Philip Hermon of the Savoy Meeting, Westminster," that "There are some [books] written against him by Clement Joynes, who apostatized from the Society." Of these, the first was printed in 8vo in 1700, entitled *Montanism Revived*, by Philip Hermon, a Quaker Cobler, and Chief Speaker at the Savoy Meeting; confuted, with some of his Anti-christian Principles and Prophecies, etc. The next is an Advertisement referring to the above;

and the last, printed in 8vo, in 1701, is entitled *Philip Hermon, a Quaker Cobler, and Chief Speaker at the Savoy Meeting; His Last Shift Proved ineffectual; and the Quaker's horrid Injustice, and Jesuitical Design, against me Discovered*. By Cl. J. One who accounts it great Joy to be reproached for the Name of Christ.

There is a singular engraving of Hermon, of which a copy is in my possession. It represents an uncouth-looking Quaker with shaggy hair, and sour visage, preaching from the Ministers' Gallery. He wears a broad brimmed white beaver-hat apparently, a white cravat, a tight-buttoned coat, with wide sleeves turned up at the wrists, and a cloak appears at his back.

He has one hand on the rail, the right raised. By his side is a still more sour-visaged Friend sitting, with his hat on, and below, beneath the latter, is another of similar features, and three other broad-brims show in front. This is a ridiculous caricature entitled "Philip Hermon (Quaker)" P. Grave, sc.—JOSEPH J. GREEN, Tunbridge Wells.

In *The Memoir of the York Press* a sketch of the life of Stephen Bulkeley is given. He was a York printer from 1642 to 1646, when "his press seems to have been employed exclusively on the side of the Royalists. . . . In 1646, King Charles I. sent an order from Newcastle-on-Tyne to York, requiring him to transfer

These books are all in D. See also respecting Harman, *Saul's Errand to Damascus* (Gibson Controversy), p. 10; *Life of Richard Clavidge*, p. 147.

himself and his press to that town." Here, in 1653, he printed an edition of *The Quakers Shaken*, by John Gilpin, an ex-Friend. Bulkeley returned to York in 1662, and died in that city in 1679/80.

ANCIENT MARRIAGE CERTIFICATES.—The following are in the possession of Thompson Wigham, of Carlisle, Eng. They all refer to the county of Cumberland.

Archbald Graham and Margrett Routledge. At Sikeside, 12. iv. 1689. Sigs.—bridegroom and bride, both with marks. Others, Pearson, Story, Taylor, Summers, Appelby. Twelve witnesses signed.

Christopher Story, son of Christopher Story of Righead, and Mary Graham, daughter of William Graham of Sykeside, Kirkclinton parish. At Sykeside, 28. iv. 1715. Sigs.—bridegroom and bride; parents, Christopher Story, Willm Graham, Bridgett Story; others, Latimer, Waite, Armstrong, Napier, Bell, Waugh, Scott, Hetherington, Blaire, Carlile, Hall, Ivison. Thirty-one witnesses signed.

Christopher Taylor of Hetherside, Kirkclinton ph. and Mary Hodgson, daughter of William Hodgson of Broughbysands, Brough ph. At Moorehouse, 1. iv. 1721. Sigs.—bridegroom and bride; others, Atkinson, Bewley, Huntington, Ostell, Nixon, Irwin, Boustead, Willson, Mark, Barns, Blackburn, Peacock. Thirty witnesses signed.

William Little of Haughton, Stannix ph., and Mary Bell, daughter of John Bell, of Foordlands, Irthington ph. At Sikeside, 4. x. 1723. Sigs.—bridegroom and bride; others, Carruthers, Warwick, Glendeline, Sheriff,

Gibson. Forty-two witnesses signed.

Christopher Graham, of Clift, Kirkclinton ph., and Mary Bell, daughter of Reynold Bell, of Gill, same ph. At Sikeside, 25. i. 1733. Sigs.—bridegroom and bride; others, Noble, Skaif, Glespy, Jackson. Twenty-six witnesses signed.

John Latimer of Newtown, Kirkclinton ph., and Mary Scott of Highberries, Scaleby ph. At Sikeside, 30. iii. 1733. Sigs.—bridegroom and bride, latter with mark; others, Mancote [?], James, Tate, Bacchouse (or Bacebous), Pott. Thirty-three witnesses signed.

James Taylor of Hewberry, Kirkclinton ph. and Margaret Ladley, of Sandysikes, Arthuret ph. At Sikeside, 30. xi. 1733. Sigs.—bridegroom and bride, both with marks; others, Baty, Ladley (Laidlow, Leaiday). Twenty-four witnesses signed.

Daniel ffurness of Wigenrigg-hall and Sarah Wilson, daughter of Thomas Wilson, of Blackburn, both in Akton ph. At Moorehouse, 24. viii. 1734. Sigs.—bridegroom and bride (her maiden name); others, Peat, Borradaile, Douke [?], Mitchinson, Rickarby, Robinson, Cartener, Chambers, Blaine. Twenty-six witnesses signed.

William Blacklock of Wood, Kirkclinton ph. and Mary Graham of Foulrow, same ph. At Sikeside, 3. x. 1740. Sigs.—bridegroom and bride, both with mark; others, Murray. Twenty-three witnesses signed.

Jonathan Portus of Cloughhead, Kirkclinton ph., and Abigail Scott of Newbigging, same ph. At Sikeside, 7. viii. 1747. Sigs.—bride-

groom and bride; others, Snowden, Johnston. Thirty-five witnesses signed.

William Taylor of Hetherside, Kirklington ph., son of Christopher Taylor of the same place, yeoman, and Mary his wife, and Sarah Latimer, daughter of Robert Latimer of Askerton, Abbey-leonardcoast ph., yeoman, and Ruth his late wife. At Sikeside, 6. xi. 1766. Sigs.—bridegroom and bride (her maiden name); others, Dacre, Armstrong. Twenty-nine witnesses signed. This certificate has a Government stamp—v shillings.

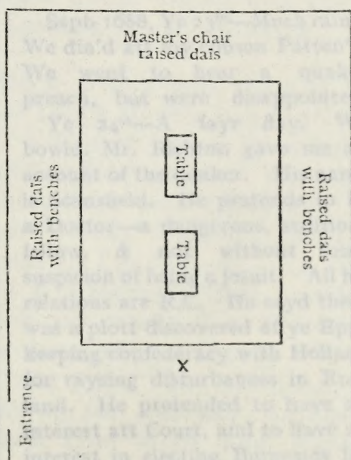
PARTRIDGE-PADLEY (v. 48).—I find a copy of the marriage-certificate, dated 28th of Eighth Month, 1742, in the handwriting of William Massey, in Book No. 504, page 98, of our records. B. Padley is described as "daughter of Benjamin Padley, of North Cave, in the county of York, baker, deceased."—EDWIN R. RANSOME, Wandsworth Common, S.W.

SEVENTEENTH CENTURY SCHOOL FURNITURE.—In the reproduction of George Fox's "Directions to Schoolmasters of Children," given in last issue (v. 2) occur words which have been read as *table* and *bar*. In order to ascertain whether these words represented definite articles in school use, a letter of inquiry was addressed to Michael E. Sadler, who replied, "I cannot answer your question with certainty, though I believe your interpretation is correct; but I am sending your letter to Professor Foster Watson, University College, Aberystwyth, who is by far the greatest living

authority on the internal organisation of English schools in the seventeenth century." The latter gentleman sent the following reply:—

"Professor M. E. Sadler has sent on your letter to me. I am very much interested in it.

"I do not recall at the present moment any contemporary reference to 'bars,' but I have seen a school built half a century later (c. 1700 or 1720) in which there was an arrangement which would correspond to Fox's words. Thus:—



I venture to suggest that where I have marked x is the likely place for the *bar*.

"I shall be so glad if you can send me word if the researches you are making with regard to George Fox's MSS., in so far especially as they bear on schools and education, are likely to be published, and by whom. I am glad to have had the opportunity of hearing of them.

"Yours sincerely,

"FOSTER WATSON."

FACHIN (v. 13).—Several queries having been received respecting the note to this word, the portion of the MS. containing it was photographed, and a print sent to Dr. Murray, of Oxford, from whom, within a day, was received the following reply:—

"There can be no doubt that *falchion* is the word meant. This word was, as you will see in the New English Dictionary, originally written without the *l*, which had been reduced in French to *u*, as *fauch-*, *fawch-*, *fach-*, while the termination, originally *-oun*, was gradually weakened to *-un*, *-on*, *-en*, *-in*, according to taste. We now have partly restored the Latin spelling in *-ion* but we do not pronounce the *i*, and we have forced back the *l* into the pronunciation as we are doing in *falcon*, etc. Of course, the possible variants by combining all the forms in *fauch-*, *fawch-*, *fach-*, *falch-*, *faulch-*, each with all the endings in *-oun*, *-un*, *-on*, *-en*, *-in*, *-ine*, *-ion*, etc., etc., amount to about fifty, of which some twenty of the chief are given in the Dictionary, as sufficient to indicate the list that might be made. The Dictionary does not aim at giving all possible spellings, nor even all the illiterate ones that research in letters, diaries, etc., might unfold, only sufficient to indicate the main varieties, and to suggest the rest. You have only to add *-in* which you find in *faulch-in* to *fach-*, which you have in *fach-en* to get the form in your MS.

"May I keep the photo? It is curious to see the old use of *u* and *v* retained so late, *u* being used medially for *v*. This was given up

in printing by 1630 by most printers. Yours very truly,

"J. A. H. MURRAY."

JOHN SCANSFIELD.—I enclose an extract from the unpublished diary of Colonel Thomas Bellingham, who was stationed in Preston from 1688-1690, and subsequently fought with William III. in Ireland, being present at the Battle of the Boyne. Have you any knowledge of the Scansfield referred to in the diary?—H. W. CLEMESHA, Preston.

Sept. 1688, Ye 23th.—Much raine. We din'd att my cousen Patten's. We went to hear a quaker preach, but were disappointed.

Ye 24th.—A fayr day. We bowld. Mr. Rishton gave me an account of the quaker. His name is Scansfield. He pretends to be a Doctor—a dangerous, seditious fellow, & not without some suspicion of being a jesuit. All his relations are R.C. He sayd there was a plott discovered of ye Bpps keeping confederacy with Holland for raysing disturbances in England. He pretended to have an interest att Court, and to have an interest in electing Burgesses for this corporation. He and Tompson the Regulator were much together.

[Several interesting MSS. respecting John Scansfield are in D. We hope to print them before long.—EDS.]

"DISCONTENTED PENDULUM" (ii. 122).—This book was by Jane Taylor, of Ongar; may be seen in her *Contributions of Q.Q.*, 1845, p. 401.—E. R. RANSOME.

Obituary.

Francis Williams Dymond, of the city of Exeter, was a Friend who attained considerable notoriety in his profession, that of a surveyor. "He was an authority on the history of the Society of Friends and of its various properties and meetings throughout the West of England." He wrote *Trust Property within the County of Devon*, belonging to Devon and Cornwall Q.M., and had it printed for private circulation, in 1899. One of six copies only, printed on hand-made paper, was presented to D. by the author in 1900. F. W. Dymond died, unmarried, on the 9th of Ninth Month, aged about eighty-one years. By his will he left £5,000 to London Yearly Meeting.

The decease of William Beck, which took place at his London residence on the 31st of Tenth Month, has deprived the Society of the services of a Friend whose knowledge of Quaker history was profound and extensive. His most important contribution to literature was published in 1869, and entitled, *The London Friends' Meetings, showing the Rise of the Society of Friends in London*, etc. In this work he had the assistance of T. Frederick Ball, another London Friend. William Beck also wrote *The Friends: Who they are, What they have done*, 1893; *George Whitehead: his Work and Service*, 1901; etc. He compiled, in 1897, *Family Fragments respecting the Ancestry, Acquaintance and Marriage of Richard Low Beck and Rachel Lucas*; and also wrote articles for the *Friends' Quarterly Examiner* and other periodicals. William Beck was an architect by profession; he died, unmarried, aged eighty-four years. There is an excellent portrait in *The Friend* (Lond.), vol. 47 (1901), p. 791.

Thomas Cropper Ryley, of Liverpool, died unmarried on the 14th of First Month, aged sixty-eight. "All his life he was a keen educationist, and was for about fifteen years a member of the Liverpool School Board and later of the Education Committee." He was also deeply interested in Ackworth School.

Quaker Ministers and French Police.

Copy of an Article in *Le Livre Noir de Messieurs Delavau et Franchet*,¹ ou Répertoire Alphabétique de la Police Politique sous le ministère déplorable; Ouvrage imprimé d'après les registres de l'administration, avec une table générale des noms; précédé d'une Introduction par M. Année. Tome quatrième. Paris, Moutardier, libraire-éditeur, Rue Gît-le-cœur, No. 4, 1829, p. 1-4.

Quakers.

Grellet—William Allen.

Cab. part. n. 11,091.²

4 mai 1824.

Au mois de juillet 1813, un sieur Stephen Grellet, Français d'origine, mais établi, depuis le commencement de la révolution, à New-York, où il avait embrassé la secte des Quakers, obtint la permission de venir à Paris, sous la caution de ses deux frères, l'un négociant, rue Michel-Lecomte, n. 31; l'autre receveur-général du département de l'Aveyron, alors momentanément à Paris, logé rue et hôtel Grange-Batelière.

Ce voyageur déclara qu'il venait de parcourir l'Angleterre, l'Ecosse et l'Irlande, pour remplir une mission dans

¹ This work, in four volumes, consists of extracts taken from the records of the Prefecture of Police. It is, as its second title states, an alphabetical index of the persons of whom the political police took cognisance during the "lamentable ministry"—that is, during the Villèle ministry. M. Delavau was Prefect of Police, and M. Franchet-Despercy Director of Police at the Ministry of the Interior. On the information or denunciation of one of the numerous police spies, paid or unpaid, who were in touch with all ranks of society, the Prefect of Police drew up memoranda, which he forwarded to M. Hinaux, Chief of the Central Police. The latter transmitted them to the officers of the peace, who would entrust each matter to one, two, or three inspectors of police. On the accounts given by the latter of the matters entrusted to them, the officers of the peace drew up reports which went forward to the Prefect. These details are given in a Note in *Le Livre Noir* after the Introduction (p. lxxxvii.). It should be added that it was usually the Director of Police, Franchet, who, in political affairs, set the Prefecture to work.

A copy of above book has been recently acquired and placed in D.—[Eps.]

² That is, the private office (cabinet particulier) of the Prefect of Police. Delavau did not do more than transcribe the memorandum sent him by Franchet, the draft of which is in the National Archives (F⁷ 6957) in Paris. I give the alternative readings of this draft.

les intérêts de sa secte ; que son voyage en France avait le même objet, et que sa mission l'appellerait bientôt en Prusse³ et en Allemagne.

Depuis cette époque, l'autorité avait perdu de vue le sieur Grellet ; mais des renseignements annoncent qu'en 1819 et 1820 le sieur Grellet a rempli une mission semblable dans le nord et l'est de l'Europe ; qu'il a visité successivement la Russie, les îles de l'Archipel, le royaume de Naples, l'Italie, et le Piémont, prêchant l'égalité absolue *et recommandant l'enseignement mutuel comme le grand moyen de régénérer le genre humain*. Il est probable que sa première mission de 1815⁴ avait le même but.

Dans sa dernière mission, le sieur Grellet avait pour adjoint un sieur William Allen, de Londres, propagandiste non moins ardent, jouissant d'une fortune immense et d'une grande réputation de bienfaisance, qu'il paraît devoir aux sommes considérables qu'il répand pour faire des prosélytes. Ils arrivèrent à Paris au mois d'avril 1820, venant de Turin ; et après un séjour de peu de durée dans cette capitale, ils durent retourner, le sieur Grellet à New-York, et le sieur Allen à Londres. *Il est à remarquer que presque tous les pays que ces⁵ émissaires ont parcourus se sont successivement insurgés peu de temps après leur passage.*⁶ Et cette coïncidence, à laquelle la doctrine qu'ils prêchaient ouvertement donne encore plus de force, ne permet pas de croire qu'ils aient été étrangers à ces mouvements populaires.

J'attache le plus grand intérêt à connaître⁷ les affidés que ces deux propagandistes peuvent avoir à Paris *et dans le reste de la France* ; et quoique leur dernière excursion remonte à une époque assez éloignée, il ne sera pas impossible⁸ d'obtenir des renseignements sur leurs relations à Paris. Si les frères Grellet habitent encore la capitale,

³ Franchet's memorandum: Italie, instead of Prusse.

⁴ Franchet's memorandum: 1813.

⁵ Franchet's memorandum: ces deux émissaires.

⁶ It was the favourite idea of Franchet: "M. le Directeur," says a memorandum of the dossier in the French National Archives, "veut surtout mentionner cette circonstance que le passage de ces hommes a été partout suivi de désordres politiques, d'insurrections, etc."

⁷ Franchet's memorandum: "Vous apprécierez ainsi que moi l'intérêt que doit attacher l'autorité à connaître"

⁸ Franchet's memorandum: Impossible, je l'espère.

c'est auprès d'eux qu'on pourra se procurer les premières données.⁹

(*Le préfet de police.*)

Réponse.

Cab. part., n. 11,091.¹⁰

31 Mai 1824.

Nous nous sommes mis en mesure de connaître les relations que pourrait avoir à Paris le sieur Stephen Grellet. La note indiquait les deux frères Grellet. Celui qui demeurerait rue Michel-Lecomte, n. 31, en 1813, alla loger Chaussée-d'Antin, où il fit, en société d'un autre négociant, une faillite à la suite de laquelle il se retira chez l'étranger. Depuis cette époque, on n'en a plus entendu parler. Quant à l'autre Grellet, receveur général du département de l'Aveyron, qui, en 1813, se trouvait aussi dans la capitale, où il demeurerait rue Grange-Batelière, hôtel de ce nom, il est parti quelque temps après pour retourner dans le département où il était receveur. On ne saurait trop dire où il est maintenant.

Il résulte de l'absence de ces deux individus, et de l'ignorance totale de leur retraite, que tout ce que nous avons entrepris pour arriver jusqu'à Stephen Grellet a été jusqu'à ce jour sans succès. Néanmoins, si par suite de nos explorations le nom de cet homme et celui de quelques uns de ses affidés, venaient jusqu'à nous, nous nous empresserions d'en informer l'autorité par un nouveau rapport.

On s'est mis en vain à la recherche de quelques quakers: *on n'en a point trouvé.*¹¹ Plusieurs Anglais, dans les prin-

⁹ Franchet's memorandum adds: "Je vous invite à suivre avec le plus grand soin tous les fils que vous pourrez saisir, et à me communiquer exactement le résultat de vos recherches."

¹⁰ This number indicated the correspondence of the report which follows with the request which precedes; report and request were on two different records.

¹¹ "Il paraît qu'il en est des Quakers, si répandus dans Paris et dans la France entière, comme du fameux comité directeur; il y en a partout. Mais M. Delavau et les siens ont beau interroger, écouter, regarder; ils n'en découvrent nulle part." (*Note de l'éditeur de 1829.*)

The note alludes to the *Directing Committee* of the revolutionary party. The Police believed in its existence: "All its agents are on the look out for this famous Committee" (*Le Livre Noir*, Introduction, p. lxxv.), which, according to the Liberals, did not exist.

cipes du général Wilson,¹² ont été consultés, et tous nous ont dit ne point connaître Grellet, mais bien William Allen, qu'ils croient en ce moment à Londres. Ils ont pour ce dernier une espèce de vénération.¹³

(Mac . . . Leb . . .)¹⁴

NOTES BY THE EDITORS.

The notes to the above extracts from *Le Livre Noir* have been prepared by M. Lanson, professor of literature in the University of Paris, who has also contributed the following paper on references to Stephen Grellet in the National Archives in Paris, with verbatim copies of such references. Our thanks are due, and hereby tendered, to the writer for his kindness. We had the pleasure of making M. Lanson's acquaintance several months ago at Devonshire House, when he came to make some inquiries respecting the relations of Voltaire with the Friends of his day.

We think that the readers of THE JOURNAL will be interested to see the gospel labours of Stephen Grellet from a fresh point of view, and will be amused at the feverish desire of the Police authorities to find something condemnatory of the innocent Quaker Minister—a desire which, apparently, was not gratified.

We regret that, although the whole of the article which follows is in print, it has not been possible to complete it in this number. The concluding portion, covering fourteen pages, will appear next quarter.

¹² This refers to Sir Robert Wilson, who had, in 1816, aided the escape of M. de la Vallette. He had remained under the strong suspicion of the Government of the Restoration, and is often mentioned in *Le Livre Noir*, as a revolutionary character or a Bonapartist. (Vol. i. p. 343; ii. 213; iii. 146, 147, 196; iv. 91, 110, 314.)

¹³ The Prefect, on the 7th of June, wrote out for the Minister of the Interior the negative result of the work of his agents.

¹⁴ L or Leb and Mac are the two inspectors of Police who made the enquiry. Mac was an ex-officer who, after entering the Police force, passed himself off as a wine agent (*Le Livre Noir*, vol. iii. p. 154, 155).

74 QUAKER MINISTER & FRENCH POLICE.

Documents from the Paris National Archives
relating to Stephen Grellet.

The National Archives in Paris furnish material for supplementing *Le Livre Noir*.

The documents respecting the emigration of the Grellet family are to be found in F⁷ 5780. Gabriel Grellet, a merchant of Limoges, had four sons and three daughters; three of the sons were abroad in 1792, and were scheduled under the head "refugees." The father, who was himself at one time imprisoned, made repeated efforts, and presented many petitions with a view of obtaining the removal of their names from the list of refugees; he obtained a provisional removal on the 6th of Floréal, III^d year,¹ but some influence, arising from local animosities, delayed the actual removal, and in 1798 Gabriel was at work again. It was a question with him of preventing the sale of property which, under the partition ordered by the law of the 9th of Floréal, III^d year,² had been allotted to his sons, and confiscated as the property of refugees.

Every effort of Grellet, the father, tends to prove that his sons went away for purposes of business. He denies that any one of them was with the army of the Princes.³ After spending five years at Lyons his three sons "worked for about a year in the establishment of their brother-in-law at Brive." Then they left for Frankfort, and whilst the oldest, Pierre, went off to Amsterdam, Joseph and Etienne, after gaining sufficient knowledge of German, betook themselves *incognito*, as workmen, to the forges of Styria, in order "to discover the secret of the manufacture of scythes, a secret known only in this distant part of Germany."

Although, according to one of the petitions of the father, they had set out at the end of September, 1791,

¹ Third year of the Republican Calendar, viz., 25th of April, 1795.

² 28th of April, 1795.

³ Stephen Grellet enters it: see his *Memoirs*, 1862, vol. i., pp. 9, 10.

the leave of absence given to Etienne by the captain in command of the *Garde Nationale* of Limoges, bears the date of the 2nd of January, 1792. Either Grellet put the date of his sons' departure earlier in order the better to get rid of the idea of a political reason for it, or he obtained the permission after they had gone. The leave is granted "to Mr. Etienne Grellet, merchant and manufacturer, aged 19 years, height 5 feet, 2 inches, 6 lines."

Our documents assert that on the 13th of December Etienne is with Joseph in Hamburg, where he is engaged in selling the model of a porcelain kiln, but there is no mention of Hamburg in Grellet's *Memoirs*. The letters upon which the father relies to certify the fact must have been forged by his sons in agreement with him.

Certificates dated from Amsterdam, 24th of December, 1792, vouch for the embarkation of Etienne and Joseph for Demerara (Guiana).

Pierre remained in Holland; one of his letters to their father (Amsterdam) gives information about Etienne's position⁴ :—

13th of March, 1794.

You will find herewith a letter that my brothers have written to me; it appears that they are well. Etienne, who had left M. Jourdan and had gone to M. Tausch whilst waiting for another situation, does not tell me that he has found one, but in the letter which he writes to Messrs. St. Martin he says, "M. Tausch has written to us," so that it appears that he is no longer with him, and that he has a place. You will see how ill founded is their hope as to the purchase of a plantation, at least until peace is made. Messrs. St. Martin, who are much attached to them, are to send them a small stock [of goods] by the next ship. You will see that they ask for some barrels of nails. I will write to M. Speder on the subject.

Etienne himself relates his adventures in a letter dated from Demerara (6th of August, 1793), of which I merely give an extract⁵ :—

. . . As to the place we occupy here, and which the Dutchmen call head-servant, it is next to nothing, and even that of manager, to which we might attain in a year, would not make us richer than we are after twenty years' work, unless by stealing, an infamous means, and those who make use of it are found out sooner or later. Here we are, my brother and I, in almost the same position as we were on our arrival here, except for the knowledge that we have gained. I was with

⁴ F⁷ 5780.

⁵ F⁷ 5780.

M. Jourdan, doctor and planter ; he has just told me that having decided to give up his medical practice, which involved almost continual absence from his plantation, my work with him would cease, as he wishes to perform it himself. So here I was disappointed in what I had hoped for, in the event of his going to Europe. I returned to M. Tausch, to whom Messrs. St. Martin gave us a special recommendation. I am waiting impatiently for another place to turn up. I only spent five months with M. Jourdan, but they have been to me more than a year anywhere else, owing to the opportunities for gaining knowledge. The plantation on which my brother is has just been sold, so he is also without a place. If you send us any goods, I beg Grellet [his eldest brother] to send them to care of M. J. G. Tausch. Rest assured, dear Father, that by circumspection in all our actions or dealings, and by our conduct, we shall deserve the approbation of those who know us. If we cannot force fortune to come our way, we will, at any rate, force honest men to esteem us. To set up an establishment [to marry], or do any thing in this country is a difficult matter. Interest alone moves people's hearts. If a man is poor there is nothing to hope, but with some small beginning of a fortune, if only in appearance even, advantageous posts can be obtained. Some unscrupulous persons, by thinking only of marrying for money, sometimes make fortunes, but your children will never make you blush by an alliance with mulattos or half-castes, etc., never ; the idea would not even enter our heads. We are poor in this country in which we only have our hands to depend upon ; we are filling a place usually only occupied by sailors or soldiers, and one humiliating through the name attached to it, but I think it is not the place that degrades a man, but so long as it is filled by an honest man, it becomes honourable. . . .

The profligacy of the planters and their cruelty to the slaves were especially revolting to their sense of honour. We find in a letter signed by the brothers (Demerara, the 10th of February, 1794)⁶ :—

. . . It may be said that no religion is professed here⁷ ; there are neither temples, churches, nor ministers ; there was a minister sent by the Government, who has gone back again ; his duties were confined to baptism and marriage. The places for the administration of justice only exist for those who profess the dominant religion of Holland. There is no school of any kind ; consequently the greater part of the whites who have been brought up here betray their want of education. As they are continually with slaves, accustomed to see their every wish carried out, or to see chastisement inhumanly dealt out to any refusing to obey, their hearts are naturally hardened. What I say in this respect refers to both sexes. From this bad upbringing springs the barbarity that we sometimes see inflicted upon the negroes. . . . If many persons do not long survive in the colonies, it must not so much be attributed to the bad character of the climate as to intemperance and other excesses.

⁶ F⁷ 5780.

⁷ See *Memoirs*, vol. i., p. 12.

We rarely have epidemic diseases here, and when they occur, it is principally during the drought; the best remedy that can be employed against them is to drink plenty of water and abstain from meat. The heat of the sun, to which we are continually exposed, is sometimes a source of very great danger, especially to persons carrying too much or too little flesh.

The 27th of Nivose, year 8,⁸ Joseph and Etienne, who are not yet definitely removed from the list of refugees, are placed under the surveillance of the municipal authority of Liancourt (Oise). We must, no doubt, understand that residence had been assigned them at this place, in the event of their return.

On this date a petition in their favour states that they have established a commercial house in New York.

At this time also, the great philanthropist, La Rochefoucauld Liancourt, intervenes on their behalf; his letter is as follows⁹:—

It will not appear extraordinary for an unhappy man just recalled from banishment to intercede on behalf of citizens as unjustly treated as himself.

I can certify that I am personally acquainted with the three brothers Grellet, that two of them, whom I have seen in America, and who have joined the Society of Quakers, continue to deserve the esteem of all honest men, and to show themselves good Frenchmen. I have seen them in union and association with the most benevolent and philanthropic Quakers, sharing with them the care and labour of the good that they were doing.

I knew Pierre Grellet also at Amsterdam, a partner in the firm of Wiltz, and giving evidence of the feelings of an honourable man and a very good Frenchman.

It is not poverty which makes them wish to see the soil of their fatherland again, since they are attached to flourishing commercial houses, but the desire to see their fatherland and family—a more imperious call than that of fortune. And I can from experience bear witness that there is nothing surprising in this feeling.

LA ROCHEFOUCAULD LIANCOURT.

The 22nd Nivose, year 8.¹⁰

GUSTAV LANSON.

To be continued.

⁸ 17th of January, 1800.

⁹ N° 5780.

¹⁰ 12th of January, 1800.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 26.

CUMBERLAND.

NORTH WEST.

KIRKLINTON. 1671. Mar. 31. Humphrid Tweddall et Philippū Hazzard, Quakers; for not coming to Church.

1672. July 19. Philippū Hazard et Barbara Grame, for standing excoicate.

1675. June 22. Geo: Hetherington et eius uxōr, Chroferū Martin & ejus uxorem, Andream Hetherington, W^m Graham de Uptowne et ejus uxorem, Geo. Graham de Rigg, Xtoferū Tayler et ejus uxorem, W^m Blackburne, Francisc^m Storey, Ludimgrū¹, W^m Roy, Jacobum Blackburne als Clarke, Johñem Sumnerell, Chroferū Story & ejus uxōr: Quakers.

1675. Nov. 16. Georgiū Graham de Rigg, et Andream Hetherington, as Nonconformists; not paying Church dues.

SCALEBY. 1671. Mar. 31. Johnem Pearson fabrū² lignariū, Johnem Goodfellow als Goodman et ejus uxorem, Quakers.

1672. July 19. Johnem Goodfellow als Goodman de Scaleby Hill, Janetā ejus uxōr, Johnem Pearson de Stoneknowe; for standing excoicate.

1673. July 11. Johnem Goodfellow als Goodman . . . ejus uxorem, Johnem Pearson de Stoneknowe; who stand excoicate.

1673. July 26. Johnem Goodfellow als Goodman de Scaleby Hill et ejus ux, Johnem Pearson de Stoneknow; who stand excoīunicate, 2s.

1675. June 22. Johnem Goodfellow als Goodman and Thomam Hutchinson, Quakers.

1675. Nov. 16. ("Scailby"). Johnem Goodfellow als Goodman et Johnem Pearson, fabrem [fabrum] lignariū, as Nonconformists; and refusing to pay Church dues.

¹ i.e., ludimagistrum=Schoolmaster.

² i.e., fabrum lignarium=carpenter.

BEAMOND ("Beaumont"). 1674. Mar. 31. Robtū Pattinson, a Quaker.

1675. Nov. 16. Johnem Hodgson et Margaretā ejus uxorem, for not comeing to hear divine service.

BURGH BY SANDS. 1671. Mar. 31. Johnem Potter, a Quaker who teacheth Schoole.

CARLISLE. St. Maryes. 1673. July 11. Edwardū Holling, Antoniū Pattinson, W^m Colthird de Caldersgate, Johnem How et W^m How de Newtowne, Quakers.

1673. July 26. Edwardū Hollin, Antoniū Pattinson, W^m Colthead de Coldewgate, Johnem et W^m How de Newtowne, Quakers.

1674. Sept. 9. Johnem Dobbinson, Johnem Pattinson, W^m Howgill et ejus uxorem, Johnem Brown et ejus uxorem, Edwardū Hollin et ejus uxorem, Antoniū Pattinson et ejus uxorem, Johnem How et W^m How, Quakers.

1675. Nov. 16. Johnem Dobbinson et Johnem Pattinson, Nonconformists.

1675. June 22. Georgiū Shaw et ejus uxorem, Johnem Dobbinson, Johnem Pattinson de Scotch Street, being Quakers.

1675. June 22. Wm. Hewgill et ejus uxorem, Johnem Browne et ejus uxorem, de Kirkegate extra, Quakers.

W^m Nixon et ejus uxorem de Newtowne, Hellen Viduam, Antoniū Pattinson & ejus uxorem, Johnem How and W^m How de Caldoegate extra, Quakers.

STANWIX. 1671^o. Mar. 31. Mattheū Sturdy, Hugoñ Nicholson, Annā ejus sororem, Antoniū Thompson, et Georgiū Thompson, Quakers, 2s.

1675^o. June 22. Matthæum Sturdy, Hugonem Nicholson, & Antonium Thompson, reputed Quakers.

WARWICK. 1671. Mar. 31. Edmond Robinson, a Quaker.

1677^o. July 6. Adamū Robinson, et John^m Bowstead, Quakers.

WETHERALL. 1671°. Mar. 31. W^m Bawne, a Quaker, 2s.

1675°. Nov. 16. Hugoñ Peice et Isabellā ejus uxōr, for Quakerism.

Johnem Richardson de Scotby, pro consili.

W^m Bond et ejus familiam, Chrōserū Slaiter et ejus familiam, & Johnem Richardson, pro consili.

1677°. July 6. John^m Richardson et . . . ejus uxorem, Janam Stable, & Elizabeth Sewell, Quakers, for the like [*i.e.* for not coming to Church to hear divine service].

CUM WHITTON. 1675°. Nov. 16. Janetam Rog^rson de Murthall, for quakerisme; and not coming to our Church to divine Service and y^e Word of God.

Henricū Fisher, Janetam Fisher, ejus sororem, de Whinney Hill infra parochiam, pro consili.

1677. July 6. Rob(er)tūm Rogerson, Janetā Rogerson, Henricū Fisher & Janēt Fisher, Lanificā,³ Quakers.

KIRKBAMPTON ("Kirkbanton"). 1671°. Mar. 31. Dorotheā uxōr W^m Barne, Quaker; for not resorting to Church.

1675°. June 22. Dorotheam Barne de Parva-bampton, an excom^{ted} Quaker.

Johnēm Barne de ead; who is a daily contemner of y^e word and sacraments.

1677: July 6. John^m Barn de Littlebampton & . . . ejus uxōr; for dayly contempt of y^e word & sacraments & denying to pay Easter reckonings.

Gulielm Barn & Tho: Gibson ejus filiū; for dayly contempt of the Sacram^t and denying Easter reckonings.

KIRKBRIDE. 1673°. July 1. Mattheū Kirkbride & Magdalenam ejus uxorem, Johnem Stoddert, Johnem Hewet et Fran^{com} ejus uxorem, Richū Martin, Mariā Martin, Mariā Jones, Josephū Richardson, Elizabetham ejus uxorem; Thomā Kirkbride, Janam ejus uxorem, . . . ejus filiam, Aliciam ejus filiam, Johnem Kirkbride et Elizabetham ejus uxorem, Quakers.

³ *i.e.* wool-spinner.

1674. March 23. Richū Martin, Mariā et Janā ejus filias, Jacobū ejus filiū; they being all three unbaptised.

Johnē Hewet et Francā ejus uxore; for refusing to Baptise their children.

Johnē Marvin, Mabellā Barwis, Mariā Jones, Thomā Kirkbride, Janetā ejus uxore, Thomā ejus filiū, Aliciā ejus filiā; for refusing to heare Divine service.

Josephū Richardson als Ritson, et Aliē ejus uxorem; who refuse to Baptise their children.

Johnē Kirkbride et Eliz: ejus uxorem, pro consili, Matheū Kirkbride, Magdaleh ejus uxorem, Thomā Hewet, Johnē Stoddart, et Richū Kirkbride; for refusing to hear Divine service, and not communicating.

1675°. Nov. 7. Repeat *ut supra*, and add Johnem Stint, et Franc^{am} ejus uxorem; for refuseing to baptise their children.

BROMFEILD. 1670. Dec. 13. Nicolaū Martindale, Janā Martindale, Robt Beeby, Eliz: Beeby, Annā Sybson, Catharinā Hayton, Annā Stogdale, Johnem Beeby, Anna Cowen, Nicholā Beeby, Mariam Sant, W^m Rawling, Mabel Rawling, Johnem Stoddert, Annā Barne, Robt. Browne, Annā Watson, Eliz: Scott, et Janēt Thompson, Quakers. Excom.

1674°. March 23. Nicol Martindale, Johnē Beeby, Nicol Beeby, Robtū Sibson, Cathariñ Hayton, et Thom Elwood de Allonby, Richū Robinson, Thom Jackson, Georgiū Barwis, Johnē Bouth de Blencogo, et Edward Hewetson, de Whyrig, Quakers.

1675°. July 6. Nicholaū Beeby de Allonby et ejus uxorem, Elizab uxō Richi Dickinson, Johnem Beeby et ejus uxorem, Annā Sibson viduam, Katherinā Hayton vid, Thomā Elwood & ejus uxorem, Nicholaum Martingdale & ejus uxorem, Richuñ Robinson de Blencowgoe, Annā uxorem Johñis Barne, Annā Wattson, Edr^m Huson, Annā Ritson viduam, Elizabetham Scot & Robtuñ Messenger, Quakers.

WIGTON. 1674. March 23. Johnē Senhouse et ejus uxore, Johñ ejus filiū, Janēt ejus famulā, Johnē Key, Elizabethā ejus uxorem, Johnem Ritson et ejus uxorem,

Thom̃ Scot, et Thomã Burton, W^m Hodgson et ejus uxorem, Jacobū Thompson, Elizabthã ejus uxorem, Elizabethã uxorem Matthei Ritson, Wmū Pattinson et ejus uxorem, Johnē Hamond et ejus uxorem, Arthūr Boredale et ejus uxorem, Francū Ritson, Johnē ejus filiū, Robtū Scot et ejus uxorem, . . . ejus famulã et . . . ejus filiã, Johnē Ismay et ejus uxorem, Mariã ejus sororē, Johnē Jackson, Annã Robinson, Jacobū Addison et ejus uxorem, Johnem ejus filium et ejus uxorem, Quakers.

THURSBY. 1671^o. Mar. 31. Johñ Ritson, Thomã Ismay, Johnem Furnas, et Johnem Huntington, Quakers.

1673^o. July 11. Thomã Ismay et Johnem Ritson, for Quakers.

1673^o. July 26. Thomã Frances et Johnem Ritson, Quakers ; for not frequenting the Church.

1675^o. June 22. Johnem Ritson, Thomas Ismay, & Johnem Boake ; for absenting themselves from Church, being Quakers.

1675^o. Nov. 16. Thomam Ismay et Johnem Ritson, Quakers.

1677^o. July 6. Chröferū Pattison, a Quaker ; for absenting himsele from Church.

ORTON (Great Orton). 1671^o. Mar. 31. Johñ Boake . . . ejus uxorem, Chröferū Whitlocke, Janã ejus Matrem, Eliz : & Annã ejus sorores, Johñ Wilson, Johnem Robinson et . . . ejus uxorem, Hugoñ Wise, W^m Johnson, . . . ejus uxor, W^m ejus filium, W^m Nixon . . . ejus uxorem, et Mattheū Hinde, Quakers ; for not resorting to Church.

DALSTON. 1677. July 6.⁴ Jacobū Hornesby, Rolandū Olivant & Margaretã ejus uxorem de Hinegill, Quakers, & other sectaries.

John^m Bewly, Barbarã eius uxorem, Randolphum Bulman, Dorotheã eius uxorem, Janam Sowerby, & Rolandū Rumney, pro consili.

G. LYON TURNER.

To be continued.

⁴ These had also been presented for non-attendance at Church in 1671, March 31st ; 1673, July 26th ; 1674^o, September 9th and 1675^o, June 22nd ; but without any indication of the Denomination or "Sect" to which they belonged.

The next letter is dated Woodbridge, 2/20/43 —

Bernard Barton's Dream.

The following interesting letters were addressed by our quondam Quaker poet¹ to the late Joshua Green, of Stansted Montfitchet, Essex; the originals, together with a letter sent to Priscilla Green, of Saffron Walden, the supposed original of "Priscilla, the puritan maiden," are in the present writer's possession.

The first letter is dated Woodbridge, 2/17/43:—

"My dear friend.

"The Piece to which thy enquiry refers is a trifle of two Stanzas only, but the dream, of which it form'd part, was dreamt certainly some two or three, if not more years ago. The Verses are nothing without the dream, and the dream, without the Verses, would be as little; tho' both together were somewhat curious.

"Being just now chin deep in figure work, as we are about a half-yearly balance of Books, I have not time to hunt up the Memoranda I made at the time, but I will try one of these days and find it; if I should not, I believe I can recollect its chief points with sufficient accuracy to enable me to gratify thy curiosity. The two Stanzas I know I can very easily procure a correct copy of, as I gave one to a friend or two while the incident was quite fresh in my memory.

"I address my Letter somewhat conjecturally, guided by the date and postmark of thine; thou canst perhaps let me know if this reaches thee, and whether thy interest in the trifle requested will survive long enough to grant me the indulgence of the delay I have requested. If thou art, as I conclude is most likely, one of a family I remember when I was resident in Essex forty years ago, I think I may trust to thy patience, and to my forgiveness for putting it in requisition. With love,

"Thy affect[ionate] f[rien]d,

"BERNARD BARTON."

¹ Bernard Barton, b. 1784, d. 1849.

The next letter is dated Woodbridge, 2/20/43 :—

“ My dear friend.

“ Though there is not much either in the dream or the Verses which have caused thy enquiry, to repay it when told, as I have found up the Book in which I wrote down the two stanzas at the time, I will transcribe them, with such particulars of the dream as I can now call to my remembrance.

“ It must be some three years ago, at least, at any rate it was sometime prior to the Queen's Marriage, or so far as I can now recollect, to its being talked of, that I dreamt one Night, to my own no small surprise, that I was at the Royal dinner-table as a Guest, I presume, but on whose invitation or introduction, I seem'd to myself, at the time, to have no very clear perception ; but there I was, though not without some occasional misgivings as to its being my ordinary sphere and element, as much at home, if not rather more so, than I have found myself in untitled Society. Though now and then a feeling of the strangeness of my situation came over me at first, it soon wore off by degrees, and I took part, at times, in the conversation, as well as listened with much interest to what was passing round me.

“ I sate at table nearly opposite the Queen, and though I never address'd myself to her unless spoken to, her questions or remarks were not unfrequently so directed to me, that I believe I said more to her than to anyone at table, and gradually I became tolerably at my ease ; far less embarrass'd, I am sure, than ever I should be had I to act the same part, wide awake, with all my wits about me.

“ After dinner, and while Wine and Dessert were on the Table, The Queen express'd a wish that I would write some poetical contribution in her Album. I told her I should have great pleasure in doing so if she would allow me to take the Book away with me that night ; that I would promise it should not be kept above one day, at the longest, and then safely return'd with the best addition I had it in my power to make.

“ This proposition, however, by no means had ' the royal assent '—so used as I was to writing Poetry, after

having put forth some half dozen Volumes or more, I could need no long study or deliberation to pen a Stanza or two ; she would much rather have a simple verse or two, un-studied, than a longer and more elaborate performance.

" She then added, in a tone and manner of playful command, that she was not accustom'd to ask twice ; that I should find the Album, pen, and ink, on a table to which she pointed, a little apart from that at which the company were seated, and on which a lamp was burning.

" Of course I had no alternative but to turn to my task, and I sate down to the splendidly bound book, with a feeling of utter hopelessness that I could put four lines together which would be readable. I have often wonder'd since that the perplexity and vexation I then felt did not wake me at once, but it did not.

" After a very short space of time, finding the talk went on at the table I had quitted, and that I was fairly left to myself, I tried harder than ever I had tried before to think of a Verse or two ; none however came, but when I began to think none would come, in a moment I seem'd to have a line, just enough to begin with, come into my mind.

" I took up the pen, and in less than two minutes, as it seem'd to me, had penn'd the two following Stanzas :

" " A blessing on thy crown-ed head !
My Country's youthful Queen ;
If such may be or sung, or said,
Amid this Courtly Scene !

" " And if a Poet's loyal Love
Might more than this impart ;
Oh ! may that blessing from above
Sink deep into thy *heart* ! "

" Having written these two Verses in the Book, and read them over once or twice to satisfy myself they were, on the whole, passable, the feeling of pleasure at having so well got off [] what had seemed a hopeless dilemma did what the previous painful perplexity had failed to do, and I woke, glad enough to find it was all a dream and nothing more.

"As the Verses themselves were, at the moment, strongly impressed on my memory, I repeated them once or twice to myself, and thinking them, as in truth they are, a great deal better than any I could have written with the utmost effort and study awake, under such circumstances, I got out of bed, and as I always burn a light, I wrote them in pencil in the first leaf of a Book which I found on a table where the light stood.

"While writing them, the internal proof given in the *two last lines* of the first Stanza, of the Scene and Company to which they owed their origin, struck me as *curious*, and the simple act of their being the only lines of Poetry I ever composed asleep, induced me to preserve them.

"This is, [I] think, as far [as] my memory enables me now to put it together, a full, true and particular report of the dream itself.

"The Stanzas are still pencill'd as they were hastily in the Book, at the time, so about them there can be no mistake. I do not see why there should be anything very extraordinary in a Person who has written so much Verse when awake, inditing a Stanza or two in his sleep; but I cannot call to mind ever having done so before or since, though I think it is very likely I may have done so, but not waking directly after, they may have been forgotten. It was, I dare say, the strong and vivid impression made by the dream itself, its entire variance with all my usual habits and associations, and the fact of waking instantly after [I] dreamt that I wrote the Verses, which occasion'd the accident of their being put down.

"When the incident was quite fresh in my memory, as one rather curious in itself, I naturally mention'd it, for some days after, to several persons, whom it so much interested that I began to wish I had kept my dream to myself, so beset was I for copies of the Verses; luckily I was not called on to write out my dream with each copy, but it happen'd just about the time that I was in correspondence with the Marquis of Northampton about a Book he was then bringing out, a Collection of Original Poems by most of the Popular Poets of the day, published for some benevolent purpose by Him, to which he had requested me to contribute.

"My head being then full of my dream, I told it to him at some length, including the Verses as part of it. It took his fancy so much that, without asking my leave, he put my letter, Verses, and all into the hands of a friend of his at Court, to show to the Queen. Happily, however, the Party he pitch'd on for this purpose was no other than his friend, Spring Rice, then Chancellor of the Exchequer; and as Chancellors of the Exchequer have more important things to think of than Poet's dreams or their Verses either, this part of his 'Budget' was probably never brought out, or at any rate I never heard aught of its presentation; and, truth to tell, I never made any enquiry about it, for though the Scene was to me an amusing and not an uninteresting one as I saw it [in] my dream, I am not sure that, wide awake, I should come off half as well.

"If this long account does not tire thee to read, my eyes and fingers begin to weary in scribbling it out, so I will only add my hope that thy patience may out-last its perusal, and thy kindness forgive its prolixity.

"Thy affect[ionate] f[rien]d,

"B. B."

"P.S.—Now that I have written thee out this long statement, it seems scarcely worth sending, except as a practical illustration of the old fable which states the mountain in labour to have brought forth a mouse. I almost doubt whether thy interest in the subject will hold out thro' its perusal, but thou art not bound to read further than thou mayst feel inclined, and I would have put it in less compass if I had but had time to condense. I shall be a little curious to know if thy patience holds out thro' this long infliction on it."

JOSEPH J. GREEN.

Many people opposed the project of making the Erie Canal, and among them Elias Hicks. He even preached against it, and very foolishly said, if the Lord had intended there should be those internal waterways, He would have placed them there, and there would have been a river flowing through central New York. After he finished his discourse there arose from the back seats of the crowded house a small, plain man, and uttered these words with great deliberation, "And—Jacob—dig—ged—a—well." That was all. No further argument was needed; Elias Hicks was answered.—MARY J. TABER, *Just a few "Friends,"* 1907, p. 59.

A Glimpse of Ancient Friends in Dorset.

Continued from page 40.

In the short time at my disposal, instead of following up the further history of the Quarterly Meeting, it may be well to turn our attention to some of the men who composed the before-mentioned meeting at Ryme. At the distance of two centuries later it is not easy to obtain as much detail as we should like, yet we can glean a few facts which are full of interest. Some of those who were present are now nothing to us but names, and our imaginations have to fill in between the lines in the endeavour to clothe the bare name with the actual facts of the real hard life of the time. Taking one or two of whom we can obtain more particulars will help us with the rest.

Of these Daniel Taylor and Thomas Bagg, both of whom came from Bridport, stand out rather prominently.

DANIEL TAYLOR.

Daniel Taylor was born in 1642. Little is known of his parentage or early life, except that he went to serve in a man-of-war. There was great licence at that time, but young Daniel was always of a rather sober turn of mind, and even in those days was so different from those about him, that his companions jokingly said of him, "He'll be a Quaker!" But at that time he had not met with any Friends, although he was evidently dissatisfied with the religion in which he was brought up, and was searching for some deeper Truth than he had yet found. At last, finding himself near to a Friends' meeting, unsolicited by any one, he went to it. During the course of the meeting an epistle was read by a Friend, but otherwise it was held in silence. Whether he was convinced at this meeting, or whether he attended some time before he found what he sought, we do not know; but he was only in the twentieth year of his age when he was "convinced of the precious Truth." His life soon showed the power of the change wrought in him. His trade was that of a tobacco cutter, and prospering in his business, he

became very comfortably off, yet he realised to the full the responsibility that a fair share of earthly goods laid upon him.

His friend, Elias Osborne, wrote of him :⁴

The Lord gave him Power to suffer for his Name Sake, which he did Joyfully ; to wit, Imprisonments and spoiling of Goods often. They took so often and so much from him, that some Relation or Neighbour, or both, desired him to shut his Windows, or give off his Trade, otherwise, he was, as they accounted, like to be undone ; he mildly and pleasantly answer'd, " That if they did not take Goods more or oftner than they began, he was like to get it faster than they took it away."

In 1682, when suffering imprisonment for being absent from church one month, Daniel Taylor sent the following letter⁵ to the Quarterly Meeting :—

Deare ffreinds.

In true & vnfained Loue doe J dearly salute you, whome the Lord hath visited with his day springing from on high, & hath made you willing to serue him, & one another in that pure loue w^{ch} thinks no Euill ; & my true desire is, that herein wee may be all preserved aboue the Rage & Cruelty of this world, & out of all Immoderate Care, prejudice, & euill thoughts, & all that is Contrary to the Heavenly life ; and that wee may all witness a growth in that life w^{ch} Endures for Ever, that soe wee may in truth be able to say What shall seperate vs from the Loue of God ? Why, neither Tribulation, nor any other thing ; but that in him wee may be more then Conquerors, & that we may persevere in well doeing to the end, & then wee shall obtaine the Crowne Layd vp for all the faithfull.

ffreinds, the Lord, in his goodness, hath been pleased to Bless mee not only with a measure of his devine Loue, but also with a Competency of outward things (In humility of heart J write it), & hath also opened my heart to doe good vnto all, but more especially to the Houshold of ffaith ; & in a Reall sense of his mercy, & in true openness of heart, J am made free to Impart something for the service of truth, particularly fifty pounds w^{ch} J desire my ffreinds & Brethren of or mens meeting, in the wisdom of God to Improue for the advantage of Poore ffreinds in this County.

ffreinds, there is a Bond in the Hands of my Brother, Bagg, of 100 li. of which 50 li. is myne, w^{ch} J giue for the service aboue mentioned. He can giue you a perticular account of it. J doe not doubt but it is safe, but Jf it proue defective where it Lyes while J live, & the Lord Continues mee able, J will make it good.

Soe with my loue once more, J rest you ffreind & Brother,

DAN^{LL} TAYLOR.

From Prison in Dorchester, the 27th 10th, 1682.

To ffreinds at the Quarterly Meeting in Dorchester.

⁴ See *Some Remains of . . . Daniel Taylor*, etc., London, 1715.

⁵ The original is attached to a page of the Q.M. Minute Book.

In the Book of Sufferings his name appears twenty times on account of various charges.

In common with his friends at Bridport he suffered very considerably from persecution, particularly brought upon them by one William Bond, an informer. This man lost no opportunity of doing all he could to injure Friends, and enrich himself at their expense. The following are some of the accounts given in the Book of Sufferings, to illustrate that which the Friends had to endure :—

About this tyme Freinds Jn Bridport were kept out of their Meeting house every first Day for a Considerable tyme & a watchman set at ye Dore : soe they mett without ye Dore, as near as they could come to itt, sometymes Jn winde & Rayne ; alsoe, at Waymouth, our Freinds were Kept out of their Meeting house for severall weekes.

The 13th Day of ye 6th Mo., 1683, six freinds of Bridport were comitted to ye Goale Jn Bridport, p William Bull & Tho Hollins, Baileiffs of ye said Towne, for Meeting togeather to Worshipp God & waite vpon him as was ye manner of ye people of God Jn former Ages. Ye next Day, they with ye other 3 had to ye Towne Hall before ye Baillieiffs aforesd, where also was Willm Bond, who haue been longe an Jnformer against freinds, who there Declared Jn open Court, speaking to friends, "Ye tyme is come, you must Turne or Burne," & Tho Nossiter, ye Towne Clerke, being Desired by freinds to Read ye Warrant of their Comittment Jn ye Court, refused it, saying to them, "You are not men, But Doggs," with more to that purpose.

A Little before this tyme, ye aforesaid Bond, with one of this Countye Troope, Gott one of ye Constables, namely Willm Colfox, a very Rude man, & a smith, one Geore Tomson, who Came to Frds Meeting house, & Jn greate Rage & furye broke Downe ye Dores of freinds Meeting house Jn Bridport, & getting Jn Broke all ye Benches & formes & other Conveniencies, with ye Glasse Windows, soe that they left not any part whole, & since this ye aforesd Bond, when hee haue Come to ye meeting, haue uttered theise words following, "If ye Kinge will giue mee a Comission, J will hange & quarter you all," & pticularly to one freinde, holding his Staffe to his face, hee swore, "By God! J will hange thee."

The aforesd Willm Bond is much Given to Swearing, Curseing, & Blasphemeing ye name of ye Lord & a subborner of false witnesses against freinds. . . . Hee longe persisted Jn his wickednesse against freinds, & many other people who were exercised Jn religious worshipp, makeing it his worke to hunt after such, being to much vphelde by ye Byshopp of Bristol who lived neare him. Hee was hardly to bee Paralleld for his abominable Cruelty & Jsolent behavvour, & as Beastly in his discourse that its a shame to Modestye to mention ; hee was, Jn short, a Burden to ye Creation, & his God was his Bellye.

Finding things going against him, Bond left Bridport, and shortly after he died a violent death at the hands of Monmouth's men ; the Book of Sufferings, after recording

this, adds, "Whereby we may see the just hand of God against such wicked informers."

I have introduced this into the little account of Daniel Taylor in order that we may have some idea of the difficulties of his position, in common with other Friends. He was frequently in prison, but the more he suffered, the more his heart seemed opened not only towards his *ord*, but also to those around him.

Elias Osborne wrote further of him :—

He was endued with Wisdom from above to advise and counsel, and very ready to do it as Occasion required, being of an universal Spirit of Love, to serve the Truth and Friends thereof, ready to do Good and Communicate unto all, especially unto those that were of the Household of Faith. He showed his Faith by his Works, for as the Lord was pleased to bless him with outward Substance, his Heart, his Hands, his House, his Purse, were all open to serve the Lord, his Truth and People therewith. I may, to the Praise of God who made him so, say he was a well accomplish'd Man ; First, A good Husband ; Second, A good Father ; Third, A good Master ; Fourth, A good Relation (as many can witness who are Partakers of his Generosity) ; Fifth, He was a good Neighbour, his Enemies being Judges. Next, He was a good Subject ; and that which made him so was, Lastly, his being a good Christian, through the great Love of God in Christ Jesus. He was a great Lover of Unity among Brethren, and if any thing of Discord happened, he was ready to use his utmost Endeavour for an Accommodation, and the Lord was pleased often to bless his Labour of Love with Success ; in which he rejoiced.

Elias Osborne, who was nearly the same age as Daniel Taylor, and was convinced about the same time as his friend, having received a gift in the Ministry, felt himself, about ten years after their first religious acquaintance, frequently called upon to travel to "bear a publick Testimony for his Name and Truth," and Daniel Taylor, although feeling that he had not himself received any public testimony, yet felt drawn to accompany his friend, and together they went many hundreds of miles at one time and another ; Daniel "labouring in Spirit for his companion and helping him much by his Presence and Deportment." He is pictured as being of a "modest, free and pleasant Temper," and in writing about him after his death, Elias Osborne says :—"Such was our near and constant Love to each other that I think it may be compared to that which was between Jonathan and David."

His wife was a great helpmeet to him, entering fully into sympathy with him, cheerfully sharing with him imprisonment and the spoliation of their goods as well as in the concerns that took him so frequently away from home; the burden of the business falling upon her in the mean time. She died 19th of Fourth Month, 1705, after a long and wearisome illness.⁶

Throughout his life he was always anxious to do that which would be a help to others, and he, as well as some of the other Friends, felt that with all the distrains and claims that were made upon them it was most essential to have some funds available to assist those in need.

In 1678, one of their Friends, Joseph Gillett, of Wootten, was arrested. He had been tried as a recusant for eleven months' absence from church, and defended the suit. Judgment was given against him, and execution against his goods levied for £120. In consequence he "was Constrayned to shutt vp his trade at home, who is a Cloathyer, & kept many poore people on worke." He was then imprisoned. Such cases as this, where a man was ruined, gave the Friends very earnest thought. When, in 1704, William Scott of Sherborne died, and left Friends, in addition to property at Sherborne, £140, it was felt that the money would be best used by purchasing an estate to bring in an income every year. Daniel Taylor was asked to find out a suitable one, and he bought with this Pymore Estate, near Bridport. One or two other legacies were also utilised, and Friends made up the remainder of the £320 for which it was purchased, as they could.

Daniel Taylor did all in his power to help the Friends in Bridport. He built the Meeting House there, as well as the almshouses, and at his death left two estates to Friends, the one where we are at present, called Dunster, and another called Blunshay, or Bluntsey.

He designed these to be used as follows: "That in the first place his almshouses & Friends meeting house at Bridport be sufficiently kept in good repair, & the expenses of Friends horses that travel in the service of Truth for

⁶ Bridport M.M., 15 5 1705.—"And bee it noted y^t since our last meeting dyed our Ancient honest friend, Hannah Taylor, wife of Daniel Taylor of Bridport."

the meeting he belonged to be defrayed " ; 20s. per annum were to be used for buying books for Friends and others, etc.

He died in the year 1714, aged seventy-two years. He appears to have remained pretty healthy until near the close, as he attended the Quarterly Meetings with great regularity up to and including the last one before his death. His death was greatly felt by Friends, as he was one of the pioneers, and one in whom all felt they had a wise and sympathetic friend and counsellor.

ELIZABETH B. RUTTER.

To be continued.

Death of John Ellis, of Poole, 1707.¹

And bee it farther noted y^t a few dayes after o^r last Quarterly Meeting Dyed o^r honest seruisable ffriend, John Ellis, of Poole, by Trade a Cooper . . . who after pretty many years Conuincement y^e Lord was pleased to call him forth into y^e work of y^e ministry, in wch hee faithfully Laboured for y^e space of about 10 or 12 years, often vissitting y^e meetings of ffriends both in this County & y^e Countyes adjacent, whose labour of loue was genjrally well accepted by o^r ffriends amongst whome hee Trauilled, And being out off a Jurnye, as hee was Returneing home abt 10 or 12 miles from his habitation, hee was taken sick, of wch sickness hee Dyed ; & a little before his departure hee gaue a good account how it was with him, saying to his wife y^t it was hid from him where y^t would bee y^e tyme of his Death or not, withall ading, " But if this is my Tyme J am Readye, there being nothing layd to my Charge," hee haueing a sure foundation wch was a liueing & good Testimony from a Dyeing man. And oh y^t those of vs that are left behind may haue good Cause to leave y^e like Testimony behind vs, when wee come upon o^r Dyeing Beds & Rowleing Pellows is what Js sencearly desired. His Boddy was decently Intered amongst his ffriends in there Buriall ground at Poole, y^e 4th 2^d m^o, 1707.

¹ Extracted from the minutes of Dorset Q.M., 25th of Fourth Month, 1707. For John Ellis, see *Piety Promoted*.

Shall I speak within our own knowledge, and that without Offence, there has been Ruin'd, since the late King's Restoration, above Fifteen Thousand families, and more then Five Thousand Persons Dead under Bonds for matter of meer Conscience to God.

WM. PENN : *Good Advice to the Church of England*, etc., 1687, p. 57.

At the Same Quarterly Meeting held
At Savoy on 7th of 1st Mo 1755

This Mat^y being inform^d that it is currently reported
that Hannah Lightfoot is Married by the priest and
surrendered to from her Husband in which this
Meeting approves Mic^h Norton Jun^r Mawhman
and Mary Kane to visit her thence & make report.

This Mat^y taking into consideration the request from
the adjoined Quarterly Meeting dated 24th 9th Mo 1754
relating to particular Matings when no work day Mat^ys
are held. We answer that we are there Mat^y houses
within the compass of this Mo Meeting. The only al
Bombers much helance a Mo in the Winter & Summer
in the Summer. But no workday Meeting being very few
friends that reside there like was one at Westm^r held
every first day after noon but no workday meeting the
Workday Meeting for this Quarter being always held at
Savoy on fifth day Morning but not so well attended as
could be desired w^{ch} respect to Womens Meetings for displaying
we are not in the practice of John. It is desired to send
a Copy of this minute to the adjoined Quarterly Mat^y.

Met^y D^y L^y S^y d

By Cash on A^c }
Moth hand } 38: 8: 2
2^d of 10 Mo 1755

Rec^d of some Quarts }
Collections } 35: 13: 6

Rec^d of Robert
Moline in full }
for Cathin and } 2: 7: 0
Mort^y of John
Mawhman in the
Northman

Rec^d of M^r Norton
of Bath in full }
to be paid to } 1: 12: 11
Mat^y of 12 Mo 1754

268: 1: 7

Per Cont^r a^c Cont^r

To George Thompson L^y S^y d
Quarterly Bill } 2: 14: 0

To Dillo for Wines }
at Savoy & Westm^r } 0: 7: 9

To Elin Blund for }
her Rent } 0: 10: 0

To George Snowd^y }
in full for my bill } 8: 9: 3

due to W^{ch}sham^r }
31 of the 12 Mo 1755

To Mary Scott } 0: 2: 6

To J^r Mawhman
for h^{is} bill of 12 Mo 1755 } 15: 0: 0

of 12 Mo 1754 } 27: 3: 6

At a M^o Meet^g for Westm^r held at
the Savoy 3^d of the 9th M^o 1755—

North Might defer Some F^r may be appointed
to Examⁿ and Stalk this Meet^g acco^d to the Year 1754
on w^{ch} this Meet^g Nominal^y Jm^s Mansfield M^o Meet^g
Morton John Hole In Dallen & John Jefferys or any
three of them & Might to give Notice

Wm Martin defers this Meet^g to Recommend
him to Devonshire House M^o Meet^g on which
this Meet^g appoints John Hole & M^o Meet^g Morton to
make Inquiries concerning his Conversation and if
nothing appears to Obstruct to present him & favour
to Devonshire House M^o Meet^g accordingly

John Jefferys Con^t to Enter the yearly Meetings
Minutes

The Collect for the Genar^l Service continued—

A friend to be Chose to Serve as one of the Com^{ty}
of the Workhouse in the Room of Rob^t Molineux

This Meet^g makes Chose of W^m J^r Foxworth to Serve
as one of the Com^{ty} of the Workhouse in w^{ch} Room
of John Jefferys John Hole or Robert Molineux to
represent him to Said Com^{ty} accordingly

North Might Con^t to See Rob^t Leary bound—

The f^r appointed to Visit Sarah Lightfoot report
they have made Inquiries concerning her work & inform
by her Mother that she was Married by a Priest
but was not fully Satisfied. She now Absents from
her Husband.

The f^r before appointed Con^t to Visit her

John Hole reports Jacob Fennell is Red in w^{ch} Workhouse

The f^r appointed to make Inquiry after such friends
that are true Converts into our Denomination continue

The friends appointed to our school friends are (as in the
this Quarter (on

Bath Wright is order for pay Magsell Green Lunelord half
A year Rent being £5 0 due 25 Instalt to place it to
his Munkings account

H a Quarter's Mail for Wading held at
 the Sedge pth of the 1st M^o 1756

With Myself & Son is Washburn (on to present the
the appointment of Sewards Making

The for approval to collect for a General Service 100

[illegible]

James Marshman & John H. A. offer their services to
attend the Poor at Westchester.

Mr. Holt from the friends appointed to come up the
 Avenue to the church. He called Quinby to be consistent at
 the Quarterly Meeting brought in the same as his reference
 to his friends with the other friends of the year 1792 to
 be assured and brought next Mr. Moberg to read next
 day commencing after the Text of Revelation that is 18th Verse
 of James Thurstons 10th very clear & bold is pro-

The appointing friend & his wife the son of a friend

My friends appointe to who are same as this

This forenoon leaving a messenger to Mr. Leonard
of Albany I crossed the Sound. The voyage was
not North. The night is before to the 11th. Maty

At the same time the thinking of the day

the 2. day of the 12. month

the 3. day of the 12. month

the 4. day of the 12. month

the 5. day of the 12. month

the 6. day of the 12. month

the 7. day of the 12. month

the 8. day of the 12. month

the 9. day of the 12. month

the 10. day of the 12. month

the 11. day of the 12. month

the 12. day of the 12. month

the 13. day of the 12. month

the 14. day of the 12. month

the 15. day of the 12. month

the 16. day of the 12. month

the 17. day of the 12. month

the 18. day of the 12. month

the 19. day of the 12. month

the 20. day of the 12. month

the 21. day of the 12. month

the 22. day of the 12. month

the 23. day of the 12. month

At a Mtg. held for Westminster
at the Savoy 3rd of the 3rd Mo 1756

James Marshman Reports that Michl West
John Deller Esq & John Hill was presented to the
Six works that were accepted

The for appointed to Collect for a General Service
A Testimony of Denial against Barnack for that
was brought in a report to the Direction of the
Mtg. which was read and approved and is as follows

Whereas Barnack Lightfoot a Person Excommunicated
under our Profession and who for several years
past resided within the compass of this Meeting had
then entered into a State of H. among by the Priest & M
one not of our Society which is highly prejudicial to
the good Rules & covenants well known to be established
amongst us as well as this Mtg. separated from us
with her who is now encouraged to find where she can
in order to speak with her But to no Purpose we give
her Office in St. George's where she is at present
here is no room as much as in us lies to shut the door
which we keep and ourselves from any persons
through the misconduct of the said Barnack Lightfoot
may be cast upon Friends so heavy that for such
such her Protection as appears and discovers her
the same as are with whom we can have no fellowship
unless from a secret which is a true exhibition of
heart she shall be induced to signify her withdrawal
from us in Obedience and that this may be her (as
is what we hold to be) called Wright or Sam^l Maudsley
is preferred among 2 copies sent to the next Six
works Meeting

John Cole and Robert Maudsley after their
Service to attend the Love of Westminster Mtg.
The opportunity for to write the famous off
Continued

Hannah Lightfoot.

It seems curious that whilst so much has been written respecting Hannah Lightfoot and George III., no attempt has been made (or if there has been it is many years since) to ascertain whether the Society of Friends could throw any light on the question. After the notorious trial which took place in 1866 (see the *Annual Register* of 1866),¹ in which forged documents purporting to be certificates of their marriage were produced, the subject went to sleep for some years. As it has again come to the front not only in these pages,² but also in other publications,³ the Friends' Historical Society has had reproduced, at the expense of one of its members, such contemporaneous information as it possesses, consisting of four pages of the Minute Book of the old Westminster Monthly Meeting containing references to the disownment of Hannah Lightfoot. These interesting reproductions are published by special permission of Westminster and Longford Monthly Meeting.

The subject was first brought before the Monthly Meeting⁴ early in 1755 (see first reproduction). At the following meeting the Friends under appointment were "Con^t to Visit Hannah Lightfoot & make report." In Third Month, the subject was minuted as continued, also in Fourth, Fifth, Seventh, and Eighth Months. In Ninth Month a short report appears (see second reproduction). Tenth Month's meeting continued the appointment, as also Eleventh Month. The next meeting desired the Friends appointed "to acquaint her that this Meet^{ing} Intends to give forth a Testimony of Denial against her." In First Month, 1756, it was stated that she could not be found (see third reproduction); next

¹ Pp. 223-259. Rynes and Rynes v. Attorney General.

² See THE JOURNAL, iv. 159; v. 54.

³ *Gentleman's Magazine*, June, 1907; Melville's *Farmer George*; *Notes and Queries*, Feb. 15, and April 4, 1908.

⁴ The first reproduction refers to a *Quarterly Meeting*. William Beck states, "At one Monthly Meeting in each quarter, all business, except that connected with marriage and other urgent affairs, was postponed, and a special character given to the proceedings." (*London Friends' Meetings*, pp. 186, 205, 227, 252, 292.) Evidently the Lightfoot defection was a matter of urgency.

month the subject was continued ; and in Third Month the minute of denial appeared (see fourth reproduction). In Fourth Month the final minute on the subject ran :—
 “Nath^l Might reports he deliv^rd a Testimony of Denial against Hannah Lightfoot to the Six Weeks Meeting.”

At a sitting of the Six Weeks Meeting (a committee of London and Middlesex Quarterly Meeting), held on the 23rd of Third Month, 1756, the minute of denial was handed in by James Marshman. In Seventh Month, we read, “The Dispersing the Testimony from Westminster Monthly Meeting against Hannah Lightfoot being under our consideration, Benja^a Bourne is orderd to send a Copy thereof to each of the other five Monthly Meetings.”

In addition to this, the Friends' Registers of Births show that Hannah Lightfoot was born on the 12th of Eighth Month (October), 1730, daughter of Matthew and Mary Lightfoot, of St. John's, Wapping.⁵

The information contained in the Minutes shows :—

1. That she was married by a Priest (this probably means Church of England), in 1754.
2. That she, however, had gone away and could not be spoken with.
3. That her mother was not fully satisfied she was separated from her husband.

But there is no allusion in any way as to who her husband was.

Editors' Note.

Owing to the increased number of illustrations to be included in the forthcoming Supplement, “Dr. Pole and his Drawings,” it has been decided to raise the price of the Supplement to four shillings and sixpence (one dollar fifteen cents) on publication. The subscription price of three shillings (seventy-five cents) remains as before ; those who wish to avail themselves of this price should forward their orders at once to Norman Penney, Devonshire House, Bishopsgate, London, E.C., or to the American Agents of the Society.

⁵ It will be observed that she was eight years older than George III.

month the subject was continued; and in Third Month the minute of denial appeared (see fourth reproduction). In Fourth Month the final minute on the subject ran:—"Nathl might reports he deliver a Testimony of Denial against Hannah Lightfoot to the Six Weeks Meeting." At a sitting of the Six Weeks Meeting (a committee of London and Middlesex Quarterly Meeting), held on the 24th of Third Month, 1756, the minute of denial was handed in by James Marshman. In Seventh Month, we read, "The Liberating the Testimony from Westminster Monthly Meeting against Hannah Lightfoot being under our consideration, Benj. Bourne is ordered to send a Copy thereof to each of the other five Monthly Meetings."

In addition to this, the Friends' Registers of Births show that Hannah Lightfoot was born on the 12th of Eighth Month (October), 1750, daughter of Matthew and Mary Lightfoot, of St. John's, Wapping.

The information contained in the Minutes shows:—

1. That she was married by a Priest (this probably means Church of England), in 1754.

2. That she, however, had gone away and could not be spoken with.

3. That her mother was not fully satisfied she was separated from her husband.

But there is no allusion in any way as to who her husband was.

Editors' Note.

Owing to the increased number of illustrations to be included in the forthcoming Supplement, "Dr. Paine and his Drawings," it has been deemed to raise the price of the Supplement to four shillings and sixpence (one dollar fifteen cents) on publication. The subscription price of three shillings (seventy-five cents) remains as before; those who wish to avail themselves of this price should forward their orders at once to Norman Penny, Devonshire House, Bishopsgate, London, E.C., or to the American Agents of the Society.

It will be observed that she was eight years older than George III.

66 JOHN AND MARGARET LYNAM.

Records respecting John and Margaret Lynam in England and Maryland.

John Lynam, of the parish of Pentrich, in Derbyshire, joined the Friends soon after their rise, and early became a sharer in their persecutions. In 1661, he was in Derby prison for some months for refusing to pay tithes to Peter Coates, priest of South Wingfield, and in 1663 he suffered a distraint for the same cause. Attendance at meetings also brought him under the law; in 1675, he was fined for being at a meeting at Thomas Holland's in Heanor, and in the next year he had goods taken from him, value £6 10s., because he was present at the burial of the wife of Samuel Roe, in the parish of Ilkeston. (The total distrains on account of this burial amounted to £51 10s.)

About the year 1670, John Lynam married Margaret Ridge, who was the daughter of a clergyman or minister of Antrim, in Ireland. Prior to her marriage, Margaret's gospel labours had been considerable, both in Ireland and Great Britain. Various addresses and letters of hers, written before and after marriage, are extant.¹

The date of the removal of John and Margaret Lynam to America does not yet appear, but we know from the letters which follow that they were in Maryland in 1682, and from Myers's *Quaker Arrivals in Philadelphia, 1682-1750*, that they removed from "Ann Arundal County in Province of Maryland," to Pennsylvania, in 1691. We cannot at present explain the circumstances which brought these Friends into the position described in the Maryland epistles, but, apparently, they changed their views later, and, we presume, died in harmony with Friends of Pennsylvania; Margaret died in Twelfth Month, 1697, and her husband two months later.²

¹ In D., and also in the Ridgeway Library, in Philadelphia.

² For further particulars of these Friends, see *The Friend* (Phila.), vol. 17 (1844), p. 317; Besse's *Sufferings*, i. 138, 139, 143, where there is also a mention of a Thomas Lynam, of Pilsley, Derbyshire; *The Westonian*, vol. 13 (1907), p. 184; *Margaret Lynam*, by Thomas Davidson, 1901.

South River in Maryland, the 24th of the first month, 1682.³

Deare friend, Margret Fox.

. . . Wee haue atrue sence that thy Soul and heart Breaths to god and that thy prayers are to god allmighty for us one this side the sea that wee all maight growe up to geather in the truth. . . .

Truely ther is nothing more waightly upon our Spirits sence the day wee cam on this side the sea then that in our whole conuersation wee may bee Blemles; and Blessed bee the Lord for hee hath kept us, soe that Jnniquity non can justly Charg us with. And as to the good order established and kept by all that feare the Lord in all our mens and womens meetings, wee haue not acted contrery to itt. . . . In this one uery waightly thing desire your carr that non com on this side the sea as in the publacke Sarues of truth but such as are wel aproued of by you and known to you to be sesoned with gods power, for the hurt that is done here throug such haue consarned them selus in the afferes of truth . . . is more then any can bee sencybel of.

Truely, deare freinds, its contrary to our minds to write any thing in this kinde to you, at such adistances, But the waight Beeing soe heaue of us . . . therfore to you wee this write, and it is not only up on our own accounts, but ther is a suffering upon the spirits of many tender friends. . . .

Wee haue receiued thy Letter with thy daughter, Sarah, but not untel the tenth month of this yeare.⁴

From your deare freinds, JOHN & MARGRET LYNAM.

EDWARD SARSON.

This J writ before J knew of my husbands coming to England.

³ This letter occupies three folio pages, but gives little of historical interest. When read in the light of the following letters from Maryland, one of them written three months later, it sounds like a defence of the position the writers had taken up, in opposition to other well-known Friends. It must have been very difficult for Margaret Fox to decide on which side of the controversy to place the weight of her influence.

The extracts are taken from the original in D. (Spence MSS. iii. 182.)

⁴ The above letter was written on the last day of 1682.

An Epistle from the Halfe Years Meet in Maryland, dated the 18th 4th mo., 1683 :—⁵

Dear Geo : Fox,

Whome we dearly Love & esteeme in the Bessed Truth and Love of God which is Uniuersal. Our half Years Meet in the third m^o last haveing a Sense of the Care that is laid upon thee for the Churches Wellfare, they did appoint us to give thee and Friends at London An Acct^o of the Affaires of Truth in this Province; but we, finding the Ships gone out of this Province, soe that sending is very difficult, at this time, shall not Enlarge, as other waies we might have done. Soe Care may for the future be taken Yearly from our half Years Meeting in the 8th mo to give thee full acct of Truths Concernes amongst us.

At present Truth prospers in this Province, and Friends that abide in the Truth are Strong and Valiant for God and the honour of his Truth: but the old Adversary of the Truth by his Wicked Instruments is not wanting to disturb the peace and prosperity of our Jsrael, of which John Lynam and his Wife, Ed : Serson,⁶ and some other bad and disorderly Spirits that is Joyned with them, are Cheef disturbers of Truth's prosperity amongst us, by their ungodly Carriage a mongst us, especially of late time, goeing on more Violent in their Rending, Dividing, Seperate Spirit, doe keep amongst them at Lynams House a seperate Meeting, in opposition to the Body of Friends, to the great greife of the honest harted; and notwithstanding Friends, from time to time, have Traviled much for them, and in great Love and Tenderness dealt with them, to bring them to a sight of their daingerous Condition, it hath not taken effect with them, but they have gone on farther to Abuse the Meetings Messengers sent to them, and at Last, in open and Reproachfull manner, John Lynam stands up, about the Midle time of a Publique half Years Meeting and day of Worship, and Reads a Wicked ungodly paper over the heads of Friends, and in the face of the Worlds People, then present in that Assembly. A Copy of that paper we cannot as yet send thee,

⁵ From a copy in D. (*Epistles Received*, vol. i., p. 1.)

⁶ Edward Searson was a fellow-sufferer in Old England. He belonged to the same parish as John Lynam. See Besse; and MS. *Sufferings of Friends in Derbyshire*, preserved locally.

because we cannot yet get it, but we have here sent thee a paper, drawne up and signed by our half Years Meeting against John Lynam. As for Edward Serson, Friends have taken great pains with him upon severall acc^{ts}, and alsoe that Concerning his Wife and that Acc^t given by her in England Concerning him and Lynams Wife, but can gett no satisfaction from neither of them Allthough they did (one) promise very faier.

Inclosed is a Certificate for Mary Serson which we desire may be sent to her. Alsoe we send thee a paper drawne up against one Stephen Keddy that some times did Minister in this Province but have by his Careless walking Dishonoured the Truth, and is now fallen in with the disorderly separate Spirits.

As for Thomas Huchenson, he is quite gone into the World's spirit and hath greatly greived Friends; but having writ to thee concerning him by a former Date; we shall say noe more of him at present.

Another evil Instrumēt is Thomas Thurston,⁷ who is come againe into this Province, a very wrong Spirited Man, who have made it some of his work to abuse and belye Freinds, as thee may see by y^e Copy of a Letter that was sent to him, which is here Inclosed.

Soe, Dear G. F., we are greatly bound to Returne praise to God, for all these things works for good to those that truly fear him; for the Lord thereby have manifested this devouring Woulf-like Spirit that for some time lay hid from some simple hearted Friends under a Lamb-like Covering. Soe now the Lord have pulled off their false Covering, and they appear to be what they are; soe not able to devour and spoile the weake, feeble, and hindermost of the Flock, as some time they did, to the great greef, Exercise, and Travil of many who saw the Devourer in his false Covering. And we are greatly sensible that these things are of great service, and have bound and Knitt the Hearts of Friends togeather in the Bond of True Unity, even as one Man.

A heavenly time and great Service we had at our half Years Mens Meeting in the third month last, which Continued three dayes; the Lord Crowned our Meeting with his heavenly presens which Bound and Chained down the

⁷ For Thomas Thurston see *F.P.T.*, p. 109.

Enemies power (which was felt to be great at that time), soe that although he had made what strength he could, by his wicked unruly Instruments, to spoile, Destroy, and Devour Even in our Assembly, the Power of God they perceived to be amongst us in a Mighty Measure, soe that Shame and Confusion Couered their ffaces and many Young and tender Freinds was thereby greatly strength'ned, the Lord haveing evidently owned our Proceedings, for which we Retourne Glory and Praise to God forever. Amen.

Here is many Friends of this Province that find a Concerne laid upon them to Vissit the Seed of God in Carolina, for we understand that the spoiler makes Havock of the Flock there; Dan^l Acres, and one Rob^t Willson and Ann his wife, very bad spirited people (that have disturbed the Peace of the Churches in divers places), are gotten to them parts and some other bad Spirits Joined with them, soe here is many weighty Friends Intended down there on that service; and may Vissit Virginia and Accamack, and then we may give thee an Acc^t how things are on Truths Acc^t in those places.

Our very dear Love to thy Wife; soe with our dear Love to A: P: W: G: and G: W:^s and all the faithfull, We Remaine thy Friends in our measure of that Glorious unering Truth which the Lord hath Manifested to us.

We Desire thee to seale
and send the Inclosed to
Ellis Hooks.

W^m RICHARDSON.

W^m BERRY.

RICHARD JOHNS.

THOMAS TAYLER.

Maryland, the 13th 2^d mo, 1685.⁹

Dearly Beloued freinds, Geo: ffox, Alexand^r Parker & Geo: Whitehead, whome wee dearly loue in the Eternall truth & word of Life, w^{ch} haue apared in this our age & time, Euen in these Remote parts; & now, Deare freinds, Bretheren & Elders in the Church of Christ, wee being apoynted by our yearly meeting to giue account of the State of truths Concenes in this Prouinc^s—

⁸ Probably intended for Alexander Parker, William Gibson, and George Whitehead.

⁹ From the original in D. (Port. 16. 29)

Enemies power (which was left to be great at that time), see that although he had made what strength he could, by his wicked unruly Instruments, to spoils, Destroy, and Devour Even in our Assembly, the Power of God they perceived to be amongst us in a Mighty Manner, see that Shame and Confusion Covered their Faces and many Young and tender Friends was thereby greatly strengthened, the Lord having evidently owned our Proceedings, for which we Returne Glory and Praise to God forever. Amen.

Here is many Friends of this Province that had a Concern laid upon them to Visit the Seed of God in Carolina, for we understand that the spoiler makes Havock of the Flock there; Dan Acres, and one Rob. Willson and Ann his wife, very bad splitted people (that have disturbed the Peace of the Churches in divers places), are gotten to them parts and some other bad Spirits joined with them, soe here is many weighty Friends [intended down there on that service; and many Visit Virginia and Accomack, and then we may give thee an Account how things are on Truths Acc^t in those places.

Our very dear Love to thy Wife; see with our dear Love to A. P. W. C. and G. W. and all the faithful, We Remaine thy Friends in our measure of that Glorious unerring Truth which the Lord hath manifested to us.

W^m RICHARDSON.

W^m BERRY.

RICHARD JONES.

THOMAS TAYLER.

We Desire thee to send

and send the Inclosed to

Ellis Hooks.

Maryland, the 13th of May, 1685.

Dearl Beloved Friend, Geo: Fox, Alexander Parker & Geo: Whitcomb, whom we dearly love in the Christian truth & word of life, we have appeared in this our age & time, Even in these Remote parts; & now, Dear Friends, Brethren & Sisters in the Church of Christ, we being appointed by our yearly meeting to give account of the State of truths Concern in this Province

* Probably intended for Alexander Parker, William Whitcomb, and George Whitcomb.

* From the original in D. (P. 16. 27)

Wee giue you to vnderstand y^t from our Deare freind, G ff, wee Recd a letter, Dated Kingston the 27th 8th m^o 1683, as alsoe some Inclosed Epistles, with which wee were greatly Refreshed & Comforted, as alsoe another letter, dated Winsmere [Winchmore] Hill, y^e 5th 2^d m^o, 1684, together wth the Inclosed papers w^{ch} Came from Jⁿ^o. & Margrett Lynam & the Rest of y^t Seperate Company, who Still Remaine and goes on in y^t Rending Seperate Spiritt; & although according to G ffs aduice freinds did againe Vissitt them to put them in minde of G ffs aduice in his letter to them, Viz: to Condemne what was amiss, & Come downe to y^e meek & Quiett Spiritt in w^{ch} freinds Could Receiue them, they did altogether, as they haue formerly, Reiect the Councell of freinds. Seuerall traulling freinds haue alsoe from time to time laboured with them, amongst w^{ch} Deare W^m Stockdall^o was the last, who Prouidentially was Cast amongst us (and by whome wee had the Sorrowfull tidings of the Death of our Dearely beloued freind & faithfull Seru^t of the Church, W^m Gibson). Wee here Inclosed Send a Coppy of W^m Stockdalls letter to them, and as farr as wee finde, freinds are pretty Cleare of them, and the Judgm^t of truth Justly Stands upon them.

And as answer to all their Bundle & Packetts of lies, sent to G ff, Racked up ag^t freinds in this Prouinc^e, there is hardly any thing of truth in it all, & not worth the answering in more particular manner or farther troubling G ff: & freinds about, of w^{ch} many worthy Sound traulling freinds haue bin witnesses off: wee need Say noe more but Referr you to Deare W^m Penn, Roger Longworth^u, Christopher Taylor & W^m Stockdall.

^o According to *The Friend* (Phila.), vol. 27 (1854), p. 294, William Stockdale was of Scotland and later of Ireland, whence, in 1687, he removed to Pennsylvania, where he died in 1693. In 1683, he wrote *A Brief Relation of the Sufferings of Quakers in Ireland*.

^u Of Roger Longworth's life and labours we have a short account from his friends, William Yardley and Phineas Pemberton (Phila. *Memorials*, 1824, p. 11). He was born at Longworth, Bolton, Lancs., c. 1630. In pursuit of his labours as a Minister, he "passed six times through Holland, also part of Germany, five times through Ireland, once through part of Scotland, twice at Barbadoes, once through New England and Virginia, twice in Maryland and the Jerseys, and twice at Pennsylvania; having travelled by land above 20,000 miles and by water not much less." He died in Pennsylvania in 1687.

Manuscript records in D., including original letters from him, refer

Wee give you to understand y^e from our Dear
 friend, G. H. we Recd a letter, Dated Kingston the
 27th 8th mo 1883, as also some Inclosed Epistles, w^{ch}
 which were greatly Refreshed & Comforted, as also
 another letter, dated Wilmers (Winchmore) Hill, y^e 2^d
 2^d mo, 1884, together wth the Inclosed papers w^{ch}
 Came from J^r. & Margaret Lyman & the Rest of y^e
 Separate Company, who still Remaine and goes on in y^e
 Reading Separate Spirit; & although according to
 G. H.'s advice friends did againe Visitt them to put them
 in mind of G. H.'s advice in his letter to them, viz: to
 Condemne what was amiss, & Come down to y^e meek &
 Quiet Spirit in w^{ch} friends Could Receive them, they
 did altogether, as they have formerly, Reject the Council
 of friends. Several travelling friends have also from
 time to time laboured with them, amongst w^{ch} Dear
 W^m Stockdall^r was the last, who Provisionally was
 Cast amongst us (and by whom we had the sorrowfull
 tidings of the Death of our Dearl^y beloved friend &
 faithful Serv^t of the Church, W^m Gibson). Wee here
 Inclosed send a Copy of W^m Stockdall's letter to them,
 and as far as wee finde friends are pretty Clear of them,
 and the Judgm^t of truth Justly stands upon them.
 And as answer to all their Bundle & Packets of
 lies sent to G. H. Racked up ag^t friends in this Province,
 there is hardly any thing of truth in it all, & not worth the
 answering in more particular manner or farther troubling
 G. H. & friends about, or w^{ch} many worthy sound travel-
 ling friends have bin witnesses of; wee need say noe
 more but Refer you to Dear W^m Penn, Roger Long-
 worth, Christopher Taylor & W^m Stockdall.

"According to The Public Papers, vol. 27 (1884), p. 202, William
 Stockdall was of Scotland and later of Ireland, whence in 1857, he
 removed to Pennsylvania, where he died in 1883. In 1857, he was
 a brief student of the University of Glasgow in Scotland.
 "Of Roger Longworth's life and labours we have a short account
 from his friends, William Yonkers and Frances Lockington (Pitts-
 burgh, 1844, p. 11). He was born at Longworth, Ireland, Lancashire,
 c. 1830. In pursuit of his labours as a "missionary," he "passed six years
 through Holland, the part of Germany, and then through Ireland, some
 through part of Scotland, twice at Liverpool, once through New England
 and Virginia, twice in Maryland and the Jersey and later at Pennsylv-
 ania; having travelled by land about 30,000 miles and by water not
 much less." He died in Pennsylvania in 1883.
 Manuscript records in B. containing various letters from the above

As for Tho : Hutchenson, wee understand hee haue lately bin Vissitted wth a sore fitt of Sicknesse. Soe terrour of Conciencie & Judgm^{ts} took hold of him, w^{ch} brought him verry low, Soe y^t hee Could not haue peace but was Constrained to giue forth a paper to Condemne his out Runings & Cleare the truth.

As for Sam^l Newton in Virginia, Care haue bin taken about him, & freinds haue Dealt wth him, a farther acc^t wherof our Dre freind, Roger Longworth, Can giue you.

Our deare freind, Tho : Euerden,¹² is now gone upon Seruice to Virginia and Cariolina to Vissitt the Seed of god in those parts, for there is great need, the Spoyler haue bin at work wth his Instrum^{ts}. Soe wee Cannot giue you a more particular account untill he Retourne from those parts.

What Deare G ff : writt Concering Margrett Hollon¹³ freinds haue Communicated it to her & dealt wth her in much loue, but Shee Still Remaines in y^t w^{ch} is a greife to the Spirritt of truth.

Tho : Thurston is in Maryland but Comes not amongst freinds, and as for Stephen Caddy¹⁴ hee is quite nought.

By ours to you in 1684, wee writt Something of our giueing you acc^t of our Sufferings in this Prouince, Butt the death of Seuerall of our freinds, & the distance by water betweene freinds of these parts, is y^t w^{ch} haue put a stop at present to the giueing you a full acc^t of freinds Sufferings as wee did & doe Jntend. Here haue bin Some freinds goods latley taken away for denying to Beare Armes, but our meetings are Peaceable.

And now, Deare freinds, wee alsoe giue you to Vnderstand y^t wee Recd from Mark Swanner 6 french Books sent for the french at Carolinia, p G ff : of w^{ch} wee haue taken Care about. Wee alsoe Recd this yeare a

to his services in London 1682/3, West Indies 1684, Amsterdam 1685, Barbadoes 1686. An account of his death is also extant in D. See *The Friend* (Phila.), vol. 27 (1854), pp. 148, 156.

¹² Thomas Everden (Evernden) was a Kentish Friend who emigrated to Maryland after 1682, and died there in 1710. See *The Friend* (Phila.), vol. 28 (1854), pp. 109, 117; *F.P.T.*, p. 143; *Piety Promoted*.

¹³ Margaret Holland is referred to in *THE JOURNAL*, iii. 21.

¹⁴ Stephen Keddy emigrated to Maryland from Yorkshire in 1681. See J. W. Rowntree's lectures on *The Rise of Quakerism in Yorkshire*.

As for the Hutchinsons, we understand has been lately visited by a sore bill of sickness. Soe terror of conscience & Judgments took hold of him, we thought him very low. Soe he could not pass peace but was constrained to give forth a paper to condemn his old teachings & clear the truth.

As for Sam^l Newton in Virginia, Care have him taken about him & friends have dealt wth him, a fatherly whetel our Dr^l friend, Roger Longworth, Can give you.

Our dear friend, Tho: Enderb^{ro}, is now gone upon Service to Virginia and Carolina to Visit the Seed of God in those parts, for there is great need, the Spoyler have him at work wth his [?] Soe we cannot give you a more particular account until he Returne from those parts.

What Dear G^d : writ Concerning Margaret Hobbs friends have Communicated it to her & dealt wth her in much love, but shee still Remaines in y^e w^{ch} is a griefe to the Spirit of truth.

Tho: Thurstoe is in Maryland but Comes not amongst friends, and as for Stephen Caddy, hee is quite negl^{ect}.

By ours to you in 1684, we writ something of our giving you acc^{ts} of our Sufferings in this Province, But the death of several of our friends & the distance by water betweene friends of these parts, is y^e w^{ch} have put a stop at present to the giving you a full acc^{ts} of friends Sufferings as we did & doe Intend. Here have bin some friends goods lately taken away for denying to Bear Armes, but our meetings are Peaceable.

And now, Dear friends, we alsoe give you to Understand y^e we Recd from Mark Swanner & French Books sent for the French at Carolina, p^r C^h : of w^{ch} we have taken Care about. Wee alsoe Recd this yeare a

to his services in London 1681, West Indies 1684, Amsterdam 1685, Barbadoes 1686. An account of his death is alsoe extant in D. See The Friend (Phila.) vol. 17 (1684), pp. 148, 149.

" Thomas Enderb^{ro} (Enderb^{ro}) was a English Friend who emigrated to Maryland after 1684, and died there in 1710. See The Friend (Phila.) vol. 18 (1684), pp. 109, 111; F.F.T. p. 141; Peck's Promises.

" Margaret Hobbs is referred to in The Journal, II, 21.

" A Stephen Kitchy emigrated to Maryland from Yorkshire in 1681. See J. W. L. Swanton's edition of The Works of Jonathan Edwards.

pcell of freinds Bookes³⁵ Directed to W^m Richardson, But from whome they Came, or to whome wee must Retourne pay, wee know not, haueing not Rec^d one line from any person about them. Also from Mark Swanner wee Rec^d the Sheets of the yearly meetings Proceedings, Dated in London the 19th & 20th of the 3^d mo, 1684, w^{ch} was Read at our Quarterly meeting; a deep Sence of w^{ch} (Viz: the Nessessities of poore Suffering freinds and Captiues) was upon the mindes of freinds, Soe y^t a Collection was apoynted by Each Respectiue meeting on the Western Side of the Bay, w^{ch} was accordingly made & amounted to 33^{li} 2^s 06^d, w^{ch} wee haue ordered into the hand of Sam^l Groome to Receiue, and haue ordered him to pay it into the hands of those freinds apoynted by the yearly meeting in London to Receiue the Same. Ouer Quarterly meeting likewise did take Care to acquaint our freinds of the Easterne Side of the Bay, who, wee understand, haue taken Care in y^t Concerne; & wee Expect y^t freinds from the Easterne shore will alsoe giue acc^t of their Collections to freinds in London; & wee doubt not but y^t our Small mite will be accepted in as tender Bowells as our poore freinds Administered the Same out of our small Abillities.

This may alsoe Informe you y^t our deare freinds, Tho: Tayler & his wife, are boath taken away by death, to the greife of maney, a very Seruicable man for the truth in his day; alsoe Bryan Omelia & Divers other freinds, Seruicable men in their places, taken away by death.

Soe y^t Sometimes the affaires of truth Seemes to looke very low in this Prouince; Eminent, Honourable men & women taken away by death, but there is few like them Rises up. God almighty Preserue the Remnant yett Remaineing, and Raise up Instrum^{ts} fitted for his purpose to Carry on his work, for it will Prosper And trully, deare freinds, wee Can Say, and y^t from a liueing Sence of gods loue and mercyes to us in these Remote parts, y^t the lord haue not bin wanting to us but haue wounderfully appeared in mighty manner many a time, Soe that hard things haue bin made Easy and Streight things haue bin made pleasant, & the mighty and lofty haue bin bowed & brought uery low, and wee haue noe Cause to

³⁵ See "Friends' Libraries in Maryland," in THE JOURNAL, ii. 130 ff.

Soe y sometimes the affairs of truth seemes to looke
 very low in this Province; Eminent, Honorable men
 & women taken away by death, but there is few like them
 Rise up. God almighty Preserve the Remnant yett
 Remaining, and Raise up Justices fitt for his purpose
 to Carry on his work, for it will Prosper. And truly,
 deare friends, wee Can say, and y from a living Sense of
 Gods love and mercyes to us in these Remote parts, y
 the Lord have not bin wanting to us but have wonder-
 fully appeared in mighty manner many a time. Soe that
 hard things have bin made Easy and straight things
 have bin made pleasant, & the mighty and holly have bin
 bowed & brought very low, and wee have noe Cause to
 friends, Scrupulous men in their places, taken away
 to the griefe of many, a very Scrupulous man for the
 Tho: Taylor & his wife, are both taken away by death.
 This may alsoe Informe you y our deare friends,
 friends Administered the Same out of our small Abilities,
 will be accepted in as tender Bowells as our poore
 to friends in London; & wee doubt not but y our small
 the Eastern shore will alsoe give acc of their Collections
 taken Care in y Concourse; & wee Expect y friends from
 Eastern Side of the Bay, who wee understand, have
 ing likewise did take Care to acquaint our friends of the
 in London to Receive the Same. Our Quarterly meet-
 hands of these friends appointed by the yearly meeting
 Groom to Receive, and have ordered him to pay it into the
 to 33^{rs} 2^d 00^d, wee have ordered into the hand of Sam^l
 Side of the Bay, wee accordingly made & amounted
 appointed by Each Respective meeting on the Western
 was upon the minds of friends, Soe y a Collection was
 the Necessities of poore Suffering friends and Captives)
 at our Quarterly meeting; a deep Sense of we (Viz:
 London the 1st & 2nd of the 2^d m^o, 1684, wee was Read
 the Sheets of the yearly meetings Proceedings. Dated in
 person about them. Also from Mark Swanner wee Rec^d
 pay, wee know not, haneing not Read one line from any
 from whence they Came, or to whom wee must Returne
 poell of friends Bookes; Directed to W^m Richardson, But

doubt but y^t the lords work will goe forward in this place & hee will bring his Euerlasting purpose to pass.

Our yearly meeting in the 8th m^o Last, w^{ch} Continued 5 dayes, was held in great power, peace, and loue, not Soe much as one Contradiction Spiritt appeared. A heavenly time, the liueing, heart Breaking Presents of god Broak in upon us, and Crowned our holly assembly to the great Comfort & Joy of all y^t loued the Blessed truth.

Deare Christopher Tayler and Seuerall wth him from Penn Siluania, as alsoe Deare Roger Langworth, was at our Said meeting, & great Comfort & Satisfaction was accknowledged by them. The testimoney w^{ch} they left behinde them was y^t god was with us, & his liueing presents they had liueingly felt to be amongst us.

Soe, deare freinds, haueing nothing more to add at present but our uery deare loue to the Seed of God in w^{ch} you are truly honourable to us, who are your truly loueing freinds and Bretheren in our measure of the Blessed truth,

W^m. Richardson
W^m. Berry
Rich^d. Jones

Addressed: To Geo: ffox, theise.

Islington Road School.

In *Beauties of London and Middlesex*, 1815, we read :—It is sufficient to have mentioned that this belongs to and is occupied by Quakers to convey to the mind of the reader an idea of the most perfect cleanliness, order, and decorum. . . . It may truly be said of these people, who appear like a distinct race of mortals when compared with the rest of mankind, that "whatsoever their hands find to do, they literally do it with all their might."

[From a manuscript among the papers of the late William Beck.]

doubt but by the hard work will go forward in this place
& he will bring his everlasting purpose to pass.

Our yearly meeting in the 3rd Mr. East was Continued
5 days, was held in great power, peace, and love, not
so much as our Contradictory Spirit appeared. A
heavenly time, the living, heart breaking Presents of
God broke in upon us, and Crowned our holy assembly
to the great Comfort & Joy of all who loved the Blessed
truth.

Dear Christopher Taylor and Senear we him from
Penn Silvanus, as also Dear Roger Langworth, was at
our said meeting, & great Comfort & Satisfaction was
acknowledged by them. The testimony we they left
behind them was by God was with us, & his living pres-
ents they had truly left to be amongst us.

So, dear friends, having nothing more to add at
present but our very dear love to the Seed of God in
you are truly honorable to us, who are your truly
loving friends and Brethren in our measure of the
Blessed truth.

Wm. East
Wm. East
Wm. East

Addressed: To Geo: Fox, there.

Jelington Road School

In Brackets of London and Middlesex, 1811, we read:—It is sufficient
to have mentioned that this belongs to and is occupied by Quakers to
convey to the mind of the reader an idea of the most perfect cleanliness,
order, and decorum. . . . It may truly be said of these people, who
appear like a distinct race of mortals when compared with the rest of
mankind, that "whatsoever their hands had to do, they literally do it
with all their might."

RICHARD CUBHAM, OF BICKERSTAFFE. 105

Richard Cubham, of Bickerstaffe, Yeoman.

The following facts relating to this Friend have been taken, principally, from the privately printed *Memorials of the Families of Cropper, Cubham and Wolsey, of Bickerstaffe, and of Winstanley, of Winstanley*, collected by Nicholas Waterhouse, and printed in 1864.¹

"Richard Cubham² was a man of weight and consequence in his neighbourhood, seeking to do that which was just and equal. A very substantial personage he was, though at the close of his life only holding his farm of sixty-one acres under Sir Thomas Stanley³ on a lease of three lives—a man of a very strong will, and very intent on having his own way, though all the Friends, and all the world besides, were opposed to him. Who his ancestors⁴ were we do not know, and as he left no son, his name has disappeared with him."

Two long accounts of the persecutions which early befell this worthy Friend are to be found in Friends' local records, and Joseph Besse, in his *Sufferings*, gives others. The second of the local records is dated 1658, and refers to an encounter with "Priest Bell," who was Presbyterian minister at Huyton, Lancashire. An ancient document, also recording this event, is preserved in D.⁵; from this we give the following extracts:—

Upon the 3th day of the 12th month: called february :

Theire was att one Peeter Lafords of Hyton a meetinge of frends to waite vpon the lord, they beinge their meet in the feare of the lord to

¹ A copy of this book was presented to D., in 1907, by the late Thomas Cropper Ryley, of Liverpool. For other particulars respecting Richard Cubham, see THE JOURNAL, ii. 99; *The Journal of George Fox*, i. 381; ii. 26, 35.

² "The name is spelt Cobham in two or three legal documents, Cubban in the Friends' books, and Cubham in Besse's *Sufferings*."

³ "Ancestor of the present Earl of Derby."

⁴ "Dr. Kenrick, of Warrington, thinks it probable that Richard Cobham was descended from the family of Cobhams of Kent."

⁵ Swarthmore MSS., iv. 42.

waite vpon his name. J, the said Rich : Cubham beinge moved of the lord, and in obedience therevnto, went into the sinogoge of Hyton, and one more of our frindes came after mee, where wee stood in the assembly before Priest Bell verie peacably and quietlie, and nether lifted vp tongue nor hand against anie their present, w^{ch} all their present can wittnesse; and the said Priest Bell ceased and called Jmediatlie for officers to take away those misordered or vnreverent men, vpon which wordes they fourtwith came and violentlie haled vs out their sinogoge and fourthwth to the stockes, where wee sate as evell doers to the sight of all the people, where vpon the weeke ffollowing, for the truth sake, J was constrained to write a paper to cleare the truth from evell espertions that might arise theirby soe that the people might see the ground of our psecution, w^{ch} paper vpon the 10th day of the said mounth, wee haveinge another Meetinge at the aforesaide place, J went fourth and one Benjamin Boulst followed mee, and wee went into the grave yard about the ferist houre of that day to give the said priest the paper w^{ch} J had written concerning the cleareinge of the truth; w^{ch} priest beinge in his house and not cominge fourth, J the said Rich : Cubham did read the said paper amongst the people in the greave yard and the said Benjamin Boulst stood by, the officers coming before we had ended reading of the paper and tooke us both away out of the yard and wee stood in the lane a litle space and imediatly the officers came againe and caried vs to an alehouse & keepe a gaurd vpon vs till after their worship was ended. Then wee were taken fourth and put in amongst the rest of our frends where they were mett together, and soe set a strong gaurd vpon the whole meetinge till the 10 houre of the next day, & then fourthwth violentlie constrained the whole meetinge to goe before the Justices; and Information beinge given in to the Justices that wee the said Rich Cubham & Benjamin Boulst called Priest Bell a murderer & a seducer, w^{ch} wordes were false for they were not soe spoken by vs : but what was read in the paper, w^{ch} is hearevnto annexed w^{ch} words herein plainelie appeareth, being these :—Actinge in his murderouse nature contrary to the apostles doctrin : & contrarie to the law of the nation, w^{ch} words by his prictise plainlie appeareth, w^{ch} wee shall refer to anie resonable vnderstandinge; hee who caused vs to be haled out of the sinogoge & fourthwth to the stockes & soe suffered as evell doers who were Jnocent & harmeles & free from the least offence ether against him, or anie their present, is this a spirit of loue or a spirit of envie, let all honest harted iudge; & wether this spirit doth not take p^t with Cain who slew his brother Abell, for, as saith the scripture, he that hateth his brother is a murderer & yee know that noe murderer hath eternall life abideinge in him.—Joh. 1 : 3 : 15. . . .

And soe because of the testimony that came against vs the iustices soe far acted as to require surties & bond of vs. And we knowing our selves free from transgression for Conscience sake could not doe it : And soe are heare sent to prison :

And one Peeter Leford is here sent alonge with vs he denyinge surtyes for his good behavior knowing noe reson, haueinge committed noe transgression att all but because he entertayned frends att his house.

With the above document is a copy of Cubham's letter to Bell, which commences:—

" Priest Bell, who pfesseth thy selfe to be a minister of Christ, but by the doctrin of Christ and his apostles I shall pve thee to be noe minister of Christ, but a worshiper of the beast & his Jmage."

The paper is signed, apparently in autograph,

*By one whom the world formerly calls quaker
Rich: Cubham.*

The document is endorsed, in the handwriting of George Fox, " Aboveht 1655."

We now return to the *Memorials*:—

" About the year 1660, Richard Cubham and Thomas Chadock, both of Bickersteth, husbandmen, as they were travelling towards London to answer to a suit commenced against them by the Countess of Derby for tithes, were apprehended in Coventry, and were brought before the magistrates of that place, who tendered them the oath, which they refusing were committed to prison, where they remained about eight or nine weeks.⁶ The Countess of Derby, the noble daughter of the Tremouilles, was engaged about this time in several miserable disputes with the Quaker husbandmen of Ormskirk about the payment of tithes. In the one which ended in the death of Oliver Atherton, our ancestor bore a part.⁷ According to the records at Warrington:—

'in 1661, Richard Cubham and Thomas Chadwick of Bickersteth, husbandmen, and Isaack Ashton, of Skelmersdale, were apprehended at the suit of the Countess of Derby for tythes, because they could not answer upon oath, and carryed to Lancaster gaol, where they remained prisoners two years and eight months, which was until the said Countess dyed, who, not long before her death, said, they should rott in the gaol if they would not pay her. The sum for which Isaack Ashton was imprisoned, on her behalf, was about ten shillings. She declared it was for small tyth, as pigs, goos, hens, ducks, eggs, parsnepps, carrotts, onions, turnips, honey, and wax, and such like things, some of which the said Isaack Ashton never had.'

⁶ " Friends' Records, Warrington. "

⁷ See G. Fox's *Journal*, ii. 25, 26.

"Besse adds some more particulars :—

'At the same time [*i.e.* after Oliver Atherton's death], three others of this people were confined in the same prison at the suit of the said Countess, one of whom writ a letter on behalf of himself and his fellow-prisoners, shewing "that it was not of Wilfulness, Stubbornness or Covetousness that they refused to pay her tithes, but purely in good conscience towards God and Christ"; and letting her know, "that if she should be suffered to keep them there also till death, they could not yeild to pay her," and therefore desired her to consider their case in a Christian spirit, and not bring their blood on her also. The Countess angrily refused. Her anger made the people more observant of what followed; the day three weeks after Oliver Atherton's body was carried through Ormskirk to be buried, the Countess died, and her body was carried that day seven weeks through the same town to her burying place.'

"Richard Cubham's name appears very frequently in the early minutes of the meetings for discipline, but the wording is generally very vague, and does not at the present day give us much information. In 1698 he is on the minutes as resisting the advice of the meeting. We have a family tradition, which probably refers to this minute, that on one occasion he held the whole Quarterly Meeting at bay a long afternoon, outraging all propriety; and when the weight of the meeting rose unmistakeably to put him down, he insisted that it should appear on the books that the course pursued did not meet the approval of Richard Cubham. In the records of the Monthly Meeting there appear several entries of the following kind :— '19th of 8th Month, 1697, Alexander Chorley, Gilbert Thompson, William Barnes, John Haydock, Robert Haydock, Heskin Fell, John Bispham, John Mollineux, James Laithwaite, and George Shaw, are appointed to speak to Richard Cubham on some advice given by this meeting.'

"Richard Cubham's character was one which appeared to the greatest advantage in times of trial and adversity. In the weak piping times of peace, when persecution diminished, when there was little for him to strive against, his failings became apparent. In 1703 he acknowledges to the meeting that he had been guilty of 'unwise walking'; that he had not been 'as careful of the leadings and washings of the spirit of truth as he should have been,' and that 'he had given occasion, by his foolish doings, to cause the truth to be evil spoken of,' for which he

desires 'to take the shame to himself.' And he concludes by saying, 'For going from the fear of God, which should have been my preserver, I fell into these weaknesses, and now, for the time to come, if the Lord will have mercy upon me, and pardon these my offences, desiring the prayers of all faithful friends for me, I am resolutely given up, by the Lords assistance, to stand in his fear in which all our preservation lyeth.'"

The entries of the birth and marriage of Richard Cubham's children are as follows :—

Elizabeth, b. 1656, m. William^s Barnes, of Great Sankey, 1681.

Mary, b. 1659, m. John^s Johnson, of Ormskirk, 1683.

Hannah, b. 1662, m. Henry Ashton, of Ormskirk, 1685.

Martha, b. 1665, m. Peter Davies, of Rainford, 1688.

Sarah, b. 1668.

"Of his wife, whose name was Ann, we have no records; she died before him, in the year 1703. His daughter Sarah's alliance, in 1696, with Peter Cropper, who was then a servant of her father's, was not satisfactory to her friends, and she was for a time disowned.

"Richard Cubham possessed a set of apostles' spoons, which he divided among his daughters. Those belonging to Sarah Cropper's descendants (who also inherited the spoons of Elizabeth Barnes) have unfortunately disappeared. One of the set is still in the possession of Dr. Kenrick, of Warrington, who is descended from Mary Johnson. He states that it bears the figure of St. Jude, and the assay mark of 1573. It very likely may have been an heirloom in the Cubham family from that date.

"Amongst the Cropper papers there is the memorandum of a lease dated 8th October, 1695, between Sir Thomas Stanley and Daniel Sephton, gentleman, of 'a messuage and flarm of 61 acres in Bicarstaffe,' for the lives of Thomas Sephton, Peter Livesay, and William Smalshaw, and of another deed dated 22nd March, 1698, by which the said estate is granted to Richard Cubham

^s The *Memorials* give Thomas Barnes and William Johnson, which, according to the *Friends' Registers*, is incorrect; see next page.—Ebs.

for ninety years, if the lease granted hold so long. There is no record whether he always lived in this tenement, or whether he retired to it in his old age. Peter Cropper and his family occupied one part of the house, and Richard Cubham the other ; and here we may see him, as the evening of life closed in, assembling his sons-in-law and his grandchildren around him, for he was a man of a kindly heart, and striving, as far as he could, without injustice to his other children, to assist our unfortunate ancestor. Amongst the Cropper papers there are two or three connected with him. The first is an unsigned memorandum about his will, to this effect :—

'Whereas I, and A. C.,⁹ at myne & my son-in-law's request, and on my account, are now met and present with me to advise and assist me in settling my estate, and to prevent differences among my children after my decease ; and upon discourse with them, and consideration of the matter, I declare it to be my mind and full intention, that whereas I gave to William Barnes, as a portion with my daughter Elizabeth 200*l.*, all the rest of my daughters, and their proper representatives or children, shall have with what they have already received a like sum of 200*l.* to the judgment of A. C. Therefore I request that you will, for thorough information, and for my assistance, inquire what every of my said daughters' husbands acknowledge to have received, and also to consider and advise me how and after what manner I may, by deed or otherwise, so settle all my estate so as that my aforesaid intention may be answered, my daughters, their representatives and proper representatives, may have everyone of them 200*l.*, and I may have the rest or residue of my estate to dispose of as I choose. Dated at Ormskirke, the 24th of the 12th mo., 1705-6.'

"Richard Cubham died in 1709, but his name long remained among the pleasant memories of his descendants, and letters written by them one hundred and twenty years after his decease testify that they rejoiced in being sprung from Richard Cubham."

17th of 3 mo. 1682. Given Robert Robinson, of Hexam, Glouer, who Intends, if God pmit, to goe wth Mary, his wife, to Pensilvania, and wanted to pay for his fright (? freight), &c. . . . wth Robert Hopper, of Scarbrough, maister of the Ship called . . .

From a fragment in D. (Swale MSS. vol. 1.)

⁹ "Probably Alexander Chorley on the deed of settlement following."

LONG ISLAND VISITED, 1717. 111

Certificate respecting James Graham and
William Armstrong, from Long Island, 1717.¹

James Graham, the sōne of William Graham, of Sikeside, in the Borders of England, in the County of Cumberland, was born in the yeare of our Lord 1684; And his parents, being honest friends, was carefull to give him good education, and to traine him up in the way in which he Should walke; and as he grew in yeares he grew in inocency. And his mother dyeing when he was but younge, She expressed her love to him in a great degree. And being dutyfull to his father and of an exemplary life amongst the youth where ever he went, his father allowed him great Liberty amongst honest friends whose company was very desireable to him; & dilligent he was in attending meetings, and carefull alsoe to walke answerably out of Meetings.

And in the one and twentieth yeare of his age the Lord gave him a gift of the Ministry, which was not with inticeing words of Mans Wisdome but in the power and demonstration of the spirit; and what he had to deliver many times was but Short, yet often soe much in the life and power that it had a reach over the meeting and a great place in the hearts of honest friends in his own Country and place of abode. And haveing a concern upon his Spirit at divers times to vissit friends in Severall places in this Jsland of Great Brittain, which in the unitty of friends he performed to his Comfort and Satisfaction; but that which mostly had remained as a concern upon his Spirit was to vissitt friends in America, and the Service to him Seemeing weighty, he patiently waited to See his way cleare, & much desired a sutable companion to goe along with him. And being inclinable to alter his Condition unto a married life, and proceeding according to the good order established amongst friends, he tooke Abigaell Story, the daughter of Christopher Story, to wife. And the concern still remaineing with him to vissitt friends in America, he was most free and easy in his minde,

¹ From an ancient MS. in the possession of Thompson Wigham, of Carlisle.

before he intangled himselfe with the affaires of this life to vndertake that Journey, And if it was the will of the Lord to performe that Service, and haveing the full vnitty and consent of ffrriends and relacons, he with his Companion, William Armstrong,² tooke Shipping at Whitaven, in Cumberland, about the begining of the 2^d Moth, 1716. And y^e ship goeing to Dublin to receive passengers and other necessities for there Journey, they had the privilege to be at there halfe yeares meeting, and to see friends to there comfort and consolation, and from thence Sailed for Pensilvania, and all arrived Safely there in the moth. And after some timie they sett forward to vissitt friends upon the maine Land of America, and by divers Certificats from friends and letters from perticulars, we have accountps (on this wise) that they preached the Gospell of our Lord Jesus X^t faithfully to the comforting, Strengthening, & establishing of those that Love & feare God; and perticularly from the Yearely meeting in Flushing on Long Jsland, which was very large and peaceable. "And there conversation (Say they) hath been amongst us in much plainness, meeknes & Love, in the peaceable Spirit of our Lord & Saviour Jesus X^t, Soe that there Sweet life & powerfull Ministry hath made them very neare & deare unto us whilst amongst us, in which Love we part with them, praying to Almighty God to keep & preserve them in the same life and love unto the end," &c., which Certificate from y^e yearely meeting in Long Jsland was Signed by 40 friends; and amongst other accounts that we have received, we here [? insert] a Coppy of what was written and Signed at the seventh dayes meeting of Ministers in Philadelphia in Pensilvania.

THE LONG ISLAND CERTIFICATE.³

To ffrriends in the County of Cumberland in Great Brittain or elsewhere, Greeting.

² William Armstrong was born on the border of Scotland and brought up a Presbyterian; he was convinced in 1690. He died in 1721, act. 58. See *Piety Promoted*; *Christopher Story*, 1726, pp. 59, 60; *Thomas Story*, p. 658.

³ From the original in the possession of Thompson Wigham, of Carlisle.

This is to certifie you all to whom these presents may come, that our dear friends, William Armstrong & James Graham, that came from the County of Cumberland abovesaid, have lately travailed about amongst us and visited most of our meetings, and have preached the Gospell of our Lord Jesus Christ faithfully, to the comforting, strengthening & Establishing of those that fear & love God, and particularly in this our yearly Meeting, which hath been very large & peaceable ; and their conversation hath been amongst us in much plainness, meekness, and love, in the peaceable Spirit of our Lord and Saviour Jesus Christ, so that their sweet life and powerfull ministry have made them very near & dear unto us, whilst amongst us, in which Love wee part with them, praying unto Almighty God to keep and preserve them in the same life & love unto the end, to the honour and glory of his own great name, and to the comfort of his people, and to their own Eternall Joy and consolation.

Signed at our Yearly Meeting in Flushing on Long Island, the 27 day of the 3^d month, 1717.

OBEDIAH LAURENCE
NATHANIEL SEAMAN
FRANCIS DOUGHTY
THOMAS TOWNSEND
JAMES CLEMENT
JOHN BOWNE
JOSEPH THORNE
JOSIAH QUINBY
JAMES CHICHESTER
THOMAS FARRINGTON
JOHN GRIFFIN
MATHEW FARRINGTON
JOHN ALLISON
ELIAS DOUGHTY
THOMAS FIELD
JOSH^A LOW
JAMES COCK
HUGH COWPERTHWAIT
ROBERT FIELD
SAMUEL BOWNE

JNO. RODMAN
SAMUELL BOWNE, jun.
ADAM MOTT
JOHN GRIFFEN, iuner
W^M. BURLING
JOHN MOTT
CHARLES DOUGHTY
JOSIAH HUNT
JOHN RODMAN, junior
THOMAS GAILE
WILLIAM WILLIS
JOHN RYDER
JOSEPH LATHAM
RICHARD SEMAN
HENRY COCK
JOHN TITUS
THOMAS PEARSALL
JAMES JACKSON
BENIEMINE HOURLAND
(HAVILAND)
EDWARD BURLING

Friends in Current Literature.

The *Diary Malagasy*, for 1908, is to hand (Faravohitra : Friends' Foreign Mission Association, 5½ by 3½, pp. 120, and 50 blanks). It contains a large amount of information in French and Malagasy, and has a portrait of the President of the French Republic, and a map of the Island. It is interesting to note that, amid all the changes of recent times, this little pocket-book has appeared annually for thirty-five years with an ever-increasing circulation, now 14,000. The present editor is Alexander Currie.

Three little brochures, dealing with Friends' foreign missions, have just been issued (F.F.M.A., 15, Devonshire Street, London, E.C., 2s. per 100). One, by Caroline W. Pumphrey, is entitled, *The Society of Friends and Foreign Missions*, another is on *India*, by Henry I. Robson, and the third on *Ceylon*, by Sidney J. Long. The last two named are illustrated.

Under the Elm-tree, or Thoughts in a Cotswold Country-Side is the title of a little, pleasantly-written, historical and descriptive, 16 pp. pamphlet by Robert B. Oddie, late headmaster of Sibford School, Oxfordshire (to be obtained from Headley Brothers for threepence).

M. Jean Bianquis, Secretary of the French Protestant Missionary Society, has written *L'Œuvre des Missions Protestantes à Madagascar* (Paris : Maison des Missions Évangéliques, 102, Boulevard Arago, 9 by 5½, pp. 258). The volume is intended to counteract very numerous attacks, occurring in 1907 in the French press, centering very largely in interviews and public statements by Dr. Augagneur, ex-socialist Mayor of Lyons and Governor General of the Island, culminating in a pamphlet purporting to be written by him, and circulated amongst all the members of the French Parliament, to whom this reply was sent. References to Friends' missions in Madagascar run like a thread right through the whole book, the author using their democratic form of Church government, together with that of the London Missionary Society and his own Society, as a strong argument against one of the chief points of Augagneur's attack.

The addresses by Edward T. Tucker, M.D., of New Bedford, Mass., and John H. Dillingham, of Phila., at meetings held at the Friends' Meeting House, Sandwich, Mass., on the 250th anniversary of the founding of the Meeting, the earliest Friends' Meeting in America, have been printed in a pamphlet of twenty pages, with an illustration of the Meeting House. The original letter¹ referred to in the pamphlet, one from John Rous in Boston Gaol to Margaret Fell, 1658, is before me as I write. It is in a clear handwriting and in wonderful preservation. It bears an autograph endorsement by George Fox. Rous states,

¹ D. Swarthmore MSS. i. 82.

"We have 2 strong garrisons² in this land, y^e one at Newport in Road Iland & y^e other at Sandwich, w^{ch} y^e enimie will never get dominion over; & at Salem there are severall pretty friends in their measures."

A *Catalogue of the Thomason Tracts*, 1640-1661, in the British Museum, London, W.C., has been printed by order of the Trustees and can be obtained in two volumes, 10½ by 7, pp. 895 and 767, for thirty shillings. George Thomason (c. 1602-1666) was a bookseller and book-collector of the Rose and Crown in St. Paul's Churchyard, London.³ His collection was presented to the British Museum by George III. in 1762. It contains about 22,250 pieces, bound in 2,008 volumes. "In 1653 and subsequent years the pamphlets known as 'Quaker Tracts' began to pour forth in amazing profusion. The epithet which Thomason applied to George Fox, 'Alias Goose, Quaker'⁴ expresses the contempt of an orderly and respectable Presbyterian citizen of the period for this new body of 'Sectaries.' His collection of Quaker Tracts is therefore quite fragmentary."⁵

Headley Brothers have published an attractive volume of *Parables from Fairyland*, written by May Sunderland McLaughlin, a Friend, and the principal of a school for girls at The Chantry, Mere, Wilts (London: Headley, 8½ by 7, pp. 186, 5s.). In her preface, the author writes, "For love of the young hearts, whose spiritual eyes cannot see and whose spiritual ears cannot hear things as revealed by life's experience, the writer has woven the simple fabric of this book of parables; and the design of the fabric is of knights and princes, flowers and animals, and fairy gifts, but the threads whereof it is woven are the golden threads of Truth." There are seventeen illustrations. The book is handsomely bound in green cloth. It is to be hoped that the clockwork precision of the Frudalers is not prophetic of what the world is to experience in time to come, e.g., "Directly a Fru baby is born, he gets up and dresses himself, asks at what precise moment lunch will be ready, and then goes out to take a look at the town. Next day, he begins lessons"!

The London letter to *The Church Standard*, of Philadelphia, November 23rd, contains the following, quoted from "Dagoner":—"We do not want the unctuous mouthings of Praise God Barebones, nor the brutal bigotry of Cromwell's sanctimonious roughs. But if the country could see a revival of the gentle Christianity, honest business ways, and simple habits of life of the old Society of Friends, the bright star of hope would shine once more in England's evening sky. Five years of widespread Quakerism would be the salvation of the race."

² Some other contemporary hand has erased *garrisons*, and over written *placesse*, perhaps because the first word sounded too warlike!

³ See Henry R. Plomer's *Dictionary of the Booksellers and Printers who were at work in England, Scotland, and Ireland, from 1641 to 1667*, just published by the (London) Bibliographical Society.

⁴ MS. note to G. F.'s *Declaration of Ground of Error*, 1657.

⁵ Preface to *Catalogue*, by G. K. Fortescue, Keeper of Printed Books.

There are occasional references to Friends in the quarterly parts of *The Pedigree Register* (Editor: George F. T. Sherwood, 50, Beecroft Road, Brockley, London, S.E., 11½ by 7½, pp. 32, ann. subs. 10s. 6d.).

Occasionally there appear in *The Yorkshire Gazette* articles written by Ernest E. Taylor, of Malton, reviving the main facts of the lives of Friends connected with the eastern portions of the county. Some months ago a readable account of Roger Hebden, of Appleton-le-Street, appeared; the *Gazette* of 15th February had several columns on the life of John Taylor, of York (c. 1638-1708), written in modern style, and headed "A Forgotten York Mariner. Rats for Food; Amongst the Red Indians; Love in Prison; Associations outside York."

John Greenleaf Whittier. A Sketch of his Life, by Bliss Perry, with *Selected Poems*, has just appeared (London: Constable; and Boston and New York: Houghton, Mifflin, 7½ by 5, pp. 111, 3s. 6d. net). An introductory Note states, "The sketch of his life aims to present the chief formative influences which affected his career and determined the character of his poetry. The poems have been chosen with the intention of illustrating, first, the circumstances of Whittier's boyhood and the themes to which his poetic imagination naturally turned, then the political and social struggle which engrossed so many of his years, and finally that mood of devout resting and waiting in which his long life closed."

Of the two portraits of Whittier given, one is from a miniature by Porter, about 1838, which does not at all represent one's idea of the poet, and the other represents him about the year 1857.

Charles A. Bernau, of Walton-on-Thames, compiler of the new "International Genealogical Directory," is bringing out a series of text books for genealogists. The first is now out—*Some Special Studies in Genealogy*, comprising "American Emigrants, How to trace their English Ancestry," "The Quaker Records," and "The Genealogy of the Submerged." The Quaker portion is written by Josiah Newman, late of Leominster, now of London, and serves as an excellent guide to sources of information, in print and manuscript, at Devonshire House and elsewhere. The book can be obtained from the editor for 2s. 8d., post free.

The third *Bulletin of the Friends' Historical Society of Philadelphia* (Allen C. Thomas, Haverford, Pa., 30 cents.), dated Eleventh Month, contains a delightful twenty-one page article by Mary Mendenhall Hobbs, of Guilford College, N.C., on "Nathan Hunt and his Times." Other items include "Letters from Joseph Wing, 1796-1798" and "The Setting Up of Ohio Y.M., 1812." There are also several pages of "Notes and Queries." The frontispiece is a portrait of Nathan Hunt.

Readers interested in the origins of Quakerism in north-west England will be glad to know of a map of Cumberland and Westmorland, prepared by T. G. Crippen, which is given in the *Transactions* of the Congregational Historical Society for February. This map shows

the positions of the various "seventeenth century Presbyterian, Independent, and Baptist Churches and Quakers' Meetings," of places licensed in 1672, certain five-mile areas, homes of Ejected Ministers, etc. The Friendly localities are taken from "F.P.T.," and number twenty in Cumberland and ten in Westmorland; the article for which the map was prepared describes, in some detail, sixteen Independent Churches; there are three Baptist Churches in Cumberland and none in Westmorland; the places served by the Ejected Ministers were thirty in Cumberland and ten in Westmorland; and the buildings for which licences were granted twenty and eight respectively.

The Jubilee Number of *The Bookseller* (London), dated January 24th, gives a short sketch (with portrait) of Joseph Whitaker, F.S.A., (1820-1895), founder of the far-famed "Whitaker's Almanack" and states, "It was his Quaker ancestry and leanings, combined with absolute integrity in all business engagements, which enabled him to secure the hearty support of every leading member of the trade when starting 'The Bookseller.'"

An appreciative review of Headley Brothers' pocket edition of "The Journal of John Woolman," sold at 1s. 6d. net, appears in *The Primitive Methodist Quarterly Review* (London), for January.

The *Reminiscences of Nathan T. Frame and Esther G. Frame* (Cleveland, O., The Britton Printing Co.), make a thick volume of 673 pages, although the Editors state that they have only given a brief outline of their more than thirty years' work (1868-1906). Many striking instances of blessing attending the faithful preaching of the Gospel are here recorded, but it is questionable whether the numerous references from the contemporary press to the work of these evangelists add to the value of the volume, and perhaps the same thing may be said of the ten portraits of Nathan and Esther Frame. President Rosenberger, of Penn College, contributes a Preface, and President Stanley, of Friends' University, an Introduction.

The *Thirty-eighth Annual Report of the Croydon and Saffron Walden Old Scholars' Association* is to hand. It is a pamphlet of fifty-six pages, full of items of information which will be welcomed by Old Scholars and others interested in the School. There are several illustrations; the frontispiece represents John Edward Walker, head-master. The School was first established about 1702, in Clerkenwell, London; it was removed to Islington Road, London, in 1788, to Croydon in 1825, and to Saffron Walden in 1879.

The *Lancaster Observer*, of February 7th, has the first of a series of articles entitled, "Some Friends' Family Links," occupying somewhat more than a column. It deals with the life of Elizabeth Fletcher (1708-1751) and introduces notices of members of the Crosfield and Harrison families.

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY

Contents.	PAGE
Notice	117
Notes and Queries:—	
Was William Penn a "Half-Dutchman"?—Ministers' Galleries—Sarah Fox, <i>née</i> Champion—William Allen Miller, M.D.—Wiltshire—James Hunter—Robert Robinson's Migration—Richard Champion—Bernard Barton's Dream—Manx Quakerism	118
Documents from the Paris National Archives relating to Stephen Grellet—II. By <i>Gustav Lanson</i>	121
Presentations of Quakers in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i>	134
Extracts from the Minute Book of the Women's Quarterly Meeting of Nottingham and Mansfield—II. By <i>Emily Manners</i>	137
"Pennsylvanian Motions"	144
The Quaker Allusions in "The Diary of Samuel Pepys," III.	145
Obituary	148
An Eighteenth Century Friend—Thomas Pole, M.D. By <i>R. Hingston Fox, M.D.</i>	149
A Glimpse of Ancient Friends in Dorset—III. By <i>Elizabeth B. Rutter</i>	151
Friends in Current Literature. By <i>Norman Penney</i>	158
Some Addenda to <i>First Publishers of Truth</i> in Staffordshire	165
Officers for the Year 1908-9	167
Balance Sheet for 1907	168

D.=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.=*"The First Publishers of Truth,"* published by
the Friends' Historical Society.

Notice.

The fifth annual meeting was held at Birmingham on the 21st of Fifth Month last. Francis C. Clayton, J.P., presided. After the election of officers was completed, and the balance sheet read, several topics of interest were introduced, including Quakerism in the Isle of Man, and the Right of Private Sepulture, but the time was too short for adequate consideration. [For list of Officers and Balance Sheet see pp. 167, 168.]

Notes and Queries.

WAS WILLIAM PENN A "HALF DUTCHMAN?"—Some new records have come to light contributing to our somewhat meagre knowledge of Sir William Penn's marriage, and his son's maternal ancestry. William Penn's mother, his biographers state, was Margaret Jasper, daughter of John Jasper, merchant, of Rotterdam. "A well-looking, fat, short old Dutchwoman," Pepys characterises her, writing in 1664. The name John Jasper, at least I was so informed by an antiquary, when on a visit to the city in 1900, is not to be found in the records of Rotterdam for the first half of the seventeenth century. If someone, however, would make a thorough and less hasty search of the Rotterdam archives, the results might be more fruitful. At any rate, John Jasper did reside with his wife Marie and family at Ballycase, in County Clare, Ireland, prior to the Great Rebellion of 1641. His daughter, Margaret, was first married, prior to 1641, to Nicasius Vandescure, of Kiconry and parish of Kilrush, County Clare, Ireland, by the form of the Church of England, with the assistance of Andrew Chaplin, pastor of the Congregation of Sixmilebridge, County Clare (Register of Attestations of the Dutch Reformed Church of Austin Friars, London, 1643). As Margaret Van der Schuren, widow, she was married a second time to Captain William Penn, on June 6th, 1643, in St. Martin's Church, Ludgate, London. Their son, William Penn, Founder of

Pennsylvania, was born October 14th, 1644, and baptized the 23rd instant in All Hallows' Church, Barking, London.

JOHN JASPER,=MARIE
of Ballycase,
Co. Clare, Ire-
land, before
1641.

ANN=CAPTAIN
married WILLIAM
CRISPIN.
about
1650

- (2) CAPTAIN WILLIAM=MARGARET (1) NICASIVS
PENN, married
June 6, 1643, St.
Martin's Church,
Ludgate, London,
to Margaret Van
der Schuren,
widow.

NICASIVS
VANDER-
SCURE, or
VAN DER
SCHUREN,
of Kiconry
and Parish
of Kilrush,
Co. Clare,
Ireland,
prior to
1641.

WILLIAM PENN,
Founder of Pennsylvania,
born October 14, 1644,
baptized All Hallows
Church, Barking, London.

ALBERT COOK MYERS, "Kent-
mere Lodge," Moylan, Pa.

MINISTERS' GALLERIES.—I have been curious to know how it is that what is known as the Gallery in the construction of our meeting houses came to supplant the pulpit in the ordinary "steeple house." In the northern part of New Jersey is a meeting house, built 150 years ago and now vacant, as it has been for the last 50 years, which has the gallery in the men's end in the usual fashion, while the seats in the women's end are level with the main body of the building. This is somewhat singular, as the equality of the sexes in every respect has been the rule

of the Society.—THADDEUS S. KENDERDINE, Newtown, Bucks Co., Penna.

[As in the earliest years of Quakerism meetings were usually held in private houses, there would be a considerable lapse of time between attendance at steeple-houses and at Friends' meeting houses. The gallery was probably not so much an adaptation of the pulpit, as a necessity arising from the requirements of the Quaker ministry. In Beck & Ball's *London Friends' Meetings* there are interesting references to the construction of meeting houses, e.g., "In 1678 complaint is made of young men crowding upon women Friends under the gallery,"—"1706, Women Friends are much straitened for a conveniency in standing when they have something to declare,"—"There being an inconvenience from the public women's seats being placed under the men's gallery, their backs being towards the men, so that a man and a woman sometimes stand up together to speak." See pp. 125, 193, 218, 227, 257, 264, 268, 269, 313, 344.—EDITORS.]

SARAH FOX, *née* CHAMPION.—Frank L. Rawlins, of Rhyl, North Wales, has in his possession a MS. journal written by Sarah Fox, (1741-1811), widow of Charles Fox (died 1801), banker, of Plymouth and later of Bristol, and daughter of Joseph Champion, of Bristol. This journal is one of a series of volumes still extant; it covers the period, 1804-1810, and contains fifty-eight pages,

74 by 4½. It would be interesting to know where the other volumes of this journal are preserved. For Sarah Fox, see *Thomas Pole, M.D.*

WILLIAM ALLEN MILLER, M.D., F.R.S., a native of Ipswich, born December 17th, 1817, was educated at Merchant Taylors' School, and afterwards at a Quakers' seminary in Yorkshire, where he first imbibed a taste for scientific pursuits, while attending lectures on Chemistry. From the age of fifteen to that of twenty, he studied for the medical profession at the General Hospital, Birmingham, and then entering King's College, London, assisted the late Dr. Daniell, Professor of Chemistry, who admitted him to his laboratory, and became his warm friend. In 1839 he carried off the Warneford (theological) Medal, while successfully pursuing his scientific and chemical education. In 1840 he visited Germany, passing some time in Liebig's laboratory at Giessen, and in the same year became demonstrator in King's College. About this time he took his M.D. degree in the University of London, and continued to assist Dr. Daniell till the death of that eminent man in 1845, when he was appointed to the vacant chair of Chemistry. He has aided in chemical researches

Many Friends are mentioned, including Deborah Darby, Dr. Pole, Friscilla H. Gurney, Gawin Ball, John Thorp, Sampson Lloyd, and Joseph Lancaster. Visits to Hannah More at Barley Wood are also described.

He entered Ackworth in 1828 and left in 1830. See Thompson's *History of Ackworth School*, pp. 185, 243, 314.

upon the stones used in building the Houses of Parliament; in 1851 he was one of the Government Commissioners to report on the Water Supply of the Metropolis, and held the office of President of the Chemical Society, Vice-President of the Royal Society, Honorary Fellow of King's College, London, and of the Pharmaceutical Society, and Assayer to the Mint and Bank of England. He published various papers in the Philosophical Transactions, and the British Association Reports, but his chief work is *Elements of Chemistry, theoretical and practical*.

Extracted by Thompson Wigham from *Men of the Time*, by Walford, 1862, page 553. W. A. Miller died in Liverpool, 30th September, 1870. See *D.N.B.*

=====

WILTSHIRE.—In an article which appeared in the *Journal of the Wiltshire Archaeological Society*, volume iii., number 7, entitled "The Old Market House and Great Fire at Marlborough," by F. A. Carrington, Esq., there are various extracts from the Chamberlain's Books, and here are two of them:—

"1656. Paid for 3 men to go with Naylor."

to which is added the note:

This was the Quaker of whom there is a portrait at Tottenham Park.

"1661. Paid for horses to carry Starr, a Quaker, to Geayle."

Tottenham House is the seat of Lord Ailesbury, in Savernake Forest; I have not been able to find the portrait.—JOHN DYMOND CROSFIELD.

JAMES HUNTER (v. 63).—In 1681, John and James Hunter, Quakers, of Ballinderry, Co. Antrim, Ireland, had their goods taken for tithes (Stockdale, *Great Cry of Oppression*, p. 169). A James Hunter brought a certificate of removal, dated 10 iii. 1736, from Ballinacree Meeting, Co. Antrim, to Sadsbury Monthly Meeting, Lancaster Co., Penna., 6 i. 1738. See other Hunter references in my *Immigration of the Irish Quakers into Pennsylvania*, p. 378.—ALBERT COOK MYERS, "Kentmere Lodge," Moylan, Penna.

=====

ROBERT ROBINSON'S MIGRATION (v. 109).—The *Providence*, of Scarborough, Robert Hopper, master, arrived at Philadelphia, 29 vii. 1683.—A. C. MYERS.

=====

RICHARD CHAMPION.—In the *Life of Samuel Bownas*, printed in 1795, p. 180.

"My dear friend, Richard Champion, came there (Nailsworth). I went with him to his home. . . . He was an excellent sympathising friend in affliction."

Was this Richard Champion, of Bisley, and known as "Gospel Champion"?—FRANK L. RAWLINS, Rhyl, N. Wales.

=====

BERNARD BARTON'S DREAM (v. 82).—A brief summary of this with the two stanzas appeared in Armistead's *Select Miscellanies*, v. 130.

=====

MANX QUAKERISM.—Dr. Thomas Hodgkin, Barmoor Castle, Beal, Northumberland, would be glad of any information regarding Friends in the Isle of Man.

Documents from the Paris National Archives
relating to Stephen Grellet.

Concluded from page 76.

The 19th of June, 1813, Stephen Grellet, "American merchant," disembarked at Morlaix; he came from England on the cartel-ship, *Le Brillant*.¹¹ The special Commissioner of Police made him and some other passengers undergo an examination, and asked for orders from Paris. Thanks to the recommendation of the United States Embassy, and to the security given by one of his brothers, who had become collector general of Aveyron, Etienne obtained a passport for Paris.¹²

His journeying, or, as the Minister of Public Worship calls it, his *vagabondage* through France during the year 1813, troubled the French Government.¹³

A police memorandum says¹⁴ :—

The journeys that he purposes to take in the Empire in order to visit Quakers appear of a suspicious character, the more so as the numerical strength of this sect cannot be large in France; it is even a matter of doubt whether Mr. Grellet knows where any are to be found. These journeys imply, moreover, considerable means, respecting which it is important to make the Grellets give an explanation. 7th of August, 1813.

The Prefect of Haute Vienne, to whom the Police wrote, gave a good account of Stephen and of the whole family, in the following letter :—

¹¹ See *Memoirs*, vol. i. p. 204.

¹² F⁷ 8338 (2110 R³).

¹³ F⁷ 6543 (1930 Series 2).

¹⁴ F⁷ (6543).

No. 1930 Sér. C.

Limoges, le 19 Août 1813.

Police Générale.

LE BARON DE L'EMPIRE, *Préfet du
Département de la Haute Vienne, Membre
de la Légion d'honneur,*1^{re} Division.A Son Excellence Le Duc de Rovigo,
Ministre de la Police Générale de
l'Empire.Renseignemens
sur M. Etienne
Grellet.

(23 Août).

Monseigneur.

M. Etienne Grellet, qui est l'objet de votre lettre du 7 courant, est né à Limoges, le 28 Octobre 1772, et appartient à une des premières familles commerçantes de cette ville.

Son père, négociant aussi distingué par ses talens dans le commerce que par l'étendue de ses affaires, envoya en Hollande Etienne Grellet, avec ses deux frères aînés, pour suivre la même carrière et s'y perfectionner.

Les circonstances ayant empêché ces jeunes gens de rentrer en France après le terme de leur instruction, ils formèrent des établissemens de commerce en Hollande et aux Etats Unis d'Amérique.

Les deux aînés sont de retour en France depuis long-tems et s'y sont fixés : ils y jouissent d'une considération personnellement due à leur fortune et à leur conduite.

Le 3^e (Etienne Grellet) pendant son séjour aux Etats Unis a embrassé la secte des Kakers, qu'il a eu occasion de connaître dans cet âge où il est si facile de se livrer à de nouvelles impressions en matière de Religion ; il s'est moins occupé de sa fortune que ne l'ont fait ses frères, et a manifesté à sa famille, qu'il est venu voir ici, il y a quelques années, l'intention de suivre les principes religieux qu'il a adoptés ; il retourna ensuite aux Etats Unis : on ignore s'il est rentré depuis en France.

Il est d'un caractère fort doux, sa conduite a toujours été régulière ; son éducation, ses principes sévères et la haute estime dont jouit sa famille ne laissent pas même soupçonner qu'il puisse, en aucune manière, exciter la sollicitude de la haute Police.

Daignez agréer, Monseigneur, la nouvelle assurance de mon Respect,

L. TEXIER-OLIVIER.

The Bishop of Limoges was especially reassured by the indifference of his flock to philosophical and religious questions.

His letter is as follows :—

Ministère des
Cultes.

Copie de la lettre de Mr. l'Eveque de
Limoges du 10 8bre 1813.
Au Ministre des Cultes.

La multitude de mes affaires ne me permettant pas de mettre une grande suite aux choses qui ne sont pas de mon ministère, vous ne serez pas bien surpris que je ne vous donne pas des renseignemens bien étendus sur les Quakers, car il paraît que l'on en envoie un grand nombre en mission. Celui dont il s'agit est un homme de Limoges nommé Grellet ; il tient à une famille riche du commerce dans la ville. Cet homme étant émigré en Angleterre trouva une fille Quakeresse¹⁵ qui lui donna sa main, à condition qu'il se ferait Quaker ; il y consentit et a tenu parole. Depuis ce tems là il fait de tems en tems des voyages à Limoges (il y en a fait deux depuis que j'y suis) ; mais il paraît que sa mission s'étend jusqu'au Midi de la France, et, interrogé pour savoir quelles affaires il y a, il a répondu qu'il n'en avait pas d'autre que de prêcher le St. Evangile. Il ne fait pas fortune ici, nos habitans ne sont que des commerçans, occupés de leur commerce, ils ne s'occupent point de questions philosophiques ou religieuses, ceux qui se dérangent un moment de leur comptoir ne s'occupent que de leurs plaisirs. Il va dans les hopitaux quand on ne veut pas l'écouter dans d'autres sociétés ; il y donne des sermons bien philosophiques et de l'argent. Ici on a pris son argent, on n'a pas écouté ses sermons. Les personnes pieuses qui l'ont entendu trouvent qu'il parle mieux que nos prêtres, mais les Catholiques veulent qu'on soit soumis à l'Eglise. Ses singularités pourront réussir ailleurs. Il ne mange que d'un plat, a toujours son chapeau sur la tête, tutoye ceux à qui il parle. Il a laissé quelques écrits ; j'ai pensé qu'il suffisait que je vous en donnasse la note ; il y en a un d'imprimé chez d'Hautel, rue de la Harpe n° 80, en 1813, intitulé *Précis de l'histoire, de la doctrine et de la discipline*

¹⁵ The Bishop is not correct in this statement ; S. Grellet married Rebecca Collins, of New York.—Eps.

de la Société des Amis dite des Quakers.¹⁶ Il paraît que lors qu'il est parti d'Angleterre on lui a donné des sommes considérables. Peu avant son arrivée on faisait circuler un livre qui paraît avoir des rapports avec sa doctrine; il se vendait à Paris lors du concile. Il est intitulé *Dieu est l'Amour*.¹⁷

J'ai l'honneur d'être, &c.,

Signé, M. J. PH. EV. DE LIMOGES.¹⁸

Baron Rolland, Prefect of Gard, wrote¹⁹ :—

1930 S2, no. 1863.

Nismes, le 13 Octobre 1813.

Monsieur.

Grellet, de Limoges²⁰

Il est arrivé dans ce département un certain Grellet natif de Limoges demeurant depuis longtemps à Neuwiore, et naturalisé Americain. Cet homme est porteur d'un passeport délivré à la police de Paris le 2 Aout 1813, pour aller à Naples passant par Turin, valable pour un mois pour sortir de l'Empire.

Cet homme qui se prétend frère du receveur général actuel du dept de l'Aveyron arrive suivant un passeport d'Angleterre par Morlaix et est négociant, mais sa véritable fonction est de visiter les quakers ses frères, et il me paraît certain qu'il n'en a pas d'autres; il y a bientôt 3 semaines qu'il est entré le département de l'Hérault et celui-cy, visitant ses frères.

Jel'ai fait venir et lui ai dit que les missions étoient défendues en France qu'ainsi il eut à cesser ses prédications et à suivre la route indiquée sur son passeport. Cependant comme il m'a prétendu qu'il avait affaire à Montpellier, et qu'il me paraît certain qu'il ne s'occupe que de religion, je lui ai dit que rien ne l'en empêchait; mais par ce même courrier j'écris à mon collègue le préfet de l'Hérault afin

¹⁶ This is the fourth French edition of the pamphlet prepared by Joseph Gurney Bevan for the Meeting for Sufferings, London, and first issued in English in 1790, under the title, *A Summary of the History, Doctrine, and Discipline of Friends*, etc. The copy in D. of the fourth French edition, above referred to, once belonged to Benjamin Seebohm, the editor of the *Memoirs of Stephen Grellet*.—EDS.

¹⁷ Is a book with this title known to any of our readers?—EDS.

¹⁸ Marie Jean Philippe Du Bourg.

¹⁹ See *Memoirs*, vol. i., pp. 226, 227.

²⁰ Ces mots ont été ajoutés au Ministère de la Police pour servir à classer la lettre.

qu'il le surveille, et je le prie de me donner les renseignements qu'il pourroit avoir.

Ce missionnaire Quaker est accompagné d'un n^e Mollet²¹ natif de Genève et domicilié à Marseille où il prétend être le seul homme de sa secte; il a un passeport de Marseille pour Paris. J'ai écrit à M^r le préfet des Bouches du Rhone.

Il y a dans ce département une centaine de familles de Quakers, de tout temps ils ont reçu ainsi des visites de leurs frères d'Amerique, et la police aurait pu permettre à cet homme de visiter ses frères; mais comme il ne m'a montré aucune permission à cet égard, j'ai du m'en tenir aux réglemens qui défendent les missions religieuses.

Je ne crois pas au reste qu'il soit utile d'autoriser ces visites des prédicateurs venant des pays étrangers, le zèle des frères d'Amerique les porte non seulement à envoyer à leurs frères du continent des visiteurs, mais même à leur faire passer des aumônes, cela entretient necessairement une secte, ce qui n'est bon à rien, et en outre la fait paraître plus nombreuse qu'elle n'est, car les protestants soit par

²¹ Jean Etienne (John Stephen) Mollet (1768-1851). In the *Friends' Intelligencer*, 1908, pp. 99, 210, William I. Hull, Ph.D., of Swarthmore College, Pa., gives some valuable information respecting this Friend and his ancestry. In his twentieth year he removed to Düsseldorf, in Germany, and in 1801 he married Henrietta Cotta, of Tübingen. Soon after, he settled at Marseilles, where, in 1807, he first met Stephen Grellet. He accompanied S. Grellet on several of his journeys, and also acted as guide in 1815 to Elizabeth Coggeshall, Sarah Hustler, Benjamin Seeborn, and Joseph Marriage. In 1816, J. S. Mollet and family commenced their residence at Amsterdam, at which place he was very helpful to visiting Friends and also in connection with the Infant School at Amsterdam associated with the name of John Warder.

William Tallack tells us that, about the year 1845, being on a visit to Peter Bedford, at Croydon, he found the venerable John Stephen Mollet, of Amsterdam, staying with Peter Bedford. He was then a very old man and was the last survivor of the Society of Friends in Holland. Peter Bedford introduced him to W. Tallack with the words: "William, thou seest before thee the whole Monthly, Quarterly and Yearly Meeting of Friends in Holland."

At that time J. S. Mollet was so bent with age that a person standing behind him would hardly see his head. He was still able, however, to walk about, and had a good memory of past events. He told W. Tallack that he was in Paris at the time of the first French Revolution, and remembered seeing Robespierre and other leaders of the Revolution. As a silk merchant, he was sometimes requested to supply Queen Marie Antoinette and Madame Elizabeth, her relative, with silk. One day, when walking in Paris, King Louis XVI. passed him on horseback, and courteously asked him to be careful lest the horse should splash any mud over him. It was very interesting to listen to John Stephen Mollet's reminiscences of the eighteenth century, and to see in him the last link with the past of Dutch Quakerism.—Eds.

curiosité soit pour participer aux aumônes, se réunissent aux prières de ces gens là, lorsqu'il passe ainsi un visiteur.

Soit que je reçoive des ordres de vous, soit que je reçoive des renseignements de mes collègues, je suis en mesure d'arrêter ou de faire arrêter ces individus s'il est nécessaire.

J'ai l'honneur d'être avec respect,

Monsieur,

Votre très humble et très respectueux serviteur,

L. B^{ON} ROLLAND.

A M^r le Conseiller d'Etat chargé
de la police du 2^d arrondissement.²²

Above all, the peaceful Quaker will cause anxiety to the police of the Restoration. Strange destiny! During the Revolution, Stephen Grellet is treated as a royalist refugee, the Restoration will see in him nothing but a revolutionist; and, in the interval between these *régimes*, the Empire regards him as a suspect.

The director of police to the Minister of the Interior, M. Franchet, was of opinion,²³ in April, 1824, that wherever the two Quakers, Stephen Grellet and William Allen, journeyed, visiting prisons and advocating general education, there were insurrections soon after their visits. He therefore sent a memorandum to the Prefect of Police, Delavau; upon which the latter drew up his own, which set inspectors Leb. and Mac. to work.²⁴ These were not able to get on the track of the two Quakers again, nor to discover their "confederates."

Already in 1822, just when M. de Chateaubriand was setting out for the Embassy in London, M. Franchet had sent him a memorandum respecting the two Quakers. But M. de Chateaubriand had in contemplation matters far removed from tracking two Quakers: he sent no reply.

But in 1824, the anxiety of M. Franchet was, no doubt, extreme. At the same time as he wrote to the Prefect of Police, he applied again to the French Embassy in London, and also to the ambassadors of the Two

²² France was divided, under the First Empire, for Police administration, into large "arrondissements," each containing several departments; at the head of each was a "Conseiller d'Etat."

²³ F⁷ 6957. All the extracts that I am about to quote are taken from this dossier.

²⁴ Cf. the extracts from *Le Livre Noir*, above.

Sicilies, Piedmont, Russia, Austria, and to the Papal Nuncio in Paris; begging them to ask for information of their Governments and of the police of the respective countries. The following document served as the basis of all the enquiries :—

L'original a été
renvoyé au Cabinet
le 1^r Mai 1824.

Note.

Un n^e Grellet, né en Limousin, d'une famille de négociants, a émigré au commencement de la révolution. Il s'est rendu aux Etats Unis, a épousé une femme Quaker et embrassé cette religion dont il est un ardent sectaire.

En 1819, Stephen Grellet a quitté New Yorck, pour venir prêcher en Europe; il a commencé par la Russie, et il a trouvé de l'argent dans tous les endroits où il s'est arrêté. L'Abbé Nicolle était encore à Odessa lorsque Stephen Grellet s'y rendit pour prêcher l'égalité, il fut ensuite à Patras et dans les îles de l'Archipel, et il s'est arrêté à Naples et est arrivé à Rome dans le printems de 1820. Un Journal français de Mars ou Avril 1820 rapporte que Stephen Grellet voulant voir le Saint Père et refusant d'ôter son chapeau par ce que sa religion le lui défendait, il avait consenti à se le laisser enlever de force par les caméristes de S.S.

Stephen Grellet a visité les prisons de Rome et en particulier celles de Civita Vecchia.

Il a eu plusieurs conférences avec le Cardinal Gonsalvi²⁵ auquel il prétendait avoir trouvé une grande conformité de principes avec les siens.

De Rome, Stephen Grellet s'est rendu directement à Paris, après s'être arrêté seulement à Turin. Au mois d'avril 1820, il est arrivé à Paris avec son collègue n^e William Allen avec qui il avait fait une partie de ses voyages; ces deux individus ont eu de fréquentes relations avec M. Pozzo di Borgo. Ils sont restés peu de tems à Paris. Stephen Grellet est retourné à New Yorck.

William Allen demeure à Londres (Plough Court, Lombard Street). C'est un chef de secte d'autant plus puissant qu'il est fort riche et dépense beaucoup d'argent

²⁵ The *Memoirs*, vol. ii., pp. 54 ff., give Consalvi, which is the right spelling.—Eds.

pour faire des prosélites. Il jouit à Londres d'une grande réputation de bienfaisance.

Il est à remarquer que tous les pays que ces deux individus ont parcourus se sont insurgés successivement. La première révolte a été celle des prisons de Civita-Vecchia dans l'été de 1820. L'insurrection de Naples et celle de Turin se sont succédées.

Le point principal sur lequel insistait Stephen Grellet dans ses discours était l'enseignement mutuel qu'il annonçait comme le grand moyen de régénérer le genre humain.

Ces renseignemens ont été donnés à M. de Chateaubriand lorsqu'il est parti pour l'Ambassade de Londres. On craint qu'il n'y ait attaché aucune importance, et d'ailleurs il est bien présumable que William Allen a des adeptes dans le gouvernement anglais.

The Two Sicilies and Piedmont replied briefly, giving dates of arrival and departure. Nesselrode and the Court of Rome sent distinctly favourable testimony. The Nuncio repudiated any connection between the visit of Allen or Grellet and the insurrection at Civita Vecchia. Austria also sent a reply rather to the advantage of the two suspects. All this correspondence ranges from May to August, 1824.

The following are the replies from Rome, Russia, and Austria :—

1^o.

No. 34,564,
Direction Générale
de Police.
Rome, 22 Mai
1824.

Lettre communiquée par Mgr. le Nonce
apostolique,
9 Juin, 1824.

Traduction.

A S.E. le Car-
dinal della So-
maglia Doyen
et Secrétaire
d'Etat du Sacré
Collège.

M. Stephen Grellet, se disant Gentilhomme Américain, est arrivé effectivement à Rome le 25 novembre 1819; il en est reparti le 7 décembre suivant, en faisant viser son passeport pour Florence. Il était accompagné d'un

M. Taylor,²⁶ Anglais, qui logea dans le même hôtel ; mais ce dernier ne retira son passeport que le 27 décembre. Ce Taylor était déjà venu à Rome en 1818 ; il s'était rendu de là à Venise, par la route directe.

Au même mois de décembre, l'autre Anglais, William Allen, était à Rome, mais il n'en partit que le 5 janvier 1820, et ce fut, comme Grellet, pour se rendre à Florence. Son passeport avait été délivré à Malte ; il était collectif et désignait aussi un nommé Léon Baird.

L'Américain Grellet, pendant son séjour à Rome, affectait les manières extérieures de la secte des Quakers et tenait les discours analogues à son extérieur.

La Secrétairerie d'Etat, par une note du 26 novembre 1819, sans numéro d'ordre, fit connaître au gouvernement et à la direction générale de police d'alors " que M. Grellet, qualifié de voyageur Américain de distinction, avait pour but de ses voyages de visiter tous les établissemens de bienfaisance, et qu'il avait été particulièrement recommandé par des personnes dignes de toute estime, qui priaient la Secrétairerie d'Etat de procurer à M. Grellet les moyens de bien examiner tout ce qui a rapport aux Etablissemens de bienfaisance de Rome. En conséquence il devait être mis à portée de voir tout ce qu'il y a de digne d'observation dans les Prisons et jouir de toutes les facilités qui pouvaient l'aider dans son louable dessein.

D'après cette invitation, un employé de la Direction générale de police lui fut attaché, pour l'accompagner et le guider, tant dans les anciennes prisons, que dans les nouvelles du fort Saint-Ange.

Il ne paraît pas avéré que le mouvement insurrectionnel des détenus aux galères de Civita Vecchia se rattache au voyage de M. Stephen Grellet.

Ces mouvemens n'eurent lieu que le 4 septembre 1820, c. à d. près d'un an après l'apparition de ce voyageur dans les Etats Pontificaux. D'ailleurs cette révolte ne peut être attribuée à des suggestions étrangères, mais tout au plus à la révolution qui venait d'éclater à Naples au mois d'août, & plutôt encore au désir naturel de recouvrer la liberté.

Je suis avec respect, &c.,

Signé, DOMENICO BERNETTI.

²⁶ Who was this ?—Eds.

2°.

Copie d'une dépêche adressée par S.E. M^r le Comte de Nesselrode à M^r l'Ambassadeur de Russie en date de St. Pétersbourg du 19 Juin 1824.

J'ai l'honneur de répondre aujourd'hui au N° 68 des dépêches de V.E. du 27 avril (9 mai).

Les S^{rs} Stephen Grellet et Allen, au sujet des quels M^r le Directeur Général de la police à Paris a désiré recueillir quelques renseignements, se sont effectivement trouvés en Russie, à l'époque indiquée dans la lettre de ce fonctionnaire. Toutefois leur voyage ici et les courses qu'ils ont faites dans l'intérieur de l'Empire, n'avoient pour objet que des vues de bienfaisance ; ni leur langage ni leurs allures en général n'ont donné lieu de soupçonner la pureté de leurs intentions, et les autorités locales qui ont été dans le cas d'observer leur conduite, n'ont eu aucun motif d'en être mécontentes.

C'est d'ordre exprès de S.M. l'Empereur que j'ai l'honneur de transmettre ces notions à V.E. en la priant de vouloir bien les communiquer à M^r Franchet.

Recevez, &c.

3°.

MINISTÈRE DE L'INTÉRIEUR,

Vienne, le 10 Juin,
1824.

28 Juillet 1824.

(Traduction.)

Le Président du comité de Police Générale, comte de Sednitzky, au Conseil privé de la Chancellerie d'Etat.

En réponse à la note du 26 mai dernier, j'ai l'honneur de vous faire connaître que le Quaker Américain *Grellet*, dont elle m'entretient, et que la Police du Royaume de France signale comme s'occupant à répandre des principes révolutionnaires, est le même que celui que la Légation Impériale à Rome me désignait dès le 27 décembre 1819, comme très suspect par son exaltation et ses prédications sur des matières de controverse. Ce *Grellet* voyageait avec un passeport délivré à Saint Pétersbourg, le 16 mai 1819, par l'envoyé des Etats Unis ;—passeport visé à Corfou, à Barletta (Capitanate, Royaume de Naples), à Rome et à Florence. Il est arrivé à Venise dans les derniers jours de décembre de la même année ; a continué sa route,

presque sans délai, pour le Royaume de Bavière, par le Tyrol, et dès les premiers jours de 1820, il avait quitté le territoire de l'Empire, où, depuis cette époque, il n'a plus reparu. Cet étranger, surveillé attentivement en raison des documens fâcheux qui existaient sur son compte, n'a donné lieu à aucune observation défavorable pendant son passage dans les provinces Italiennes et Germaniques de l'Empire ; il ne fut d'ailleurs arrêté nulle part. Le quaker anglais, *William Allen*, ne l'accompagnait pas, du moins dans ce trajet à travers les Etats Impériaux. Mais, en octobre 1822, cet Allen a paru dans la capitale où il se prévalut de la recommandation puissante du Général Duc de Wellington, qui s'y trouvait alors, se rendant au Congrès de Vérone. Ce quaker fit à Vienne un séjour de courte durée ; sur la réclamation de l'Ambassade Britannique, que vous me transmites par une note du 6 octobre 1822, on lui rendit les papiers imprimés qui avaient été saisis sur lui à son entrée dans l'Empire par Schoerding²⁷ ; puis il suivit le duc de Wellington à Vérone,²⁸ d'où il retourna dans son pays, après quelques jours de délai. Depuis ce temps il n'a plus reparu dans les Etats Impériaux ; pendant le séjour qu'il y a fait il a manifesté l'attachement le plus passionné aux principes philanthropiques de sa secte religieuse et paru surtout prendre un intérêt excessivement vif à la cause des Grecs fugitifs. Mais il s'est bientôt convaincu de l'inutilité de ses efforts pour faire des prosélytes ; et n'a, d'ailleurs, laissé paraître aucune tendance révolutionnaire dans quelque sens que ce fût.

All this did not reassure M. Franchet. On the 23rd of September, he set the police on the track of a William Allen, who was found to be a harmless English servant.²⁹ On the 23rd of January, 1825, he has news that Grellet is in Paris. The police at once make enquiries and find nothing.

²⁷ C'est la route de Bavière par Passau. Note du Tr.

²⁸ It is not at all likely that the conversation between the Duke and William Allen, as given in Cassell's *Illustrated History of England*, ever took place. William Allen would not have obtained entrance to Verona by such means.—Eps.

²⁹ In *Le Livre Noir* of Messrs. Delavan and Franchet a report of the 3rd of February, 1825, shows that the police did not cease to trouble about Allen. A Mr. Allen is mentioned as having taken a pleasure trip with the son of ex-General Berton (vol. ii., p. 291).

But in the year 1827, a Grellet is mentioned ; on the 8th of February, Delavau informs Franchet of the work of his agents : there is indeed a Grellet in Paris, but his name is William, not Stephen.

Finally, on the 11th of December, 1827, the Director of Police decided to ask once more, through the intervention of the Minister for Foreign Affairs, for documents respecting the visit of Grellet and Allen to Russia. He wrote as follows :—

MINISTÈRE DE L'INTÉRIEUR.

Paris, le 11 X^{bre} 1827.

Au Ministre des Affaires Etrangères.

M. le Baron,³⁰ deux Quakers de l'Etat de New York, appelés *Stephen Grellet* et *William Allen*, ont visité en 1819 une grande partie de l'Europe, et notamment l'Empire de Russie, où ils ont examiné en détail les établissemens de bienfaisance et les fondations charitables à Saint Petersburg, Novgorod-Veliki, Tver et Moscou. Ils ont consigné leurs observations dans un Rapport dont il est fait mention dans une description de Moscou, (imprimée dans cette ville en 1824) à l'occasion d'une maison de refuge dirigée par M. Bakhmétieff, sous la protection de l'Impératrice Mère ; mais je ne connais ni le titre exact ni la date de l'ouvrage des deux Quakers ; je serais seulement porté à croire qu'il a été composé en Français. Comme les sr. *Allen* et *Grellet* ont été signalés dans le temps, et non sans quelque fondement, comme ayant part aux intrigues révolutionnaires, j'attacherais du prix à posséder un exemplaire de leur ouvrage. Je prie V.E. d'avoir la bonté de faire des recherches à cet égard et de m'en communiquer les résultats.

Agrez.

The attention of Franchet had been drawn to the report respecting Allen and Grellet by an official of his Ministry, whose memorandum has been preserved. It is as follows :—

MINISTÈRE DE L'INTÉRIEUR.

Paris, le 11 Décembre 1827.

J'ai recherché l'indication que j'avais trouvée d'un ouvrage écrit par les Quakers *William Allen* et *Stephen*

³⁰ Le baron de Damas.

Grellet et dont j'ai eu l'honneur de parler à Monsieur le Directeur. Je n'ai trouvé que ceci :

"Extrait d'un Rapport fait par les Quakers Allen et Grellet qui, en 1819, ont visité les Etablissements de charité de St. Pétersbourg, Novgorod-Veliki, Tver et Moskow." Le reste ne contient que des détails d'un médiocre intérêt sur un établissement philanthropique de Moskou dirigé par M. Bakhmetieff, et qui est sous la protection de l'Impératrice Marie Feodorovna.

Je présume que M. de Schrœder serait à portée d'indiquer le titre exact de cet ouvrage et le lieu où il a été imprimé. Je pourrais aussi le faire demander à Moskou, à l'auteur de l'ouvrage dont j'ai tiré cet extrait, et avec qui j'ai des relations indirectes.

I do not know whether Franchet had the joy of holding in his hands the work he asked for. Above is what the dossiers of the National Archives contain respecting the travels of Stephen Grellet and William Allen in France.

An extract relative to the seizure of pamphlets³¹ at Coutances, in 1818, from an Englishman calling himself a schoolmaster, gives us the key to the distrust that all the police, imperialist and royalist, had with regard to missionaries of the Society of Friends.

On the 18th of March, 1818, le Conseiller de Préfecture Des Rotours "on behalf of the Prefect of La Manche, who was away," wrote these words:—

As Quakerism forbids military service on which the preservation of the State depends; as it forbids an oath, also the payment of certain taxes which are constituted a duty by our laws, it is sufficient justification for the legal seizure of the books which teach its dogmas and for taking vigorous measures against the men who would spread them.

No Government regards principles more revolutionary than the refusal of military service and of the payment of taxes.

GUSTAVE LANSON.

³¹ F7 6869 (5160).

QUAKERS IN EPISCOPAL VISITATIONS 133

Presentations of Quakers in Episcopal
Visitations, 1662-1679.

Continued from page 81.

CUMBERLAND.

W. AND N.W. OF LAKES BASSENTHWAITE AND DERWENT-
WATER.

DEERHAM. 1674°. March 23. Johnēm Gibson, Robtū Bain, Henricū Wilkinson, Johnēm Wheelwright, Thomā Cowen, W^m Smith, Johnē Bull jun., Jacobū Bull, et Janā Wheelwright; Quakers.

WESTWARD. 1674°. March 23. Annā uxorem Richī Fletcher, Mariā Nicholson, Johnēm Peal, Richū Stockdale, Thomā Harrison, Mariā ejus uxorem, Johnē Williamson, Gratiā Barwis, et Elizabethā Barwis; Quakers.

1675°. July 6. Mabellā Relfe, Annā Fletcher, Mariam uxorem Michaelis Harrinson, Graciā Barwis, Elizab. Barwis, Richūm Stogdaile, Johnēm Williamson, Thomam Harrinson, & Mariā ejus uxorem, and Johnēm Peele; Quakers.

1677°. July 11. Thomā Harrison, Mariā eius uxorem, Guilielmū Nicholson, Elizab. Barwis, & Robtū Rickarbie, John^m Williamson, & Graciā ejus uxorem, Will^m Wood; Quakers.

CROSS CANONBY. 1670. Nov. 13. Robtū Davis, Joyciā ejus uxorem, Richūm Threlkeld, Gawinū Bigland, Mariā Smith, Wūm Drape, Wm Swinbourne, et Elinorā Rood; Quakers.

Gawinū Bigland & Mariā, for having 3 children unbaptised.

1670. Dec. 13. Repeat *ut suprà* p. 80. All excom.

1674°. March 23. Gawinū Burland & Mariā ejus uxorem pretensam, W^m Swinburn, Richū Threlkeld, Robert Davy sen., Helēn Reed, W^m Drape; Quakers.

1675. July 6. ("Cannonby.") Gawinū Bigham & W^m Swinburne; for not paying Church cesse.

1677°. July 10. Rich^m Threlkeld, . . . eius uxōf, Guilielmū Swinburne, . . . eius uxorem, Edr^m Den, Elinorā Read, John^m Harrison de Canōnby, Gawinū Biglands & . . . eius uxōf; Quakers.

GILCRUX. 1677°. July 10. Thomā Hunter, John^m Thompson, Elizabetham eius uxō^m pretensā, & Margaretā Morthen; Quakers.

(N.B.—These were presented in 1675 (July 6th) as Nonconformists.)

PLUMBLAND. 1674°. March 23. W^m Wilson et eius uxōf, Richū Wilson et ejus uxorem, Richū Stamper et ejus uxorem, Chrōferū Grave et ejus uxorem; Quakers.

1675°. July 6. W^m Wilson & ejus uxōf, Chroferū Grave et ejus uxorem, Wilson viduam, & Stamp viduā.

1675. Nov. 9. The same as in March 23, 1674°, Quakers. Also Tho: Hunt et Johnēm Thompson; Quakers.

ALL HALLOWES. 1675°. July 6. Eliz: Stamp & Janā Stamp ejus filiam; Quakers. Presented as "Nonconformists," 1670, Nov. 15; 1670, Dec. 13; 1671, July 18; "for not coming to Church etc," 1672, July; and 1673, July 1.

1677°. July 10. Edrūm Warwicke, Janā eius uxō^m, & Elizabethā Stamper; Quakers.

1674°. March 23. Elizabethā Stamper et Janā Stamper ejus filiā, who stand excoicate, Elizabethā Stamper, Janā ejus filia, Georgiū White, Janet ejus uxorem et Elinorā Mirns; Quakers.

Georgiū White et Janetā ejus uxorem; for not baptising their Child, being 8 moneths old, and the sd. Janet for not making Public thanksgiving to God after delivery from Childbirth, according to the appointment of the Church.

TORPENHOW. 1675°. July 6. Johnēm Grave, Thomā Mann, & ejus uxorem, — Moore, viduam, Johnēm Bunting, Mungonem Stamp als Wilson, Mungonem ejus filium, Petrum Grave et ejus uxorem, & Franciscam Stamp; Quakers.

IREBY ("Jeeby"). 1670. Nov. 15. Hugoñ Wilson de Dikemire, Thomā Scott, Petrum Burny, Margaretā

Walker, Margaretā Simpson, & Johnēm Fisher de Whitefeild; Quakers.

1670. Dec. 13 ("Ireby"). Hugonem Wilson, Thomam Scott, Petrū Burnyeat, Margaret Walker, Margaret Simpson, Johnēm Fisher, & Annā Birkett; Nonconformists. Excom.

1673°. July 1. Hugonem Wilson, Thomā Scot, Johnēm Fisher, ——— Simpson viduā, Petrū Burnegates; for not frequenting the Church, 2s.

1674°. March 23. Hugonē Wilson, Thomā Scot, Johnēm Fisher et ejus uxore, Thomā Fell et ejus uxorem, Margaretā Walker et Margaretā Simpson; Quakers.

1675°. July 6. Thomā Scott de Low Ireby, Hannah Robinson, Hugoñ Wilson de Dykemyre, Johnēm Fisher & ejus uxorem, Thomā Fell & ejus uxore [repeat], Margaretam Simpson, Margaretam Walker, & Antonium Turner de Alta Ireby; Quakers.

1675°. Nov. 9. As on March 23, 1674°.

1677°. July 10. Hugon^m Wilson de Sykemire, Rich^m Slee de Ireby, . . . ejus uxorem, John^m Fisher de Whitefield, Elizabetham ejus uxorem, Thomam Fell de Chappellbuse, Annā eius uxorem, Margaretā Simpson de High Ireby, & Margaretā Walker de ead; Quakers.

1678. Aug. 20. John^m Fisher de Whitefield, ejus uxore^m, Thomā Fell de Chappellhouse, . . . ejus uxore^m, Richū Slee, . . . : ejus uxore^m, Robertum Freer, . . . ejus uxore^m, Guiliel^m Wright & Elizabetham Banke de Ireby; Tremebundos.

Anthoñ Turner, Margaret Simpson & Margaret Walker de High Ireby; Tremebundos & non-frequentantes ecclesiam parolem.

G. LYON TURNER.

To be continued.

And take heed y^t under a p^tence of Liberty you doe not spoill your selves & others, & Lett up y^t both in your selves & others y^t will be hard to gett downe Againe.

GEORGE FOX to WILLIAM ROGERS, 14, xi. 1678.

An Account of the Ancient Documents belonging to the Society of Friends in Mansfield.

Concluded from page 16.

WOMEN'S QUARTERLY MEETING.

In the year 1666, George Fox recommended the setting up of Monthly Meetings. Some time prior to this, Quarterly Meetings appear to have been established in several districts, but these were found insufficient to deal with the growing business of the new society. The Minute Book of the Women's Quarterly Meeting for Nottinghamshire starts on the 20th day of 7th month, 1671; I have thought it would be of interest to note the names of these mothers in Israel here set down, and also the instructions issued to them for their guidance in the conduct of business.

A Quarterly Meeting settled of women friends belonging to Nottingham Meeting & the meeting about Mannsfeild being appoynted & named for publicke Service as followeth. The names of such as belongs to Nottingham Meeting:—

Elizabeth Smith.	Anne Reckless.	Ellin Hart.
Sarah Watson.	Sarah Hyfeild.	Martha Marshall.
Joane Hyfeild.	Mary Richarson.	Hannah Reckless.
Anne Colling.	Hannah Reckless.	Elizabeth Goodman.
Sarah Watson, the younger.	Prudence Harding.	Elizabeth Newam.

The names of such as belongs to the meeting about Mannsfeild:—

Judeth Garland.	Elizabeth Kitching.	Elizabeth Clay.
Elizabeth Brandreth.	Sarah Clay.	Alee Sinyard.
Frances Bingham.	Mary Leadbeater.	Anne Barke.
Martha Grace.	Elizabeth Cockram,	Ellin Cockram.
Mary Bing.	Skegby.	Ann Malson.
	Elizabeth More.	

Some heads drawn forth of the Generall order of George Fox, to be called over & examined everie meeting, & such to be taken notice of & exhorted that practise any such things:—

If any walke not in the truth, as in paying tythes, or speaking you to a single pson, or putting of the hat to respect psons, or drinking one to another in a common way, with any other things which are not in the truth.

If any have been convinced & gone from the truth.

If any follow pleasures, drunkenness, gammings, or is not faithfull in there callings & dealings, nor honest & just.

If any goe disorderly together in marriage.

If any goes to the preists to be married.

If any men or woemen hunt after one another & then leaves one another and goes to others.

If there be any evill Speakers, backbiters, slanderers, foolish Jesters & talkers.

If there be any tale carriers & Raylers that sowes dissention.

If any difference be between friends to be speedily ended.

All these things to be pticularly examined.

The intention of marriage to be first declared at the mens meeting, the man & the woman being both present, or else a Certificate from the woman & a Certificate from parents & relations, & then to be declared twice at the woemens meeting, & then at the men's meeting againe, that soe all things may be cleare, & the Woemens Meeting to certifie to everie Quarterly Meeting of men friends concerning what is done before them.

Such as are poore or weake or wants Jmployment to be looked after and releived.

All Exhortations and other Proceedings to be recorded in order.

We find in George Fox's *Journal* that in some Meetings great objection was made to the establishment of Women's Meetings, which step he so strongly recommended; in our old document there is a long epistle advocating the formation of such Meetings, and setting forth his reasons for the same; unfortunately, it is much too long to quote here; it is entitled, "To all the Woemen's Meetings in the Restoration," and dated from "Worcester Goale, this 2d of the 11th mo., 1673." The formation of Women's Meetings to a certain extent made a schism in the Society, and in this Meeting there are symptoms that to some individuals the exhortations of women Friends were not quite acceptable, for we find a minute to this effect:—

Mary Leadbeater & Eliz. Cockram exhorted Joshua Ely and his wife for absenting from meetings; he said he had satisfied men friends, and he thought that was sufficient, but after some words with him he spake something as signifying that he had not unity with all that spake amongst friends, and he was exhorted to faithfulness, his wife said she intended to come amongst us again.

MARRIAGES.

The legality of Friends' marriages was early established. An action was brought in one of the English Courts to dispossess the child of a deceased Friend of his

inheritance on the ground of illegitimacy, the father having been married according to the order of Friends, counsel for the plaintiff moreover using many unhandsome expressions respecting the Society. Judge Archer, in summing up the case, observed, "There was a marriage in Paradise when Adam took Eve, and Eve took Adam"; and that it was the consent of the parties that made a marriage. And "for the Quakers," he added, "he did not know their opinions, but he did not believe they went together, as brute beasts, as had been said of them, but as Christians, and therefore, he did believe the marriage was lawful and the child lawful heir."¹² To satisfy the jury more fully, he adduced a case in point, where a marriage performed by the simple declaration of the parties before witnesses that they took each other to be husband and wife had been questioned, but its validity and lawfulness were affirmed by the bishops as well as judges. This ruling settled the question once and for ever, for never since has the legality of a Friend's marriage been contested. This case was tried at the Assizes at Nottingham in 1661.

Young folks in those days who intended marriage had to please many people, for in the case of Joshua Ely we find certificates from Mahlon and Rebeka Stacy, his guardians, and Lionel and Ruth Revel, his brother-in-law and sister, besides one from his Grandmother, Elizabeth Heath. This was in the year 1673.

Here is a certificate from Robert Greaves, on behalf of his brother, George Greaves, who intended taking one Anne Stanley to wife (1679), which marks the said Robert wise in his generation :—

This is to certifie whom it may concerne yt J, Robert Greaves, brother to George Greaves of Blyth, doe freely give my consent yt my brother, George Greaves, should take a wife. J knowing him to be capable of his owne concerne, J leave his choyse to his owne discession.

Witnes my hand,

ROBERT GREAVES.

Amongst numbers of these declarations of intentions of marriage and certificates are some of interest, because we note names well known among early Friends. One from Aberdeen Meeting, relative to the marriage

¹² *Journal of George Fox*, 1694, pp. 249, 250.

of Patrick Livingstone with Sarah Hyfeild, of Nottingham, runs as follows:—

From the Mo. Meeting of Aberdene, this 5th day of the 8th month, 1675.

ffor friends of the Monthly or Quarterly Meeting at Nottingham.
Deare friends.

Whereas our deare friend, Patrick Livingstone, hath signified vnto vs that he hath a purpose to marry Sarah Hyfeild, daughter of Thomas Hyfeild, in Nottingham, These are to testifie that we haue nothing Against it, he being to our knowledg cleare of any Engadgment to any other woman. Being such as haue behaued himsele very faithfully amongst vs, we cannot but giue him our testimony that he has been very seruicable for the truth in this Nation, and is a friend that we haue good vnion with, and whom we finde our selues obleidged to Loue & beare a great Respect vnto, & therefore we haue subscribed this with our hands, the day aboue mentioned:—¹³

ALEX: SKEEN

ROBERT BARKLEY

THOMAS MERCER

THOMAS MILNE

ANDREW GALLAWAY

GEORGE GRAY

JOHN COWIE

ALEX: HARPER

ANDREW JAFFRAY

ALEX: SOMERUELL

ROBERT BURNET

JOHN GLENY

WILLIAM GALLIE [GAILLIE, GELLIE]

ROBERT GARDEN [? GORDON]

WILLIAM STEUENS

OCHLTRE FARINDAILE

ALEX: GALLIE

DAUID BARKLEY

JEAN WILLIAMSONE

LILLIAS SKEEN

JSOBELL HARPER

ELLEN [HELEN] SKEEN

JEAN MOLESONE

ELIZABETH JOHNSON [JOHNSTON]

otherwise KEITH.

When Ellin Milner, of Blyth, and John Haydock, of Coppull in Lancashire, signify their intention of marriage, we find that Ellin's mother dates her letter, signifying her willingness to the proposed marriage, "ffrome Yorke, whear J am prisoner for bearing wnesse to ye truth, ye 29th 3rd mo., 1679"; and on behalf of John Haydock there is a very lengthy and weighty testimony "ffrom our Mo. Meeting at Hartshaw," signed by forty-one men, "& seuerall others," and by thirty-six women.

Here for those who can read between the lines of the old Minute Book is quite a romance in drab and grey. Under date 18th day of 10th mo., 1676, we read:—

Easter Kerke was Enquired of by friends how things was betwixt her & Francis Tomlinson, it being vnderstood that she had kept company with him for long, & then cast him of. Her answer was that he had

"The following names are *not* autographs. give gloves, wine, and

often come to her & mentioned something that was in his mind towards her, but she had seuerall times told him she felte little in it, yet he continued coming. Francis was also spoken to concerning the same matter, and he said that he had had such a thing in his mind towards her, and soe continued going to her, not having a denial from her till of late, and since her denying him, he had had great trowble vpon his mind concerning it, and said he felte he was helped, & hoped he should be preserued. And friends perseaued that she had giuen too much way to him at the first, & did blame her & exhorted her to be more carefull hereafter.

There being a report that Easter Kerke was to haue John Hillton, who is not a friend, she was spoken to by friends, and she said he had said somthing to her of such a matter, but Friends perseaued that she had gone very far with him, & would have been very much couered to friends concerning it. Soe friends did deale very plainly & faithfully with her in reproouing her for going so far with one that was not a friend, & for the vnstabelness of her mind in soe weighty a matter.

For some time we have no further notice of the doings of Easter Kerke, but under date 23rd of 6 mo., 1678, we we find that :—

ffrainces Tomlinson & Easter Kirke Coming to declare there Intentions of marriage, thay was put by at yt time, & it was ye desire of ye Meeting yt shee should first, if shee could, gett a few lines vnder John Hilltons hand for ye Cleareing of her selfe & ye truth & for freinds sattisfaction, yt hee did giue her vp & hereafter would not troble her nor ffraincis Concerning ye matter or else to declare by word of mouth before one or tow of ye world.

A month later :—

Fraincis Tomlinson & Easter Kirke Came againe & a freind with them ; the freind signyfiyd to ye meeting yt John Hillton did say before one or tow of ye world & tow or three freinds yt hee did giue ye said Easter vp, & would neuer troble her Concerning ye matter : soe then ye said ffraincis & Easter was suffered to declare there Intentions to Joyne in Marriage, this beeing ye first time.

Later there is notice, that they declared their intentions the second time, so at last we may suppose true love was rewarded, and this sober love story ended like the old fairy tales, “and so they were married and lived happy ever after.”

FUNERAL CUSTOMS.

Many and strange, and perhaps trivial too, to modern ideas, are the reasons for exhortation, but here is one to which I should like to call attention, because it shows what an ancient custom it is to give gloves, wine, and

biscuits at funerals. Whether Friends had a testimony against it simply because it was the practice of so-called "people of the world," or whether because they saw evil arising from it, I do not know, but this is what we read:—

Elizabeth Smith & Sarah Watson the elder exhorted Dorothy Kerke for going to a buriall and receauing a pare of gloues, as also wine & biscate. Her Answer was that the perty that died ordered a pare for her; & she said she receaued them as also wine and biscates, the same day, but not at the same time the reste of the company did; neither did she weare the gloues at the buriall, although pressed therevnto. It was said to her, it was not vsiall with friends to receaue anything bought or giuen vpon that Account, but rather deny them, soe that all Accasions might be taken away from such as watches for Accasions against the truth, and she should haue kept her testimony cleare, & not haue receaued them at any time; & then she spake as if she felte some Information, & said if it was to doe againe she should not do it, & said this was a good day to her, & was very tender, and at the last confessed that she did feelee a little check in herself when she receaued them, so she was minded to be faithfull vnto that for time to come.

TESTIMONIES OF DENIAL.

A large part of the book is taken up with testimonies against those who have departed from the truth, and there is a long one from a friend called Isabell Mallum, in which she acknowledges her backsliding in having followed after the doctrine of Ludovick Muggleton. Poor Isabell, she soon fell into disrepute again for being married by a priest. There is also a very long testimony given forth by one who had grievously sinned, but so touching is the ending that when I read it, the words in which Whittier comments on Andrew Rhykman's prayer came into my mind:—

Are we wiser, better grown,
That we may not in our day
Make his prayer our own?

Here is the conclusion of the testimony in our old record:—

Hopeing through Gods helpe for ye time to come, yt through a holy & blamelesse life, to beare a liuing testimony for ye liuing god (which is more then words or writings) to ye glory of his power who hath pluckt mee out of ye fire as a brand almost consumed. Euen to him be prayse & dominion for cuer.

CARE OF THE POOR.

Women Friends seem to have had the special care of the poor in their hands, and here are their accounts duly entered; such entries as this are very frequent; "By Sarah Watson & Mary Richardson to Obadiah Colyer in his weakness, 2s." Here is another showing the difference in the relative value of money—for making the grave of a certain Jane Farnsworth only 8d. was paid; and "to John Lockton, by order of men friends, he being poore & having lately lost his cow, 10s." I also noticed accounts paid to people for looking after those who were in prison. Such entries as this are very frequent, "To Samuel Barke for thirteen weeks table for his mother, £3 1s. 6d." At one of the Meetings, a sum of £17 is received, together with a very long epistle from the Women's Meeting, Devonshire House, London; to the Women's Meeting at Nottingham. I will quote from the Minute Book how this £17 was disbursed, because this shows some of the Meetings belonging to the Quarterly Meeting at that date:—

To John Cam for Kneesall Meeting	..	£3	8	0
To William Garton for ye Vaile Meeting		1	14	0
To John Truswell for Besthorpe Meeting		5	2	0
To Georg Hopkinson for Mansfeild and Skegby Meeting	.. .. .		

To for Blyth Meeting
no amounts are given. This bears date 24th 7th mo., 1677.

The 30th of 10th mo., 1689, is the last mention we have of Mansfield and Skegby Meetings, after that it is called Mansfield and Farnsfield Meeting.

The monthly meetings within Nottingham Quarterly Meeting after that date, as far as I can decipher them, appear to have been Nottingham; Mansfield and Farnsfield; Sand and Clay, which included the meetings of Blyth and Mooregate; and Trent Side, which comprised Sutton-on-Trent and Maplebecke.

The last Meeting recorded in the book was held 26th of 7th mo., 1698, so the record extends over twenty-seven years. As we draw near the close, the entries are much

shorter, and there are very few exhortations and testimonies. To all who love ancient history it is a most valuable document, giving as it does such a true insight into the manners and speech of the times; but to us latter day Quakers it possesses a deeper meaning, for, although some of the entries seem uncouth perhaps, and some trivial, it tells of early strivings after the light, and sufferings, imprisonments and poverty bravely borne for conscience' sake.

EMILY MANNERS.

"Pennsylvanian Motions."

At our Quarterly Meetinge at Stafford, y^e 5th of y^e 11th mo: 1690:—

It is desired that all such Friends that are disposed to make any purchase of W^m Penn in his province, pursuant to a lett^r received from severall of our ffrriends at London, doe give in an Account of their intentions respecting the same to the next Quarterly Meeting.

This Minute from the Staffordshire Q.M. Minute Book is indexed under "Pennsylvanian Motions."

At a Mens Monthly Meeting held att Horsham, the 10th of the 3^d Mon., 1699:—

William Penn Laid before this Meeting his goeing over the Seas into his Prouince in America, desireing, as in vseuall of Loue and Vnity a Certificate, or that the former upon his goeing into Jreland may be Jndosed, which is Left to the friends that shall be at the next meeting att Worminghurst to doe the same.

From the Minute Book of Horsham M.M., in D.

The Quaker Allusions in "The Diary of Samuel Pepys."

Continued from vol. iv., page 144.

JUDITH PENINGTON.

The references in *The Diary* to "Madam Penington" shed a lurid light over the private relations of the Diarist with some of those with whom he was acquainted. Judith Penington was the daughter of Sir Isaac Penington, Lord Mayor of London in 1642, and one of the Commissioners for the trial of Charles I. At the Restoration, her father was committed to the Tower, where he died in 1661. Two of her brothers were Isaac, the well-known Quaker, and Arthur, a Roman Catholic priest. Pepys describes "Mrs. Penington" as "a very fine, witty lady, and indifferent handsome, also a very discreet, understanding lady." He writes with great freedom¹ of his frequent visits to her at the house of the Rev. Joseph Glanville.

The insight into her free and easy manner of life, as revealed in the pages of Pepys, may explain the earnestness of the appeals of her brother, Isaac, in letters written to her about this time, or somewhat later. In one, undated, he writes² :—

. . . Js thy soul in unity wth God, or art thou seperated from him? Whither art thou travelling; O, whither art thou travelling? Is it towards y^e eternall rest & peace of thy soul, or from thy soul's life

¹ With too much freedom to be reproduced here.

² A curious instance of the necessity of a revision of estimates of persons and things in view of fresh light cast upon them occurs in connection with the Peningtons. C. Fell Smith, in her article on Isaac Penington, the elder, in *D.N.B.* states that the letters to Judith from her brother, "imply that she also became a Quaker." The same writer evidently understood Pepys's description, "a very fine, witty lady," to refer to Mary Penington, wife of Isaac, the Quaker, as did the writer in *Quakeriana* (vol. ii. p. 11).

Visits to "Madam Penington" are noted under dates November 13th, 24th, and 26th, December 4th, 17th and 20th, 1665, and there are references to her on October 22nd, November 5th, 7th, 12th, 15th, and 24th, and December 15th, of the same year.

towards death? Every day thou art sowing somewhat which thou must hereafter reap. What art thou daily sowing? Will ye crop at last be comfortable to thee?

And in another letter, dated "26 of 1st mon., 1678," he writes of "ye utter undoing" of her soul, and adds "Without a new birth, without a new Creation, inwardly felt and abode in, thou canst not possibly be saved."

We have not discovered any later references to Judith Penington than those given in *The Diary*.

SIR JOHN ROBINSON.

Son of Archdeacon Robinson, of Nottingham, created a baronet, 1660, was Alderman of the City of London, and Lord Mayor in 1662, lieutenant of the Tower till 1678. There is a portrait of him at Clothworkers' Hall. Samuel Pepys had frequent intercourse with him, but did not, apparently, entertain a high opinion of him. He writes, in 1662/3 "I am resolved to shun too great fellowship with him." Again, in 1663, "I to dinner to my Lord Mayor's, . . . a very great noble dinner, as this Mayor is good for nothing else." Two years later Pepys records that after a drinking bout, lasting till midnight, at which Sir John was present, "Mrs. Penington and I very civilly sat an houre by the fireside observing the folly of this Robinson, that makes it his work to praise himself, and all he say and do, like a heavy-headed coxcombe." Pepys also calls him a "bufflehead" and a "loggerhead." Of Lady Robinson (who was daughter of Alderman Whitmore, Lord Mayor in 1631), he writes, "His lady was a very high-carriaged but comely big woman."

In view of the relations between William Penn and other Friends and the Governor of the Tower, this contemporary estimate of the character of the latter is interesting.

SIR JONATHAN TRELAWNY.

The second baronet of his family, and father of the Bishop of Winchester, of the same names.

Elizabeth Trelawny, of Plymouth, is described by George Fox as "daughter to a baronet" Her father was Sir John Trelawny. She became the first wife of Thomas

Lower, and died c. 1662, s.p. Was Sir John the first baronet? Was Sir Jonathan her brother, and was the Bishop of Winchester her nephew?

D. possesses a deed, dated 1666, on which appear the names of Jonathan Trelawny and Walter Hambly.

DR. RICHARD LOWER.

Pepys met him, July 3rd, 1668. He was a Cornishman, educated at Westminster School, whence he was elected a student of Christ Church, Oxford; B.A., 1653; M.A., 1655; M.D., 1665; F.R.S., 1667. For a time he practised in Oxford, and afterwards became the most noted physician in London. He died at his house in King Street, Covent Garden, 17th January, 1690/1.

He was a brother of Thomas Lower, and was the means of his liberation from imprisonment in Worcester. He was of great assistance to other Friends also, having "improved his interest with some lords of the Royal Society to plead with the King" for those in suffering. See G. Fox, *Journal*; *Fells of Swarthmoor Hall*, 1865, pp. 245, 247, 261, 287, 289, 412.

MAJOR-GENERAL DESBOROUGH.

Born 1608, married Jane, sister of Oliver Cromwell, 1636. He was imprisoned after the Restoration, but, on enquiry, was set at liberty. He died at Hackney in 1680. There are only slight references in *The Diary*.

George Fox came into contact with Desborough in Cornwall, and had some conversation with him at his coach-side. He ordered Fox's imprisonment at Launceston.

SIR JOHN BERKENHEAD.

Was M.P. for Wilton, 1661. Knighted, 1662. Master of the Faculty Office and of the Court of Requests. Died, 1679.

Berkenhead obtained from the King an order for G. Fox's release from Scarborough Castle, 1666. He is called "the master of requests," in G. F.'s *Journal*.

To be continued.

Obituary.

Emily Jane Hart died at Scalby, Yorkshire, 9th of Third Month, 1908, aged fifty years. She was a keen student of Quaker History, although never a member of the Society of Friends.

One of her first pieces of historical work was the transcription of the Hackness Parish Registers, which involved a knowledge of mediæval Latin. These Registers contained several Quaker references, which were brought to the notice of the late J. Wilhelm Rowntree. This led to a further acquaintance with E. J. Hart's literary work, with the result that in 1903 she was engaged by J. W. Rowntree as his librarian.

She at once set to work to arrange and catalogue, on J. W. Rowntree's plan, the large collection of books and pamphlets comprising the Scalby Library.

The proof sheets of *Essays and Addresses* and *Palestine Notes* all passed through E. J. Hart's hands, and the index to the former book, which so greatly enhances its value, was largely prepared by her.

She entered with great enthusiasm into J. Wilhelm Rowntree's proposals for his History. Her insight into the intended arrangement and scope of the work, together with the knowledge which she had been patiently and earnestly acquiring, made her help invaluable, and her death a great loss.

Not much of her writing has appeared in print, but her article on "Samuel Fisher" in *The Young Friends' Review* for February and May, 1906, and her articles in *The American Friend* for 1907, pp. 552, 585, 649, 680, entitled "Historical Sketch of Congregational Singing," are examples of her thoroughness and accuracy in detail. She possessed great skill in searching out and accumulating information from which others could draw.

Be nothing terrified at their threats of banishment, for they cannot banish you from the coasts and sanctuary of the living God.—MARGARET FOX to Friends.

An Eighteenth Century Friend.

The eighteenth century brought many changes to the Society of Friends. In its latter half, when the strong hand of the discipline had cleansed the Meetings from ethical lapses, a sort of quietism settled upon the little community. It was now well hedged in by peculiar customs, the Quaker dress and speech; it lived apart from the world—*mundus mundulus in mundo immundo*—in education, training and literature; it was shut off from outside activities, whether parochial, municipal, or national; and it had no outlet for its energies, no propaganda, save that of testifying in occasional meetings for the public to an inward religion. The revivals of Wesley and Whitefield scarcely touched the Friends; they were as suspicious of enthusiasm as a high Anglican of to-day. On the other hand, towards the end of the century, the movement of thought in cultured circles, the writings of Hume, and the onslaughts of Tom Paine on Christian faith—these had an influence on a good many Friends, now grown rich and comfortable. In some Meetings spiritual life depended more upon the women than the men. The era of philanthropic activity was hardly yet come. The meetings of Friends were often held in entire silence. Yet they still received a few members from without, persons of a contemplative turn of mind, who found peace in the hush of tongues.

In this epoch lived Dr. Thomas Pole, whose memoir by his descendant, Edmund Tolson Wedmore, has just appeared as the seventh Journal Supplement of the Friends' Historical Society.¹ The memoir is based upon copious diaries and other documents, and is illustrated by good portraits of Dr. Pole, and silhouettes of many of his friends, as well as by a series of Dr. Pole's drawings. It is curious to note how little his skilful pencil knew of the picturesque. The compiler has done his work in a faithful and loving spirit, and there is, as always under the auspices of this Society, an *index locupletissimus*.

Thomas Pole was of English extraction, but was born in Philadelphia in 1753. He came to this country

¹ This Supplement, with portrait and forty-eight drawings by Dr. Pole, can be obtained from the publishers of *The Journal*, at 4s. 6d. net.

at the age of twenty-one years, and soon began to engage in ministry amongst English Friends. He was trained as a surgeon under the first Joseph Fox, of Falmouth, received his diplomas in London in 1781, and settled in the metropolis as a practitioner and teacher of midwifery. Dr. Fothergill had lately died, whom he resembled in the rare combination of active professional labours with the devotion of unstinted time and thought to the affairs of the Society. Dr. Pole's medical course seems to have been moulded on that of the great Dr. William Hunter, then near the end of his career;—obstetric practice, with lectures on anatomy, and on a wide range of scientific subjects bearing on his art, delivered in a museum of specimens and objects collected by him for the purpose. Medical schools were then hardly known.

Dr. Pole lived first at Falcon Court, Lothbury, and after his marriage with Elizabeth Barrett, of Cheltenham, in 1784, at 102, Leadenhall Street, opposite Billiter Street. Twenty years' work in London broke his health, and he moved in 1802 to Bristol, having received the degree of M.D. at St. Andrews in the previous year. At Bristol the remaining twenty-seven years of his life were passed, in medical activities somewhat less arduous, in diligent service among the Meetings of the Society, and in the promotion of schools for adults and infants.

We see Dr. Pole in later years moving in a circle of cultured friends, some of them not of his own faith, and others who were by no means strict in their Friendly ways. Their style of speech and writing looks to us formal and artificial, but it was more correct than ours; it was often delicate and even subtle in conveying shades of feeling and the courtesies of life. Their religion was a solemn thing, without much of the joy of a Paul or Francis: they looked on earth as a vale of tears, an abode of sorrow and trial, and the felicity of heaven was their goal. Yet they lived a holy life, and if it was aloof from the world, it was centred in the knowledge of God.

Much will be found in the pages of this memoir to clothe the actors of eighteenth century Quakerism with living interest.

R. HINGSTON FOX.

A Glimpse of Ancient Friends in Dorset.

Concluded from page 92.

THOMAS BAGG.

Thomas Bagg, whose name I have previously mentioned, was also one of those at the first Quarterly Meeting. His father, Richard Bagg, was a mercer in a good business in Bridport, and was one of the first to embrace Quakerism in that town.⁷ His mother, Love Bagg, who was then sixty years of age, and his three sisters, Mary, Sarah, and Abigail, all shared with him in the newly discovered Truth. At this time Thomas Bagg must have been a comparatively young man. From the very beginning, their house was open to Friends, and they were in the forefront in time of persecution. The year following their reception of Quakerism we find that Love Bagg, with her son, Thomas, and her three daughters, were fined 2s. 6d. for attending a Friends' meeting in Bridport. As they refused to pay, they were all sent to prison, where the mother and her four children were detained several months, the husband and father being meanwhile left alone. Subsequently the father also joined Friends, his name being mentioned as having goods seized. Eight years later, in 1665, Thomas Bagg, and his mother, who would then be sixty-nine years of age, were "taken up at a meeting at Bridport at the house of Francis Williams where they were peaceably assembled for the worship of God, & sent to prison for eleven weeks." Goods were continually seized from them, but they all were most valiant in simply going on in the course they felt right.

At the Quarterly Meeting held 28 x. 1668, Thomas Bagg "published his Intention of takeing Thomasen Newberry, widow, of Membury, in the County of Devon, to wife." The marriage was allowed by Friends, and took place 4 v. 1669. After this there seems to have come to him a breathing space, and for seven years there is an absence of serious trouble.

⁷ The family of Bagg, of Bridport, is mentioned in *F.P.T.*, also in *A Declaration of Present Sufferings*, 1659, and in Besse's volumes. D. possesses a letter written by Benjamin Holme from America in 1716/17, and addressed to Thomas and Benjamin Bagg.

On the 10th of Second Month, 1670, his sister, Mary, married William Ferris, of Hawkchurch, and the following year, Abigail married Humphrey Sprague, "of Gettsom." Both of these men were earnest Friends, and Abigail often saw the interior of a prison with her husband, whilst Mary's husband was continually having his goods seized. In 1676, Richard Bagg, the father, died, and the business went to his son, Thomas. The following year, 1677, his wife, Thomasen, was taken from him. In First Month, 1679, permission was given by the Quarterly Meeting for "Thomas Bagg & Abigail Swaisye to take each other In marriage according to ye good order of truth, when in Gods wisdome they see meete." They did not wait long after this permission, and the marriage was solemnised 27 ii. 1679. This seems to have been the commencement of a very united married life, husband and wife being of the same mind in their religious beliefs, as appears from the way in which together they shared the perils and hardships of the times. And yet, as we unravel the incidents that went to the making up of their lives, we find that it was very chequered, and full of trial and sorrow. Doubtless some of the sorrow through which they had to pass was owing directly to the cruelty with which they were treated by their persecutors. In the Second Month, 1680, a little daughter was sent to gladden their hearts, and we can imagine the joy of the young couple over their firstborn. In that joy the loss of the goods which were taken from them in the Eighth Month, for attendance at a meeting in Bridport, must have seemed light, although the fine levied was a heavy one. T. Bagg was fined £9 10s., and entering the shop the constable took from him "8 peices of white linnen, some of it ossinbrigs,⁸ some broad Dutch Dowles⁸ & Broad Hamborough Cloth,

⁸ *Doulas*. "The one article of underclothing was a shirt of doulas, a material so stiff that a garment made of it would stand upright unsupported. Doulas was originally a coarse linen, but at a later period the name was applied to a strong cotton imitation."—*History of Sidcot School*, p. 64.

Ossingbrigs, term not known.

Barratine (p. 153), a very tightly woven and coarse cloth.

Romall Neckcloth (p. 154), probably one of the many names for the cotton handkerchiefs usually worn round the neck at that period.

Information supplied per Allan Rowntree, of Scarborough.

& two peices & halfe of Woollen cloth, worth sixteene pounds ten shillings."

This must have troubled them much less (although it was a large sum to pay for attending one single meeting), than the trouble that befell them only one month earlier, when their little daughter, Susannah, was taken from them. Shortly after, the father attended a meeting at Bridport, and was again fined £7 10s. His shop was again invaded, and the constable took "one peice of Good Browne Ossinbrigs, 15 yds of Broad White Callicow, one halfe peice of black wosted Barratine,^s & part of 4 peices more of sad Coull^r wosted Barratine, being in all about 66 yds of Barratine, worth in all eight Pounds ten shillings." That must have been a very sad time, as, on the 30th of Ninth Month, Love Bagg, between whom and her children there must have been a very close bond of sympathy, was called home, at the ripe age of eighty-three. Six months later the eldest boy was born, and called after his father, Thomas. It must have been terrible times for the poor little babies,² and when little Thomas was just beginning to recognise his mother, and laugh and crow, a thick cloud came over the home. The constables this time invaded the home itself, and carried away from it the father and mother, on the charge of having been away from church for three months. They refused to give bail and appear at the next sessions, so they were thrown into prison, where they remained for twenty-two weeks. Humphrey Sprague, and Abigail his wife, and Daniel and Hannah Taylor—besides six others—were their fellow prisoners. At last, on the 8th day of the Fourth Month, 1682, they were had forth to the Sessions and then released. Their gaoler was William Bond, and on being set at liberty, they sent to him for the bedding and

² The high rate of infant mortality in the days of persecution is here strikingly exemplified. See also THE JOURNAL, iv. 149. We give below the births and deaths of the infant children of Thomas and Abigail Bagg:—

Susannah	Thomas	Elizabeth	Mary	Richard
b. 23 ii. 1680	b. 29 iii. 1681	b. 14 iv. 1682	b. 26 vi. 1683	b. 11 viii. 1684
d. 9 vii. 1680		d. 7 vii. 1682	d. 14 ix. 1683	d. 10 ix. 1684
Richard	Richard	Richard	Richard	Sarah
b. 31 xi. 1686	b. 7 xii. 1688	b. 23 ii. 1690	b. 12 viii. 1691	b. 21 vi. 1693
d. 3 iv. 1687	d. 4 ii. 1689	d. 12 iii. 1691		

other necessities which they had in the prison, to the value of six pounds or more, but he would not let them have them.

In less than a week later, another little daughter was sent to them, whom they named Elizabeth. There was not much peace for them, and the day after her birth one of the wardens entered the shop, demanding twopence for non-attendance at church. "Goods was taken worth 8s. 8d. Robert Derby, one of ye wardens, was hee that laid hands on itt & tooke itt Jn his shopp & being told it was worth about 8s. 8d. & being asked if lesse would not serue for twopence, hee answered, 'Its never ye farther from thee, Thomas.' But it was too apparent hee coveted to haue ye Goods himself, for he paid ye twopence himselfe, & kept the Goods."

Little Elizabeth only lived for three months, dying 7 vii. 1682; and in the Eighth Month, for being absent from church for one week, Thomas Bagg was fined again, and this time a "Cotten Romall Neckcloth,^s worth 14d.," was seized. Five months later, 7 i. 1683, for the same reason, goods worth 18d. were taken. On the 31st of the same month, he was fined £7 10s. for attending a meeting at Bridport, and William Colfox and two other constables came and seized goods to the value of £9 10s.

On the 13th of Sixth Month, Thomas Bagg was arrested and imprisoned for meeting to worship God, the account of which was given in the story of Daniel Taylor. In less than a fortnight afterwards, whilst her husband was in prison, their third daughter, Mary, was born. As so many Friends were in prison, it is evident that those who were left felt it the more incumbent upon them to keep up the meeting for attending which the others were suffering, and it was evidently just about this time, although we are not given the exact date, that the following incident took place:—"Abigail, ye wife of Thomas Bagg, one tyme by William Derby, one of ye then Constables, was Inhumanly Dragged out of ye Meeting house on her back, & throwne Into ye dirt & myre by him, without ye Meeting house dore, In a very wicked manner."

Mary only lived three months, and died on the 14th of Ninth Month. Two months later, on the 3rd of Eleventh Month, 1683, twelve Friends from Bridport, amongst

whom were Thomas Bagg, Humphrey and Abigail Sprague, and Daniel and Hannah Taylor, were "taken from theire Meeting where they were silently sitting togeather to wait vpon God & sent to ye Towne prisson," and next day committed to gaol. Five weeks later eight more Friends, including Abigail Bagg, were

Taken vp at theire meeting In Bridport, where they were peaceably mett to waite vpon God, & comitted to ye same prisson. Att ye Towne Sessions ye 2d of ye 2d Mo. 1684, In Bridport, ye aforesaid 20 freinds were had forth & there Indicted for being Ryatously & Routously assembled, & for refusinge to deppart when by ye baileiffes required. . . . And whereas there was a Jurye of moderate men that had gon vpon severall other tryalls that Day, they were put by, & another Jury Empaneled to try ye freinds, Some of them knowne to bee very bad men; But some amongst them were better, who, after neare two houres Debate, brought in ye freinds not guiltie, wch was such a disappointment to ye Bench, that ye Recorder, Hugh Hodges, of Sherborne, appeared very angry with ye Jury, blameing them very much, & telling them that hereby they had established all ye Quakers silent meetings In this kingdome. Soe they made proclamation to discharge all ye freinds, payeing Clarkes fees, ye Recorder telling them If hee could not hold them one way hee would another. Soe because freinds could not pay ye Clarke fees, who is a very wicked envious man against them, & a great persecutor of them, they were Comitted to prisson againe, & a straight charge ye keeper had from ye Recorder to keepe them close prissoners, threatening him If hee did not. But freinds were not longe prissoners, for when ye Recorder was gon, ye Baileiffes that Comitted them were favourable to them, for what they did In comitting them to prisson, was not out of envye, But for fear of Bond, ye old Informer, hee Continually following them to prosecute Frds; & to keepe them out of his way, that hee might not trouble ye Baileiffs about them; they had soe much respect for freinds, that they removed the Goale from Bonds, ye Informer's house, that hee might not be cruell to them, & chose another Keeper, who was a moderate man, for ye year they were baileiffs, on purpose that they might haue libertie, Givinge order to the Keeper to bee kind to them.

In the Fifth Month, 1684, three Constables came to arrest both husband and wife for non-attendance at church. As Thomas Bagg was in the garden, one constable went to arrest him, while the other two went into the house to take Abigail, "violently broke open a Dore & thrust her betwixt that & a Boarden Brasse that was behind itt, shee being bigge with childe, bruised & hurt her very much." They saw that they could not take her away then, so decided to return the next day to carry out their orders, when it was found that she was too ill to be moved. The neighbours were very kind to the poor suffering woman, the bailiff's wife especially, doing all she could for her.

As her husband, the bailiff, was an apothecary, she was able to give her various things which were of assistance to her. In the Eighth Month, whilst her husband was still in prison, a little boy was born, who was named Richard, after his grandfather; but the baby eyes only peeped out a very short time upon the troublous world, and in less than two months they were closed in death. Meanwhile, in the Seventh Month, Thomas Bagg was brought up for trial at the Sessions, but as he would not give a bond beyond his word to appear when called for, he was sent back again to prison, and remained there till the First Month of the next year, 1685, when he was taken to Dorchester Assizes, and discharged.

This is the last time that we read of any imprisonment of these Friends, but this did not end the long tale of sorrow in the family whose lives we have been following. One after another, four more little Richards were born to them. The second and third only lived three or four months each, the fourth lived more than a year.

The last one, Richard the fifth, lived to grow up. When he was two years old, one more little daughter was born, who was named after her aunt, Sarah. But this little one never knew a mother's love and care, for Abigail Bagg only lived a week after her birth, and died 1 vii. 1693.

In 1699, Thomas Bagg married a third wife, Mary Paul, of Axminster. His death took place in 1700. The following testimony was recorded in the Bridport M.M. book:—

21st of the Second Month, 1700:—

Since our last meeting, it hath pleased ye Lord to remove from us by death our Deare & Ancient friend, Thomas Bagg, who was convinced of ye blessed Truth In ye early breaking forth thereof in these parts, about ye year 1656 (when but a young man). And grew up therein very serviceable amongst Friends In many Respects, hee being ye scribe of both our Quarterly and Monthly Meetings from ye first settlement of them, & continued ye same for ye most part of his tyme, yea of our Monthly Meeting untill ye last. Hee was a diligent attender not only of our Meetings for ye worship of God, but alsoe for Dicipline, a hearty Entertainer for many years of friends yt travelled in ye work of ye Ministry, & also a frequent accompanyor of them abroad to other meetings. And was often a sufferer for his testimony to ye Truth both by imprisonment & spoyle of goods, wch hee took cheerfully to the End. Who being Removed from us, is & will bee, greatly missed amongst us.

Thomas Bagg, Jun., married Mellior Seymor, of Marnhull, in 1705, and he seems to have carried on his father's work in connection with the Quarterly Meeting until 1718. His death occurred in 1727.

I have endeavoured to trace whether he has any descendants amongst us to-day. We read of two daughters, Sarah, who married Arthur Gundry, of Bradford, and Ann, who married Thomas Moore, of Bristol. It would be interesting to know if any of the families of Gundry or Moore amongst us to-day are really his lineal descendants.

The little incidents which I have gathered together here give us some insight, not only into the unflinching, uncompromising uprightness of these early Friends, but also into the times of 200 years ago. Let us be thankful that our lot is cast in days of greater freedom, but let us also remember that this freedom has been won for us by men and women like these, at the cost of a great amount of suffering, and let us prize this heritage which has come down to us. In these days of freedom and liberty there is now a tendency in the opposite direction, and instead of being rigid and particular over the smallest details of life, there is a feeling that these little things do not matter—that it is merely the principle that we must hold fast. True, but that principle must be applied, and for it to be of any value it must be *lived out*. We need principle to-day; we need men and women who have realised the power of God in their own hearts, and are willing to consecrate themselves soul and body, even as the early Friends did, to the cause of Truth. And although that consecration may, and probably will be evinced in different ways from theirs, yet to follow Christ must inevitably mean a conflict with the evil around us. Who of us are willing to follow with the same simple, earnest-hearted loyalty?

ELIZABETH B. RUTTER.

DEVIZES, WILTS.—A record of the early history and persecutions of Friends in this town is to be found in *A History . . . of the Ancient Borough of the Devizes*, 1859. The Index, prepared by Samuel Chubb, . . .

Friends in Current Literature.

Most of the books mentioned in this article are in D., and may be borrowed by Friends.

The *Memorials of Cyrus Beede* (1828-1908), which appeared in the columns of "Western Work," have been reprinted in pamphlet form. Cyrus Beede (*pron.* Beedy) was one of six Friends who commenced the publication of "Western Work," about twelve years ago; in these memorials his family life and his life as teacher, farmer, banker, Indian inspector, Friend, and Penn College trustee, are vividly depicted.

A souvenir of the *George School Summer School*, Ninth Month, 1907, has appeared, as a brochure, replete with illustrations, including portraits of lecturers and helpers.

A third edition is out of *The Federation of the World*, by Benjamin F. Trueblood, LL.D. (Boston and New York: Houghton, Mifflin, 7 by 4 $\frac{3}{4}$, pp. 228, \$1). It has a valuable bibliography of works old and new relating to the movement for the federation of the world and the abolition of war.

With the New Year appeared the first number of *The Messenger of Friends' Association* (Toronto: Editor, 10, Teraulay Street, 9 by 6, pp. 6, 50 cents per year). It is termed "an Unsectarian Monthly Magazine."

The *Friends' Quarterly Examiner* for First Month contains, among other valuable articles, "Some Records of Bygone Quakerism in Cleveland," by Sir A. E. Pease; and "Some Notes on Friends' Schools in America," by John A. Barringer, referring to Friends' Select School in Philadelphia, also to Westtown and Haverford.

The *Year Book of the Pennsylvania Society*, 1908, is to hand (New York: No. 7 Warren Street, 9 $\frac{1}{2}$ by 6 $\frac{1}{4}$, pp. 248). It contains facsimiles of the title pages of some rare Quaker tracts, a copy of each of which tracts is in D.

The memorial volume, *John. Stephenson Rowntree: His Life and Work* (London: Headley, 9 by 6 $\frac{1}{4}$, pp. 446, 6s. net), is a most valuable addition to Quaker literature. Many important contributions to the consideration of subjects relating to the present and past of the Society, hitherto scattered in periodical publications, have been collected and reprinted under four headings:—The Society of Friends in History, Problems of Church Life, Education in the Society of Friends, and Historical and Biographical. The Editor, Ernest E. Taylor, has spared no pains to make the various treatises disclose once more the wealth of information they contain, and his notes on various points of which the situation is now somewhat different from that at the time of the writer are useful additions. The first ninety-four pages contain a memoir of J. S. Rowntree by his sister-in-law, Phebe Doncaster, in which his many-sidedness is well portrayed. The index, prepared by Samuel Graveson,

Friends in Current Literature.

Most of the books mentioned in this article are in D., and may be borrowed by Friends.

The *Memorials of Cyrus Beede* (1828-1908), which appeared in the columns of "Western Work," have been reprinted in pamphlet form. Cyrus Beede (*pron.* Beedy) was one of six Friends who commenced the publication of "Western Work," about twelve years ago; in these memorials his family life and his life as teacher, farmer, banker, Indian inspector, Friend, and Penn College trustee, are vividly depicted.

A souvenir of the *George School Summer School*, Ninth Month, 1907, has appeared, as a brochure, replete with illustrations, including portraits of lecturers and helpers.

A third edition is out of *The Federation of the World*, by Benjamin F. Trueblood, LL.D. (Boston and New York: Houghton, Mifflin, 7 by 4 $\frac{3}{4}$, pp. 228, \$1). It has a valuable bibliography of works old and new relating to the movement for the federation of the world and the abolition of war.

With the New Year appeared the first number of *The Messenger of Friends' Association* (Toronto: Editor, 10, Teraulay Street, 9 by 6, pp. 6, 50 cents per year). It is termed "an Unsectarian Monthly Magazine."

The *Friends' Quarterly Examiner* for First Month contains, among other valuable articles, "Some Records of Bygone Quakerism in Cleveland," by Sir A. E. Pease; and "Some Notes on Friends' Schools in America," by John A. Barringer, referring to Friends' Select School in Philadelphia, also to Westtown and Haverford.

The *Year Book of the Pennsylvania Society*, 1908, is to hand (New York: No. 7 Warren Street, 9 $\frac{1}{2}$ by 6 $\frac{1}{4}$, pp. 248). It contains facsimiles of the title pages of some rare Quaker tracts, a copy of each of which tracts is in D.

The memorial volume, *John. Stephenson Rowntree: His Life and Work* (London: Headley, 9 by 6 $\frac{1}{4}$, pp. 446, 6s. net), is a most valuable addition to Quaker literature. Many important contributions to the consideration of subjects relating to the present and past of the Society, hitherto scattered in periodical publications, have been collected and reprinted under four headings:—The Society of Friends in History, Problems of Church Life, Education in the Society of Friends, and Historical and Biographical. The Editor, Ernest E. Taylor, has spared no pains to make the various treatises disclose once more the wealth of information they contain, and his notes on various points of which the situation is now somewhat different from that at the time of the writer are useful additions. The first ninety-four pages contain a memoir of J. S. Rowntree by his sister-in-law, Phebe Doncaster, in which his many-sidedness is well portrayed. The index, prepared by Samuel Graveson,

will enable the student to find his way about this mine of information and teaching.

No. 8 of "Preparation for Service" series is entitled *The Equipment of Teachers in Children's Sunday Schools*, written by Florence B. Reynolds, of Woodbrooke, Birmingham.

In two or three of the later chapters of *Gleanings after Time* (London : Stock, 9 by 6, pp. 230), there are references to Friends. In "The Cromwells in America," by James Waylen, an article which appeared some time ago in "The Antiquary," we read of the Claypoole family. As already stated in these pages,¹ John Claypoole married Elizabeth, second daughter of Oliver Cromwell.

"James Claypoole, the brother of John, quitted the old country, for New England,² when somewhat advanced in years ; but previous to that event, his eldest son, John, having become intimate with William Penn, had accompanied the philanthropist to Philadelphia in 1682, in the capacity of surgeon ; in 1689 he was holding the more prominent office of Sheriff of Philadelphia. John's grandson, William, was the husband of Elizabeth Griscom, who, as "Betsey Claypoole," long carried on the upholstery business in Philadelphia, and was the maker of the first American standard flag.³ . . . Betsey Claypoole died in 1833, aged eighty-six years, and the flag-making business continued for some time to be carried on by her daughter, Clarissa Claypoole ; but this lady, as a member of the Society of Friends, becoming increasingly unwilling that her handiwork should be utilised for belligerent objects, eventually relinquished the occupation."

John Claypoole went over in the "Amity" in 1682, and his father in the following year, in the "Concord," with his wife Helena, his four remaining sons, James, Nathaniel, George, and Joseph, and his three daughters, Mary, Helena, and Priscilla ; besides five servants.

Another portion of this book contains "Notes and Extracts from the Account Book of Richard Bax, a Surrey yeoman, kept between 1648 and 1662," written by Alfred Ridley Bax in 1882. Richard Bax "was a very good specimen of a thrifty and industrious yeoman of the seventeenth century ; discharging conscientiously his duties as Overseer of the Poor." This is most probably the early Friend of that name, who was buried at Charlwood, 30 iii. 1665.

The name of Bax is one of the earliest names in the register of the parish of Ockley. Richard, of Pleystowe in Capel, was the head of one branch of the family, and Edward Bax, of Ockley Court, of the other. Edward Bax was Overseer of the parish in 1683, 1691, etc. Members of the family often filled parish offices, but on becoming Friends, naturally were ineligible as churchwardens. Richard and Edward Bax are mentioned in "F.P.T.," and Marsh's "Early Friends in Surrey and Sussex ;

¹ THE JOURNAL, v. 53.

² *The Friend* (Phila.), vol. 27, p. 173, states that he emigrated to Philadelphia.

³ But Joshua L. Bailly (*American Friend*, xii. 7) says that Betsy Ross, née Griscom, ob. 1836, æt. 84, was the flag-maker, and Mary J. Taber (*Just a Few Friends*, p. 101) corroborates this.

see also "The Church Registers and Parish Accounts of Ockley, Co. Surrey," by A. R. Bax, 1890.

There are one or two other allusions to Friends in this interesting volume of antiquarian topics.

When an outside view of Quakerism is presented to us by a thinker like Dr. Stanton Coit, chairman of the West London Ethical Society, it is worth looking at. In his *National Idealism and a State Church* (London: Williams and Norgate, 8½ by 5½, pp. 386), the statement that a competent judgment on any religious organisation cannot be reached by brief outside acquaintance is illustrated by reference to a meeting of Friends:—

"If anyone accustomed to the elaborate ceremonies of the Anglican Church attends a Quaker meeting for the first time, he will be astonished that human beings, apparently by nature of like susceptibilities with his own, could endure anything quite so dull and irritating as sitting speechlessly and motionlessly with others for ten, fifteen, yes, for thirty minutes together. But it becomes perfectly evident, upon reflection, that no one attending a Quaker meeting for the first time can be a competent judge of its ritual. . . . Here are two opposite effects produced by the same ritual: That upon those habituated to it is peace, love, clearer insight, new power of self-control and of self-sacrifice. That upon the stranger is a feeling almost of repulsion and revulsion. The silence to him is empty, the motionlessness stupefying. The speeches and prayers bear none of that majestic poetry and manifest none of that mental vision which he has been wont to consider as the distinctive mark of utterances of the Most High" (page 103).

On page 200, we read, "The Society of Friends as an organisation, and as an upholder of the simple life, is dying out. As a quickener of the nation's fundamental thoughts about the inner light it is practically dead," and again on page 316:

"Superficially and outwardly it would seem that persons who sit motionless in a meeting for an hour together, and dress with severe simplicity, are anti-ritualists, and disprove once for all the dictum that where there is no ceremonial there is no religion. But first let us remember that symbolical dress is the most striking element in the furniture of even spectacular ritual. . . . But for a number of persons to sit silently together is the most dramatic and eloquent ceremonial ever invented. Physiologically there is no action involving more self-control, more domination of every nerve and muscle, than motionlessness. Think of the tongue, with its proneness to move when one's mind is bursting with ideas to be communicated. Think of the eye that so easily wanders, of the ear solicited by every stray sound. . . . We need only to peep beneath the surface of things to see that here is action—and action that requires not only an almost hypnotic control of a whole assembly by a single thought, but also action which produces upon every onlooker a most powerful impression of the reality of the thing signified."

Headley Brothers have added to their "Chalfont Library" a volume of *Selected Poems of John Greenleaf Whittier*, edited by Henry Bryan Binns (6½ by 4½, pp. 353, 1s. 6d. and 2s. 6d.). It contains a ten-page Introduction, some chronological and other notes, and several illustrations. The other books of the series are "John Woolman's

Journal," "Some Fruits of Solitude," and "The History of the Life of Thomas Ellwood."

The papers by Edward Grubb which appeared in "The British Friend," under the title *Authority and the Light Within*, have now been collected into a volume (London : James Clarke, 7½ by 5½, pp. 143, 2s.).

A long-felt want has just been supplied by James Herbert Midgley, B.Sc., J.P., in his *Margaret Fell : The Mother of the Early Quaker Church*, which has just appeared as No. 11 of "Friends Ancient and Modern" series of the London Friends' Tract Association (London : Headley ; and New York : Friends' Book and Tract Committee, 51 Fifth Avenue, 6½ by 5½, pp. 40, one penny). This is a lively, picturesque account of the life and times of Margaret (Fell) Fox. It contains several hitherto unpublished items, taken from the old Swarthmore Hall Account Book, kept by Sarah Fell for five years, now in the possession of the author. References to the tarriance of George Fox at Swarthmore in 1675 and 1676 occur in the Account Book, including the purchase for him of a white horse in December, 1676, for £6 13s. 4d. There are illustrations of the porch of Swarthmore Meeting House, of Swarthmore Hall, Marsh Grange, Kirkby Hall, and of a page of the Account Book.

The Bible notes by Edward Grubb, M.A., which appeared in "The British Friend" during 1907, have now been published separately, as *Bible Notes, vol. iv., The Teaching of Christ* (Croydon : 3, George Street, 6½ by 4½, pp. 96, 1s.).

In *The Indian Interpreter, a Religious and Ethical Quarterly*, for April (vol. iii., no. 1), there appears an article by Frank Anderson, M.A., on "Whittier and his Poetry." The magazine is printed and published by the Scottish Mission Industries Co., Ltd., of Poona, India.

The admirable paper on *The Principles of Peace*, by Joseph Rowntree, which appeared recently in the "Friends' Quarterly Examiner," has been reprinted, and may be obtained from the author at Clifton Lodge, York.

No. 3 of the Social Service Handbooks, edited by Percy Alden, M.P., *Land and the Landless*, by George Cadbury, Jun., and Tom Bryan, M.A., has appeared, also No. 6, *Child Life and Labour*, by Margaret Alden, M.D., wife of the Editor of the Series (London : Headley, 7 by 4½, pp. 182, 1s. and 1s. 6d. net.) The other books of this Series already published deal with Housing, Health of the State, and Sweating.

Margaret Tolson Wedmore, of Bristol, has collected into a volume entitled, *Pilgrim Songs* (London : Headley, 7 by 5, pp. 77, 2s.), a number of her poetical pieces, some of which have appeared in periodicals. The collection is divided into four parts, "The Pilgrim in Secret," "The Pilgrim Taught," "The Pilgrim Entertained," and "The Pilgrim on the Road." One poem is called, "Fourth-day Morning," and commences :—

"In the centre of the busy week
By Duty still addressed,
More loud than any service-bell,
I hear her call to rest."

"An event almost unique in the annals of local Friends has taken place this week, when the Society of Friends re-entered into possession of their long-forgotten and long-disused burial ground at Swanmore [Hampshire]." So writes E. J. Payne, of Eastleigh, in the *Hampshire Chronicle* of May 9th, of an interesting event which took place on the 6th of Fifth Month. "The owner of the cottage near by [Richard Sewett]," states Canon Vaughan, of Droxford, in his address on the occasion, "in the time of the Commonwealth lost his little boy, whose name was Joseph, and buried him in the orchard beneath the apple trees. Two years afterwards he made over the ground to be used for evermore as a burial place for the Society of Friends." The actual title deeds of the ground were recently found at the Southampton Meeting House, and the owner of the surrounding property at once relinquished all claim to the little plot.

The *Weston-super-Mare Gazette* of May 9th, contains a report, occupying three and a quarter columns, of the Summer School held at this favourite seaside resort.

The *Handbook* issued in connection with the Yearly Meeting in Birmingham is of more than temporary interest. It contains "The First Century of Quakerism in the Midlands," by A. Neave Brayshaw, "Local History of the Society during the last Fifty Years" by William Littleboy and John William Hoyland, and other articles which will preserve for the future an all-round view of Friends and their work in the year 1908 in this great Midland centre ($7\frac{1}{2}$ by 5, pp. 191).

Seventeen of Rufus M. Jones's editorial articles in "The American Friend" have been collected into a small volume, entitled *The Abundant Life* (London: Headley, $7\frac{1}{2}$ by 5, pp. 67, 1s.).

The "Penn, Mead, and Jury Commemoration Committee" have prepared a reprint of the account of this noted trial in 1670 (London: Headley, $8\frac{1}{2}$ by 7, pp. 76, 2s. 6d.). There are three separate issues of this tract, dated 1670, in D. Smith's Catalogue has only two of this date, and of these, Joseph Smith thinks that the earlier is the one with a curious mistake in the title page, which is not the one now reprinted. It is, therefore, somewhat doubtful whether this reprint was from the first edition, as is stated in a Prefatory Note. The Committee, of which the late Horace J. Smith was the moving spirit, has been instrumental in placing a commemorative tablet in the New Bailey, and a picture of this is given with the reprint.

A third edition of *The Lloyds of Birmingham* has just appeared (Birmingham: Cornish, $9\frac{1}{4}$ by 6, pp. 271). Some fresh matter is added in the Appendices. There are twenty-nine illustrations.

An account, over a column long, of a recent meeting at Jordans, appears in *The Glasgow Herald* of June 13th.

The *Poughkeepsie Eagle*, of June 5th, in its report of the close of New York Y.M., states:—

"In its report of the Committee on Records it was revealed that an old volume had just come into the possession of the Committee containing

records dating from 1670 to 1760, and showing that there were organised Meetings of Friends on Long Island at that early date, which makes New York Friends the oldest organised body of Friends in America, an honour heretofore claimed by New England Friends."

I hope we shall hear more on this startling statement and claim.

Some addresses recently given by J. Rendel Harris at Free Church meetings during the year in which he was President of the Federation of the Free Churches of England and Wales, have been gathered into a volume, *Aaron's Breastplate, and other Addresses* (London: Headley, 7½ by 5½, pp. 195, 2s. 6d. net). The contents include:—Mary and Martha, The Use of the Concordance and of the Bible Text-book, The Time-machine as Applied in Religion, The Lord's Song in a Strange Land, and The Gift of the Holy Spirit.

The Central Education Committee of London Yearly Meeting are to be congratulated on the success of their project to supply a text-book of Quaker history. *The Story of Quakerism*, by Elizabeth Braithwaite Emmott, daughter of the late Joseph Bevan Braithwaite, is an admirable book and well worthy of wide circulation (London: Headley, 7 by 5, pp. 284, 1s. and 3s. 6d.). I can bear testimony, from intimate knowledge of its preparation, to the care given to make the information both accurate and readable. Just such a review of the whole period of Quakerism, its stormy rise, active early life, period of decline, and succeeding revival, with explanation of its teaching and with lessons for the future, has been long needed. The seventeen illustrations form an attractive addition, and it is hoped that the Index, Appendix, etc., will be of assistance to the student.

The Times Literary Supplement, June 11th, has a column review of "John Stephenson Rowntree," which closes with the words: "The Society's principles, many of them held also by other religious bodies, can never become obsolete. . . . The Friends have already done a great work. In fact, they have builded better than they knew, for their traditions and example, inherited through many whom they have disowned, have had an influence far beyond the straitened bounds of the Society."

I cannot now do more than extend a warm welcome to another history of a Friends' School, *A History of Sidecot School: A Hundred Years of West Country Quaker Education, 1808-1908*, by Francis A. Knight (London: Dent, 8 by 6, pp. viii. 346, 6s. net). The frontispiece is a beautiful coloured view of the School and its surroundings at the present time, and there are numerous illustrations and plans, by Edward T. Compton and others. The book was prepared in connection with the School Centenary, recently celebrated with great *éclat*.

* Other histories of Friends' Schools and Colleges include:—*Ackworth*, by Henry Thompson, 1879; *Ayton*, 1891; *Brockfield*, 1890; *Haversford*, by Philip C. Garrett, et al., 1892; *Penketh*, by J. S. Hodgson, 1907; *Rawdon*, by Walter J. Kaye, 1882; *Saffron Walden*, by J. B. Crossfield, 1902; *Westlown*, by W. W. and S. B. Dewees, 1899; *Wigton*, by Watson and Corder, 1892; *York (Bootham)*, by John S. Rowntree, 1879; *York (The Mount)*, by Lydia Rous, 1881.

The Friends' Hymnal, A Collection of Hymns and Tunes for the Public Worship of the Society, revised edition (New York: Funk and Wagnalls, 8½ by 6½, \$1). The first edition of this, prepared by the Hymnal Committee of the Five Years Meeting of 1902, and published in 1905, not having met with approval,⁵ another edition has been prepared by the same Committee and is now issued. The volume contains 736 hymns, many of them well-known, and full indexes to first lines, tunes, and subjects.

Caroline Emelia Stephen, of Cambridge, author of "Quaker Strongholds," has published a collection of her papers "written on various occasions and at considerable intervals of time," entitled, *Light Arising. Thoughts on the Central Radiance* (London: Headley, 7½ by 5½, pp. 193, 3s. 6d.). Among the contents are:—Quakerism and Free Thought, The Quaker Tradition, War and Superfluities.

A Swarthmore lectureship has recently been established by the Woodbrooke Extension Committee, which provides for "an annual lecture on some subject relating to the message and work of the Society of Friends." The first lecture was delivered in Birmingham at the time of London Yearly Meeting, by Dr. Rufus M. Jones, and has since been published as *Quakerism: A Religion of Life* (London: Headley, 7½ by 5½, pp. 48, 1s.).

In another sphere of literary activity a lectureship has also been founded—in memory of Dr. Mandell Creighton, late Bishop of London. The Senate of the University of London was happy in securing the services of Dr. Thomas Hodgkin for the inaugural Lecture. This lecture, given on October 4th last, and entitled *The Wardens of the Northern Marches*, has since been published by John Murray. It is a very interesting narrative of events on the borders of England and Scotland during three centuries, 1300 to 1600.

I notice the names of several Friends in the list of the savants who are to collaborate in the production of the new *Encyclopædia of Religion and Ethics*, edited by Dr. Hastings, which is to be published in ten volumes. Dr. Hodgkin is to write on the Society of Friends, Prof. Edwin D. Starbuck is to contribute an article on Conversion, and Prof. George Aaron Barton's name is included among writers on Semitic and Egyptian Religion. There are also several names of "Friendly people."

Though not exactly coming under the heading of this article, I may mention, for the benefit of genealogists, the publication of a *Key to the Ancient Parish Registers of England and Wales*, by Arthur Meredyth Burke (London: Sackville Press, 11 by 7½, pp. 163, 10s. 6d.); and also two new volumes of "The Genealogist's Pocket Library," *Chancery Proceedings*, by George F. T. Sherwood, and *Royal Descents: Scottish Records*, by W. G. D. Fletcher, M.A., F.S.A., and J. Bolam Johnson, C.A.

NORMAN PENNEY.

⁵ The objectional features of the first edition were pointed out by Allen C. Thomas in *The Friend* (Phila.), 1906, pp. 287, 343. See also *The American Friend*, 1906, p. 211).

“First Publishers of Truth” in Staffordshire.

The document sent to London in 1720 and printed in *F.P.T.* (pp. 229, 230) was evidently not an exact copy of the original account which is written at the end of the Staffordshire Q.M. Minute Book, 1672-1743. We give below the principal omitted portions, copied from the original, the Minute Book having been lent by Staffordshire M.M. for the purpose of the transcription of these portions:—

He [Francis Comberford] was convinced with his wife and two of his childen (to wit) Margrett and Mary. He, goeing from thence to live at Bradley, had meetings at his house severall years, & severall weere convinced there. Hee was a valiant man for truth, and in the time of persecution stood faithfull & gave vp freely to suffer both to Imprisonm^t & spoyl[ing] of goods, soe farr as was permitted for him to be tryed. He continued an honest, Simple harted man to the End of his dayes, and Laid downe his head in peace in a good old age; and I doe beleieve is att rest with [th]e Lord.

In the begining of the 10th month, 1654, Richard Hickock came into the Morelands pt of Staffordshire with y^e meesage of truth, and many were convinced in & about Leeke, and he gathered severall & settled meetings att Will Davenport, of Fould, at Mathew Dales of Rudgyard, & Tho Ha^mer[s]leys att Basford, and they with Richard Dale were the ffirst that receved him and his testimonie.

The first time y^e said Rich: Hickock came into the Moorlands, hee was moved to goe to Leeke Steeple-house, & there standing vpon a Forme to declare the words of truth to the people, was violently throne down backwards & his head broak, & then haled out into the grave yard and throne of the grave yard wall into the Streete.

This Rich Hickock continued in the servis of truth for som years, & was in severall p^t of this nation, also in Jrland. And whiles he kept his Integritie to God & truth he was servisable, and y^e Lord blest his Indeavors, but suffering his mind to be drawn aside by the inticem^t

of the wicked one, & giving way to the Imaginations of his owne hart, was drawn into whimsies, and soe Lost the knowledg of the Eternall power, he degenerated from the truth & became an absolute Apostate; & many that were convinced by him in this Countie turned back from y^e truth also.

The paragraphs in the Minute Book respecting Richard Hickock have a line drawn through them, probably on account of his defection. R. Hickock wrote two tracts, viz., *A Testimony against the . . . Ranters . . .* 1659, and *The Saints Justified . . . By a Witnesse against the Dragon's Message (of many alwayes living in sin here), & for the Truth, called Richard Hickock, 1660.*

We beleive y^t Marriages in the Truth with which friends hath satisfaction & unity are not bought & sold, made & broken, for money, but stands in an everlasting Covenant of life and righteousnesse.

BRISTOL MEN'S MEETING, 19th of 5 mo., 1675.

It is related that William Miller [1722—1799] was one day informing Rebecca Jones, of America—then on a visit to Edinburgh—that he had a sermon ready written for every First-Day in the year, to which Rebecca Jones dryly responded, "We read that if the children of Israel kept their manna a single day it became corrupt; in what state then must thine be after a year's keeping!" His spirit not being properly exercised, he used, when sitting at the head of the Meeting, to "keek" down at his watch in order to see whether it was time to break up. A ministering Friend, one day present, gave him a very pointed sermon on the necessity of "the watch" being in the heart.

From *Memorials of Hope Park*, 1886, p. 15.

In speaking of her own early days, she [Jane Miller, *aff.* Leef, 1788-1881] used to dwell with especial affection on the memory of Stephen Grellet, who was a guest at Hope Park in 1811. One little incident of his visit she was wont to relate with much feeling. There was a large company of friends to dinner, and Aunt, as the eldest daughter of the house and a very capable housewife, was bustling about, seeing that all the guests were properly attended to, when one of those at the table, turning to her, said, "Why, Jean, thou'rt quite a Martha!" upon which S. G., turning his expressive eyes upon her, said, in tones which she never forgot, "*But the Master loved Martha.*" From *Memorials of Hope Park*, 1886, p. 64.

Officers for the Year 1908-9.

President:

JOSEPH JOSHUA GREEN.

Past Presidents:

- 1903-4. THOMAS HODGKIN, D.C.L., Litt.D.
1904-5. JOHN STEPHENSON ROWNTREE, J.P.
1905-6. WILLIAM CHARLES BRAITHWAITE, B.A., LL.B.
1906-7. FRANCIS C. CLAYTON, J.P.
1907-8. GEORGE VAUX.

Vice-President:

J. ERNEST GRUBB, J.P.

Treasurer:

GEORGE BENINGTON.

Secretaries and Editors of "The Journal.":

ISAAC SHARP, B.A.

NORMAN PENNEY.

Executive Committee:

WILLIAM C. BRAITHWAITE, B.A., LL.B.
A. NEAVE BRAYSHAW, B.A., LL.B.
FREDERICK GOODALL CASH.
FRANCIS C. CLAYTON, J.P.
JOHN DYMOND CROSFIELD.
T. EDMUND HARVEY, M.A.
THOMAS HODGKIN, D.C.L., Litt.D.
JOHN MORLAND, J.P.
CHARLOTTE FELL SMITH.
J. PIM STRANGMAN.

Ex-officio:

ROBERT ALFRED PENNEY.
ANNA L. LITTLEBOY.
ISAAC SHARP, B.A.
NORMAN PENNEY.

Consultative:

GEORGE VAUX, 1715 Arch St., Philadelphia, Pa., U.S.A.
ALLEN C. THOMAS, A.M., Haverford College, Pa.
ALBERT COOK MYERS, M.L., "Kentmere Lodge,"
Moylan, Pa.
RUFUS M. JONES, A.M., D.Litt., Haverford College, Pa.
WILLIAM L. PEARSON, Ph.D., Friends' University,
Wichita, Kan.

FRIENDS' HISTORICAL SOCIETY.

Income and Expenditure Account for Year ending 31st of 12th Month, 1907.

INCOME.		EXPENDITURE.	
	£ s. d.		£ s. d.
Annual Subscriptions ..	131 4 11	Cost of Printing and Publishing	
Sundry Sales ..	1 18 10	Society's <i>Journal</i> , vol. iv., and	
Proportion of Life Subscriptions taken		Supplement, <i>John ap John</i> (less	
for year ..	4 0 2	Stock of <i>Journal</i> on hand) ..	145 2 10
Contribution towards cost of Supple-		Postages, Stationery, Advertising, and	
ment, <i>John ap John</i> ..	25 0 0	Sundries ..	25 0 4
Interest on Deposit ..	2 6 5		
Excess of Expenditure over Income			
for year ..	5 12 10		
	<u>£170 3 2</u>		<u>£170 3 2</u>

Balance Sheet, 31st of 12th Month, 1907.

LIABILITIES.		ASSETS.	
	£ s. d.		£ s. d.
Annual Subscriptions paid in advance	1 15 2	Stock of <i>Journals</i> on hand, say ..	23 0 0
Life Subscriptions ..	76 2 0	Net Expenditure to date on account	
Excess of Income over Ex-		of Supplements, <i>First Publishers of</i>	
penditure in previous years	36 15 8	<i>Truth</i> (stock on hand not valued)	11 16 5
Less Excess of Expenditure		Cash on Deposit at Bank, per I. Sharp	62 6 11
over Income for year 1907	5 12 10	Cash in hand ..	10 17 8
	<u>31 2 10</u>	Petty Cash in hand ..	19 0 0
	<u>£109 0 0</u>		<u>£109 0 0</u>

Audited and found correct, MARK LEICESTER, JUNR.,

London, 7th of 5th Month, 1908.

Chartered Accountant.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices	169
Notes and Queries:—	
George Fox Holographs—The Slone—On Ventilation and its Absence—Preservation of Historical Documents—Wavendon, Bucks—Irish Records—Ossinbrigs—All Hallows Barking—William Allen Miller—Richard Champion—Sarah Fox, <i>nee</i> Champion—William Penn's Maternal Ancestry—Where are the Caton MSS. ?—Early Needlework—Persons and Places in George Fox's <i>Journal</i> —Laugharne	170
Friends' Reference Library (D.)	176
The Defection of John Scanfield	177
Presentations of Quakers in Episcopal Visitations, 1662-1679. By G. Lyon Turner, M.A.	188
The Purchase of a Horse for Agnes Tomlinson, 1728. By Dilworth Abbott	190
Friends' School and Workhouse. By Joseph J. Green	192
Friends in Current Literature. By Norman Penney	193
Committal of David Barclay to Edinburgh Castle	199
Anecdote respecting Dr. Fothergill	199
Dr. Pope and the Highwayman	200
Obituary	201
Editors' Notes	201
Fire in Gracechurch Street, 1821	203
Notice of Escape from Prison	204
Anecdotes of John and Elizabeth Wigham	204
Index to Volume V.	205

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.—"*The First Publishers of Truth*," published by
the Friends' Historical Society.

Notice.

The co-operation of members of the F.H.S. is desired in the preparation of notes biographical and topographical to *The Journal of George Fox*, for an edition of this work to be printed, *from the original manuscript*, by the Cambridge University Press. See page 175 of this issue.

Notes and Queries.

GEORGE FOX HOLOGRAPHS (ii. 2, 123; v. 2).—Ellwood and Maria Brockbank, of Southport, have in their possession a folio sheet in the handwriting of George Fox. In order to preserve it, it has been mounted, and on the back is written, in a modern hand, "Leaf out of George Fox's Original Journal." We do not know if the last two words refer to the MS. *Journal*; and we are not able, at present, to assign to this fragment a definite place among the documents composing the MS. *Journal* (Spence MSS. in D.). It will be seen on reference to the printed *Journal* (Bicentenary edit., ii. 217), that the two narratives follow one another fairly closely. We give below a transcription of this paper, as we think our readers will be interested in a statement of George Fox's views on perfection, from a document in his own handwriting:—

"On the 4 day of the 2 month, 1675, ther came a prest & som people with him to mee & he asked mee if i was groen vp to per[fe]ction & j said i was what i was by the grace of God; & the comon prayer prest said it was a sivell aneser. & he said that if we doe say that we have noe sin, the trovth is not in vs, what did j say to this? & j sade, if wee say that wee have not sind, wee make him a lier, whoe came to destry sin & take away sin & soe ther is a time to see that people have sined & that the[y] have sinn, & to confes ther sin, & to for sake it, and the blvd of christ to clenes from all sin. & it was asked him whether adam was not

perfet be for he fell & all godes workes was they not parfit, & the prest said yes. bvt the prest said wee might all wayes be striving; & this was a sad striving & never over come; bvt j tovlid him that pole [Paul], that cryed ovt agenest the pody of death, after thankd god, throw iesvs christ, whoe gave him the victory, & ther was noe condemnashen to them that was in christ iesvs, soe ther was a time of cryeing ovt & a time of prasing. & the prest said that ther might be a perfection as adam & afaling from it & j said ther was a perfection in Christ be yond adam that should never fall. & it was the worke of the minesters of christ to present every man parfet in christ, & for the parfeting of them the[y] had ther gifts from christ, & the[y] that denyed perfection the[y] denyed the worke of . . . [illegible]. the giftes of christ which was for that end, for the perfeting [broken]."

THE SLOW.—A place, so called, occurs in *The Journal of George Fox* (ii. 360), and has been hitherto unidentified. When looking through Francis Gawler's *Record of Some Persecutions*, 1659, we noticed the following:—"Thomas Holmes and John Brown being in Monmouth Shire at a place called the Slow, near Curwent," etc. Correspondence followed with John Ballinger, of the Central Library, Cardiff, and we give below portions of his letter and also that of the vicar of Caerwent. J. Ballinger writes:—

"There is a farm called Slough in the parish of Caerwent, Monmouthshire, not far from Portskewitt, which would exactly fulfil the conditions of the entry in Fox's *Journal*, as regards the crossing of the passage and coming to the Slone in Monmouthshire. In a Monmouthshire Directory of 1852 the same farm is called the 'Slow.' It is a few miles west of Chepstow on the main road between Chepstow and Newport. This road did not exist in Fox's time; the main road then went somewhat to the North across the forest of Wentwood. I am not quite sure, but I think from the map which I have before me that three or four houses on the main road between Crick and Caerwent may be known as the 'Slow' or the 'Slough.' I am writing to the Vicar of Caerwent to ask him whether this is so, and will let you know what he says."

W. A. Downing, M.A., wrote from Caerwent Vicarage, shortly before his decease a few months ago:

"What is now known as Slough Farm was originally a manor belonging to the Kemeys family. In some documents the Kemeys family are described as of Slough or Slow, and, sometimes, of Islaw Gwent or Slow. In Runston Church, which is a ruin, is to be seen a tombstone with this inscription:—'Here lieth the body of David Jones, of Slow, who departed this life the 6th day of December, 1719.' There are no cottages near Slough Farm which could be described as a hamlet."

The spelling *Slone* might easily have resulted from a mis-reading of *Slow*. The mistake was an

early one, as the word is clearly *Slone* in the MS. *Journal*.

ON VENTILATION AND ITS ABSENCE.—The following is from the pen of John Scott (1730-1783), the Quaker poet, of Amwell. It is clear that it refers to the old Meeting House in White Hart Court, not to the new one built in 1774. The subject is dealt with more fully in *The Monthly Ledger*, edited by Thomas Letchworth, vol. i., p. 588, vol. ii., p. 215.

"Yearly Meeting, 1774 (June).

"Of all the places wherein I have suffered injury from that pernicious heat produced by a croud of human bodies, the very worst is the Meeting-house of the people called Quakers, in White-hart-court, Grace-church-street [London]. The situation of this building is the most improper imaginable; it is almost surrounded with high houses which preclude the access of fresh air. The construction of it is yet worse; its dimensions are so small that many of the assembly are almost always indecently kept standing, or, by changing places, occasion a perpetual interruption; and a double projection of wide galleries and the flat part of the roof, confine the air in a most disagreeable manner. During the time of the national yearly meeting, the doors of this meeting are constantly, and the windows mostly, kept shut; and as the season is usually warm, and the meetings are continued day after day without intermission, it at length resembles a heated oven. An ingenious physician, whose curiosity induced him to ascertain the difference between the air of

this room and that of the adjacent streets, found it no less than 17 degrees of an accurate thermometer. . . .

"I cannot say the subject greatly concerns me as an individual, for I, for the most part, absent myself from these meetings, but I have often felt pain for others who may not be aware of the danger, or who, being aware of danger, may notwithstanding esteem their attendance indispensable. That such attendance has sometimes produced illness is well known; and that it has produced it often there is just cause to believe"

PRESERVATION OF HISTORICAL DOCUMENTS.—*Apropos* of the circular on this subject, recently sent down by London Yearly Meeting, the following, dated 1828, found in MS. among Joseph Gurney's papers, from Lakenham Grove, Norwich, by Sir Alfred E. Pease, will be of interest:—

In consequence of the Yearly Meeting Minute to rummage our Records, the following circumstance occur'd at the Oxford Quarterly Meeting, *viz.*:—

"The early Minutes and Records of that Meeting from the commencement of the Society to about 1760 were known, some time back, to be lost. On the recent Minute for an inquiry, a very careful search for the missing Volume was made; it was found that a Friend, in whose family the Records had been kept, had failed in business, which occasioned his disownment. His effects were sold, and this Volume, among them, found its way into the hands of a bookseller, who, know-

ing that the present Head of Magdalen College, Oxford, Dr. Routh,¹ was curious in MSS., sold this Volume, with other works, in a lot to him.

"A deputation of Friends, on Third Day, waited upon the Doctor; he received them very courteously; the Book was produced, found to terminate at the precise period described, and of course clearly identified. The Doctor described how he came by it, and assured the Friends that he had read the Volume several times, and always with satisfaction; and in referring to the part the Society took in keeping clear from all political matters, and in the support of the religious welfare of their Body, as appeared from the Minutes, he said he consider'd it highly creditable to their character. He then inform'd them that, altho' he set a high value upon the Volume, and had even provided in his will that it should be presented to some Foreign University or Society, yet he consider'd it ought to belong to the Society. The Friends, out of delicacy, propos'd to repurchase, but he would not suffer it, and offered without reserve to present to the Society. He added, it would be a satisfaction to him (as they were strangers) to receive an application in some official shape from the Society, that he might know it was really restor'd into its hands.

"A Memorandum was found in it, descriptive (as most articles of 'Vertu' have) of its pedigree, that it belonged to 'Waring,

¹ Martin Joseph Routh, 1755-1854. His large collection of MSS. was sold by auction, in 1855. See *D.N.B.*

noting this, because many seeking the celebrated church have gone miles out of their way, fruitlessly, to find it." The now large town of Barking may almost be considered a suburb of London.

[In *The Tower of London*, by Fulleylove and Poyser, 1908, there is a chapter on "Allhallows Barking by the Tower," from which we take the following:—"Printers, even to this present day, have an awkward habit of placing a comma between 'Allhallows' and 'Barking,' and so send many who would visit the church on an empty quest into Essex."—Eps.]

WILLIAM ALLEN MILLER, F.R.S. (v. 119).—It may be interesting to note that this eminent man was a lineal descendant of the Quaker families of Owen of Manchester, Sevenoaks, Reigate, London, etc. (*wide THE JOURNAL*, i. 114), and of Vaux of London and Reigate, now of Philadelphia. His mother was Frances Bowyer Vaux [1786-1854], "a woman of great mental power," says Charlotte Sturge in *Family Records*, 1882, p. 6, and his sister was Elizabeth Owen Miller (1823-1840). It is probable that he inherited his scientific abilities from his Vaux ancestors, a race of physicians, surgeons, etc.—JOSEPH J. GREEN.

RICHARD CHAMPION (v. 120).—Although unable for the moment to answer the query of Frank L. Rawlins, I find in the *Gentleman's Magazine* [1791, ii. p. 1, 158], that on October 7th that year died "Near Camden, in South Carolina, Rich. Champion, Esq., late deputy paymaster general of His Majesty's

forces, and proprietor of the china-manufactory, formerly carried on in Bristol." It would appear probable that this Richard was son to Richard Champion of Bownas's *Life*, and there is an account of him in *D.N.B.* [x. 34]. Richard Champion was born in 1743, commenced making china in 1768, was manager of Cookworthy's Bristol china works in 1770, carrying on works in his own name, 1773-81, was a friend of Burke, and died in Carolina, as we have seen. I have some notes of the Champion family by Richard Champion Rawlins, late of Hampstead.—JOSEPH J. GREEN.

SARAH FOX, *nee* CHAMPION (v. 119).—The remaining MS. Journals of Sarah Fox (1741-1811) are in possession of Rachel Elizabeth Tuckett, *nee* Fox, widow of Philip Debell Tuckett. They are carefully preserved by her at Yeldhall Manor, Twyford, Berks, where I have seen them. The journals are very voluminous and of great interest and value, and extracts would form a specially interesting volume. A few extracts and other details were printed in *The Friend*, 1874, and also in Theodore Compton's *William Cookworthy* [1895, pp. 97-100].—JOSEPH J. GREEN.

WILLIAM PENN'S MATERNAL ANCESTRY (v. 118).—This question has never been quite satisfactorily solved, and it would appear not improbable that as the widow of a Dutchman, Pepys supposed her to be of Dutch parentage. The name Jasper or Jesper is well known in England, and the old Quaker family of Jesper, formerly

of Stebbing, Essex, later of Preston, etc., has been supposed or stated to be of the same family as Penn's mother.—JOSEPH J. GREEN.

WHERE ARE THE CATON MSS.?—

In Barclay's *Letters, etc., of the Early Friends*, page 18n, we read, "This valuable collection of early letters, written nearly throughout by W. Caton himself, appears to have been intended by him for publication. It has a title page, dated Swarthmore, 22nd of Sixth Month, 1659, and a preface signed by himself, dated 7th of Second Month, 1660." Various letters given by Barclay are copied from the Caton MSS., but there is no indication of the place where they were preserved.

The Caton MSS. are also mentioned in Bowden's *History*.

Among the Swarthmore MSS. in D. is a document signed "W.C.," and headed, "An Epistle to the Reader," which refers to a volume of ancient epistles, collected by the writer. He writes, "I have laboured and endeavoured soe much as in mee to set them in order; I meane to record them as they were writt. . . I thought good to abstract the heades of ye cheife particulars . . . and to make a Table," etc. It appears as if this was the preface to the Caton MSS.

Can any of our readers inform us of the present location of this series of MSS.? The result of the work indicated above would probably be of much use in present-day research.

EARLY NEEDLEWORK. — The undersigned is very desirous of locating among English Friends or others, any early pieces of needlework, especially samplers, the latter worked before the year 1735. Will any one who knows of such examples, or of anything connected with Quaker domestic life among the women and girls, kindly inform this Journal?—AMELIA MOTT GUMMERE, Haverford, Pa.

PERSONS AND PLACES IN G. FOX'S "JOURNAL."—Biographical and topographical notes are being prepared to accompany the transcription of the MS. *Journal*, about to be printed by the Cambridge University Press. Any information likely to assist in the preparation of these notes would be gratefully received by Norman Penney, Devonshire House, Bishopsgate, London, E.C.

LAUGHARNE.—I have lately visited the graveyard at Laugharne in Carmarthenshire, where Friends at one time were buried. It now forms part of a farm, and any ownership which Friends may ever have had in it is entirely lapsed. The deed granting the use of it for burial for one thousand years was not made out to Trustees, but two families were allowed to bury there, and any other persons who called themselves Quakers, who died in the county of Carmarthen. I was told that old men remembered a few gravestones there, which were probably used for hearthstones.—F. WILLIAM GIBBINS, Neath.

Friends' Reference Library. (D.)

The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

WANTS LIST, No. 13.

George Washington BANKS's *Orthodoxy Unmasked*, Phila., 1829; G. A. BARTON on *Cuneiform Tablets*; Mary BIRKETT's *Poem on the Slave Trade*, 1792; *The Bloody Quaker, or the Gloucestershire Murder Discovered, committed by Farmer Restal, Quaker, of Stoke by Tewkesbury* . . . 1668; *The British Friend*, vol. xii., 1854.

CLARKSON's *Life of Penn*, Phila. 1813, 1814 and 1849; Henry S. CONARD's *Waterlilies*, 1905; *The Contrast; or the Evils and the Blessings of Christianity exemplified in the Life and Adventures of Paul Placid*, 18 . . .; G. CROESE's *Historia Quakeriana*, Amsterdam, 1696; *The Unparalleled Impostor, or the Whole Life* . . . of Japhet CROOK . . . under the Profession of a Quaker, 1731.

Benjamin GILBERT's *Truth Vindicated*, 1748; *Narrative of the Captivity of Benjamin GILBERT*, Phila., 1848; *True and Strange Relation of the Travels of Four Eminent Quakers of GLOUCESTERSHIRE*, 1674; Alexander GORDON, *The Great Laird of Ury*, etc., in "Theological Review," 1874, etc; Anne GRANT's *Harp of Zion*, 1832, *Touchstone*, 1842, and *Appeal to the Unconverted*; *On Gravestones*, 1852; GREER's *Quakerism*, Phila., 1852, *Society of Friends*, New York, 1853; F. B. GUMMERE, on *Ballads*, 1907; J. J. GURNEY's *Lectures on Evidences*, Phila., 1857.

Walter JENKINS's *Law given forth*, in Welsh, 1715.

HARPER's *Life of Susan B. Anthony*; Benjamin HOLME, *Galwad Difrifol*, Bristol, 1746.

Thomas LAMBORN's *Legacy of Counsel and Advice*, Phila., 1844. *The Olive Leaf*, 1851.

William POLLARD's *Ackworth Reader*, 1865; Stanley PUMPHREY's *Indian Civilization*, with Introduction by Whittier, Phila., 1877; Richard PENNEY's *Sin and Heresy of Dissent*, 1839.

Religious Society in Norway called Saints, Phila., 1815; *Memoir of Joseph ROWNTREE*, 1868; Thomas RUDD's *Cry of the Oppressed*, 1699; John RUTTER's *Dissertatio Medica*, 1786.

Journal of David SANDS, N.Y. edit., 1848; William SANKEY's *Exhortation to Friends in Worcester*, 1689; R. SAUNDERS, *Pocket Almanack*, Phila., 1750.

TALBOT and LLEDS, *The Great Mistry of Fox-Craft discovered*, 1705; Joseph TALCOT's works, 1818, etc.

J. WAAD's *Good Advice to the Quakers*, 1674; Robert WEBB's *Nader Informatie en Bericht*, Amsterdam, 1686; *Brief History of WESTTOWN*, with Catalogue of Officers, etc., Phila., 1872.

The Defection of John Scanfield.

Of the early days and convincement of John Scanfield¹ nothing is, at present, known. The earliest reference to him yet discovered intimates that he was among the 164 Friends, who, in 1659, offered to take the places, "body for body," of other Friends in gaol,² and Besse states³ that he was imprisoned in London in 1660 and in Canterbury in 1670.

From a batch of ancient documents⁴ respecting Scanfield, recently brought to light at Devonshire House, and here printed, it appears that he removed from Kent to London about the year 1679, and that at that time his conduct was far from satisfactory. The first document, dated London, 1686, appears to be the result of local inquiries, made at the request of James Lewis:—

London, y^e 18th mo, 1686.

Memorand fro a meeting of a few faithfull frds.

As Concerning Jn^o Scanfield, y^e General Acco^t that divers frds who knew him & his Conversation can give of him from this City, is that frinds had not unity with his spirit, nor with his Conversa^on in divers respects; but many were very Cautious of him, being lookd upon as having a great deal of Confidence & apt to be busy in too high matters. And frds there that know this widow that he is about, should manifest their Godly Care towards her for her preservation, y^t she may not be ensnared nor hurt by him.

This should be Communicated to some frds of Devonshire house Quart^r & Westminstr, with Ja Lewis's Letter. Some women frds are able to give Acco^t of him, who if free might do well to write to this widow concern'd, or to Jam Lewis to Communicate to her.

The intent of y^e foregoing m^d is That Those frds in London that knew y^e sd Scanfield & what litle vnity frds had with him here, & here he was un[der]^s [ad]monition & reproof & particularly about his tampering with seuerall [?wome]n,⁵ should give some acco^t thereof as in Westm^r Quart^r, & Jts supposed in Devonshire house Q^r.

Jn y^e mean while this is sent to frds concern'd, to whom thou mayst communicate it.

signed in behalf of y^e sd frds,

R. R. [RICHARD RICHARDSON.]

¹ Also written Scansfield, Scantfield, and in other ways.

² *Declaration of Present Sufferings*, 1659.

³ *Collection of Sufferings*, i. 294 (not 194, as given in the index), 366.

⁴ D. Portfolio 15. 127-137.

⁵ Paper worn away here.

(endorsement)

To Char Bathurst, Rd Whitpain, W^m Crouch, Theod Eccleston, W^m Ingram, Jn^o Pantling, Tho Minks, &c.
And to Gibb. Latye, Jn^o Vaughton, W^m Lothwaite, Josiah Ellis, W^m Beech.

To be Communicated also to some of our Antient women ffrds in both quart^s, Eliz Gibson & Eliz Vaughton, Mary Woolley, Grace Bathurst, Anne Whitehead, Bridget Austil, &c.

Apparently, Scanfield was travelling over the country, as a Minister, for some years before his manner of life became generally known, but the following letters illustrate the increasing uneasiness of Friends respecting him, towards the close of 1687 :—

Dear ffreind.

Thine J Recd, being glad to hear of thy being in health, but myself wth some frds here are much Concern'd to hear of things not being well wth Jn^o Scanfeild. Considering y^e many meetings, wth good acceptance, he has had hereaway amongst frds in generall, & alsoe the strong invitations for his Company againe in all places where he has once been, J may say vnwelcomer news Could not well haue Come to my Eares. The trouble & sorrow of heart w^{ch} some beares vpon this acc^t, is at this time very great, because of his being soe lately amongst vs, & had 2 meetings at our town, & by some of vs accompaned to a meeting at Gainsbro (wth another trauellling frd), where seaverall Came in, & such a Testimony he bore both with vs & there, & y^t with such tendernes & zeall, as J must needs say was very acceptable to them y^t heard him, Besides, his Testimony in all places (against dissenting frds, & y^e spirit w^{ch} led them into Seperation) being soe plaine & prevalent as in y^e generall he is admired, alsoe his being Jmployed for y^e King^e makes him more noted, & people in many places very desirous to hear him, soe y^t what ever frds knows, or has to lay to his Charge, wee Judge, it ought to be done wth as much Secrisy as possible (& y^t to such frds as will keep it priuate & Can well bear it), for we are sensible wh[at] advantage truths Enemies will get thereby if they here of it, both dissenting [people] & ye worlds people.

However we Jutreat the to informe thy self what his failein[gs] or miscarriages has been, & the time when, either of o^r dear frd, W^m Bin[gley], or any other faithfull frd, yt has known him, & giue vs a naked acc^t of things the first opportunity, for till then we shall remaine vnder exercise, not knowing w^h to think of it, but desires y^t w^h is signified may be wth as much Caution as possible, for y^e reasons aforesd. My soule is sorrowfull in y^e Consideration of these things, y^t the enemy should soe prevaile vpon many in divers Respects, in this o^r day, y^t if possible he might hinder y^e prosperity & spreading abroad of y^e ever blessed truth, but herein J am satisfied that tho some perticulars may be drawn aside by his many wiles & strong temptations, & many may be

^c See note 8.

snared & taken therein, yet y^e Lord has a faithfull people, y^t are sincere hearted, whome he will bless & prosper, & Cause y^e dewes from on high to often drop down vpon them, & the sweet streames of life to refresh them, whereby they will grow & be well thriueing plants in his vineyard, notwithstandinge all those things that has or may happen amongst vs.

My dear frd, it warmes my heart to Consider the loue & life w^{ch} we haue often felt together, & y^t is still Continued to the faithfull in all places, soe y^t we haue Cause to say theres none like vnto him, the word of Eternall life Comes from him & is felt & witnessed by a remnant ; glory to god for Evermore, saith my soule.

Thou art desired to hasten y^e answer to what is requested, with a particular accot of y^e miscarriages of J. S., & y^e time when, for he is to be at Brigg againe shortly,

I am thy faithfull frd in y^e Truth,

Brigg, y^e 29th of 8^{br} 87.
(addressed to)

JOS. RICHARDSON.

This

ffor David Crosby, shipp
master at y^e Redhouse

by Porters Key,

London. dd.

(endorsement)

London i. 9^m 87

ag^t J. Scantfield

To be read at y^e second dayes morning meeting. David Crosbee desires friends to giue an Answer thereto To Joseph Richardson.

Read y^e 13th $\frac{9}{mo}$ 1687.

London y^e 13th $\frac{9}{mo}$: 1687.

Divers Antient ffriends being together and having Read thy Letter to David Crosbee about John Scanfield, and as many as formerly knew him were not Satisfied with him, and did not receive him as a ffriend, & y^t his conversation was not savory, but if it be better wth him & if he be come into y^t savory Life to minister it in Publick meetings, and into a Savory Life & Conversation, it is well, And ffriends will be glad to find it soe ; but since he has formerly been dealt wth by some ffriends, and then did not Satisfy them, it is Judged Strange y^t in y^e first place, he should not have Cleared those things w^{ch} noe doubt himself knows pticulars, and those y^t dealt wth him.

However, ffriends are tender over the man, and y^t he may be tenderly dealt with, and y^t it's expected wherein he is Conscious to himself y^t he may, in a few Lines under his hand, own wherein he was amiss, w^{ch} will be to his owne Advantage and make way for him in the hearts of ffriends here. And ffriends are tender towards him, in not mentioning pticulars, hoping if it be soe wth him, as is Reported by thee, y^t he will, of his owne Accord, Clear Truth, & ffriends, as to former things.

Thus far after it was written, and Read, & Approved, to be sent, w^{ch}, if it Satisfie not, if he demand it, he may have pticulars, but in

omitting them at present he may take it in kindness to him, y^t if soe be y^t he will Condemn forme things under his hand, friends will make noe ill use of it, and may prevent Spreading of particulars further against him where they are not known; and it is not onely at London but alsoe at Canterbury and else where y^t friends have been much disatisfied wth him. But friends desires things y^t are past may be Cleared, and then, being well in time to come, will be acceptable to all y^t knows him and his forme Conversation, &c.

Thou art desired to take two good friends wth thee, and shew him this, and know his mind in it, y^t friends here may understand it; for untill things be Cleared, he will have small Reception here, & alsoe friends will be concerned to take Notice of his Travelling else where among friends upon a publick Account.

DAVID CROSBY

PATRICK LIVINGSTONE

Endorsed:—

1. 9^m 87

Dav. Crosby & Pa Livingston
letter about Scanfield.

About a month later, as the result of a letter from John Gratton, Devonshire House M.M. prepares a statement respecting Scanfield and gives an abstract of debts contracted by him, as follows:—

The 14th ¹⁰/₁₀ 1687.

A Letter being now read from our dear freind, John Gratton, amongst severall freinds of the Monthly Meeting att Devonshire house; where in itt is desired, that an account may be given hence of our Knowledge of John Skannfeild, whoe for some time rezided in our quarter; wee have thought meet for the serviss of Truth, and freinds in the country, to certifie as followeth; that about the year 1679 hee coming to inhabitt in our quarter, wee found our selves weightily concerned, on Truths account, to make inquirie concerning him; accordinly some persons were appointed to write to freinds in Kent, where hee dwelt formerly; from whence wee received information, that he was there of a Scandeluss conversation, to such a degree as is not fitt to be named, to the great greife of faithfull freinds there, and hurt to Truth; and our sence of him then was that hee could not be owned as a person in the Truth; and the following fruits that he brought forth whilst amongst us, too much demonstrated him to be such, his conversation in generall being such as is not according to Truth; and particularly wee think meet to mention as matters of fact, his borrowing money, and contracting depts, and not making satisfaction, as is certified by an Inclosed List, which with other Scandeluss matt^{rs} that by other freinds hee is charged with, doth fully demonstrate him to have been for a long time a very euill man.

Signed on the behalf of the Montldy Meeting

Endorsement:—

A Coppy of these were sent to Jn^o Gratton p W. Bingley

An Abstract of Debtes Contracted by John Scanysfeild, not yet satisfied, as we are Informed by some of ye Creditor^s themselves, which doe Apeare as followeth :—

	li.	s.	d.
Impmis hee went Away from his Howse In Peticoaete lane by night in his Lanlord Thomas Reeueses debt ffor Rent	05	00	00
And for Goodes hee bought of him	40	00	00
hee oweth to Anne Cross Widdow in old Gravell Lane in Peticoaete lane 90li. vpon bond for howses hee bought of her, sinc hee sould ye Howses & Converted them into money & never Pd : the Widdow on peny but 10li. ..	90	00	00
To Willm : Vincent Aboute 4li. for repayering those Howses which hee had or haue A bill of	04	00	00
To John Hollis vpon bond	10	00	00
To Richard Haggard A brewer vpon bond ..	03	00	00
To John ffox	02	00	00
To John Hanks A Wine Cooper Aboute ..	02	00	00
To A Poore Milke woman	00	07	00
To Sarah Tomson A Chanler sinc Sarah Lee ..	01	05	00
To George Day A Poore Cobler for mending off shooes	00	04	00
To James Gallaway Throster in Winford street vpwardes of 100li.	100	00	00
To Paull Duckmanee Aboute	100	00	00
To Katherine Abbott his servant maide for wages	02	05	00
To the same maide sinc shee went from him for Washing his Clothes which shee makes her Livelyhood	00	10	00
To Hannah Warde Widdow 10li.	10	06	07
To on Cluterbuck A silkman Att the Plowgh in soaper Lane in Cheape side	50	07	04
To John Baker Mercer 50li. which hee lent him oute of his pocket which hee hade A bond for, with Aboute 6 or 7 Yeares Interest.. ..	50	00	00
	471	04	11

We whose names are subscribed are informed from the creditors themselves of the truth of what is above written. Wittness our hands ye 16. 10 mo. 1687 : 7

JOHN PANTLING	JOHN HICKES
THO : MINCKS	JOHN TOMKINS
JOSEPH NORTH	JOHN HOLLIS.

Written from Kendal, in Fourth Month, 1688, we have a letter from John Scanfield himself, owning his misdemeanours but professing repentance :—

7 The signatures to this paper are in autograph.

Kendall in westmoreland

y^e 20 of ye 4^{moth} 188

Clement Plumstead

My loue in y^e truth to thee the paper sent by thee and otheres against mee hath made noe small noyes in the seueall counteyes whare J am concerned. maney tender hartes are Concerned that things should bee repeted and Agrevated to that hight that weare maney yeares sence Condemned; it semeth to them that the Good order of thruth nor the nature theare of hath soe Apeared as it ought to have don, which is to seeck the lost sheepe and bring it back to the ninety and nine, and not to Jndeuer to driue a way whare the Lord is Gathering nor to bee throwing durt whare the Lord is washing, say they. J doe Confess my Excercies hath bene maney my destresses greate and for wont of Giueing vp to be guided by Gods Grace weacknesses many haue ouuer tacken mee that haue Given occatione of Griefe to maney, but the Lord in his Judgments and marcyeshath vized my soule and made mee a wittness of the first Resurdection in a good mesure, wharby the seed that was buried vnder neth in darckness is Risen and towarde the firmament of Gods Eternall power whare the comings of his Glory that Jnamers the soule is felte and that which Reciues Life from him blesses his name; and in this J am Redy to doe what euer truth and the frends of it shall Requiere of mee and in A litle time (viz.) in aboute 2^{mt}hs time J hope to see thee whith the Rest of the faithfull flock in London and belue J shall be brought neare to y^{ou} in the Love of God; at which time Jf J Can Recieue my salery which will be dew to me for my yeares traule among the mines^s J shall giue An Euidence to my Credittors of my Jtegrity. Jn the mene time Jntend to trauel on in the kings hygh way and Jndure with patience what shall or doe happon as knowing who can deliuer mee out of all my troubles. Jn whos Good will J rest in Loue to thee and the famly or flock who are at Rest in the fold of the true sheppard he is becom the Lott of my Juhery and the portion of my Cup for euer for which my soule bows before him and magnifieth his Eternall name

John Scanfield

Jf thou think fitt to send a line to mee, derect it to Bryon Lancaster in Kendall, and it will be conuaued to mee

Addressed :—

Jfor his Estemed frend

Clement Plumstead

Jeronmung [Ironmonger] neare

Tower Hill in the

Minorys,

London.

^s The writing is not clear. We suggest "travel among the mines," but we do not know what the words imply. Perhaps they may bear some relation to the reference, in a previous letter, of Scanfield "being Employed for y^e King." See note 6.

In this same year, 1688, Thomas Story relates in his *Journal*⁹ that one of the earliest meetings of Quakers which he attended was called at the request of John Scanfield, and held in the Town Hall, Carlisle. He thus describes it :—

About this Time, the Power of King James the Second was at the Height, and all Sects were indulged with great Liberty ; when John Scansfield (a noted Quaker) having, by Leave, a Meeting on a First Day in the Town-Hall, several young Men, amongst whom I was one, went thither to hear what those Quakers had to say. There was a mix'd Multitude, and some of our Sort and Company rude enough ; but others, and myself, were resolved to give the best Attention we could, in order to form a right Judgment. Two Cumberland Preachers spoke before John Scansfield, whom several of us knew ; but their Preaching had no other Effect upon me, than to confirm an Opinion, which I had conceived when I was a Boy, that, as a sort of People I had heard of, called Baptists, imitated John the Baptist, in washing or plunging their Followers in Water, who, I believed, had not any Authority from God for that Practice, so the Quakers only imitated the Apostles, in going about Preaching, as they did, but without that Power which the Apostles were accompanied with and travelled in ; and I thought it was great Pity they were not so endued, since I heard they took Pains as if they were. One of these Preachers (to me) had only a little dry, empty Talk, and the other was more lively ; but straining his Voice to be heard over the Multitude, he quickly grew hoarse, lost his Voice, and so sat down.

And then Scansfield, the Stranger, from whom we had greater Expectations, stood up, and made a more manly Appearance than either of the former. The first thing he did was to reprove the Rudeness of some of the Company ; and, in his Preaching, falling upon Baptism, amongst other things, and alledging there was no Foundation for the Practice of the Church of England, in all the Scripture, concerning that, he advanced this Query : " Suppose," said he, " I were a Turk or a Jew, and should ask thee, 'What is the Rule of thy Practice in that Point?' and thou should say, 'The Scripture' ; and if I should desire to see that Scripture, thou not being able to produce any, What could I conclude other than that thou hadst no Foundation for thy Religion but thy own Imagination, and so go away offended and prejudiced against the Christian Religion ? " This agreed with my own former Sentiments, and gave me occasion to give further Attention. But in the rest of his Speech, he first run down the National Church at a great Rate, and then likewise the Church of Rome : And there being many Irish, Popish, Military Officers present, and a Couple of Musketeers placed at the Door and the Officers behaving so tamely, as no Shew of Dislike appeared in any of them, many suspected Scansfield to be a Jesuit,¹⁰ and that his Aim was to expose and run

⁹ Page 6.

¹⁰ All his relations are said to have been Roman Catholics. See THE JOURNAL, v. 67.

down the Church ; and what he said, against the Church of Rome, was only the better to cloak his Design : For the King, and his Friends and Accomplices, could support their Religion by the Power of the Sword, and other cruel and forcible Means ; that being their usual Method and Practice : but there was nothing then to support the Church of England but the Truth of her own Principles, and the Fortitude and Stability of her Members, in the Time of an impending Danger and approaching Trial.

Probably the reference in the following letter from John Banks is to the same visit of Scanfield to the North as above described :—

Rogderskale¹¹ the 10th day of the 6th mo 88

Dear G : ff whome J dearely loue and hath an honourable esteem & respect for in my harth & soule as one whome The Lord hath honoured aboue many Brethren ; who made thee his Choyse in the begining to declare & proçame his acceptable day vnto many that were waitinge for the dawning of it ; which was nearer vnto them then the looked ffor.

My loue in our Lord Jesus Christ dearely sallutes thee And all the ffaithfull ffreinds & Brethren in that Citty And doth hereby lett thee know that J with ffriends here in this Country are for the most part Generally well & in the Antient loue & vnity doth remaine & Continue & truth prospers Amongst vs.

Yett neuerthelesse there is one thing most Cheifely wherefore J am Concerned or rather Constraned to write vnto thee, Concerning one John Scanfeild, that hath preached & yett doth vp & downe in our County at a great rate in soe much that many ffriends of the younger sort wth many people doe Cry him vp exceedingly, yett notwithstanding his good words & ffair speches & seeming zeall his Carriage & behavior here hath been such ; beside what accountt wee haue had ffrom some ffriends at London by letters Concerning him ; that wee haue occasion enough to haue stopt him ffrom preaching, But in that here is a report goit to Among ffriends which wee know not what way it Came, That ffriends att the yearly meeting had it vnder there Consideration what should be done about this J : S., and that at last it was requested of thee to know thy sence Concerning him, And that thou should say, lett him alone, lett him alone, the lord is with him.

Soe the thing J request Cheifly is to know the truth of This Concerning thee, whether thou said soe or noe, & what is thy present sence & Judgment Concerning him and all soe ffriends there with thee with some thing matteriall ; signified to vs that wee may deale wth him as he deserues ; ffor there is a great Jumble Among ffriends about him, J doe not write this onely of my selfe but that which is greatly desired, by many of our Antient & weighty ffriends, for Jn deed the matter to vs is become weighty, because wee see that the greatest effect his preaching hath wrought that wee can mention, it hath drawn ffriends more in to sides & parlyes in there Judgment More then J belecue euer was in our

¹¹ In Cumberland. T. Story calls it *Rogersgill*.

County by reason of one man since truth appeared, soe that wee had dealt with him, er now but in that he hath said at seuerall times he was ready to goe ffor London; and the last time J spooke to him my selfe, which was the 4th day was too weeke, he said he was sent ffor to London in all hast, and had but two weeke to stay; (but wee see noe appeareance of his goeing, soe that in this he hath deceined vs) And when J shewed him my owne dissatisfaction Concerning him and how J had been writt to ffrom friends at London about him, his Answer was not withstanding how things had been with him, which he did not deny, he did not att all question but all would be made vp betwixt him & ffriends, when he Came there, ffor seuerall good ffriends he said had writt to London on his behalfe, as Jo: Blaykline and others, and he hoped he had left such a Testimony Among ffriends as would Answer gods wittnesse in there Consciences; soe he goes on wth great Corrage, pleasing, strengthening, and satisfying himselfe wth these & such like things.

J desire that thou would vse what dilligence in thee layes, together with ffriends there Concerned, that J may haue an Answer returned hereunto the ffirst post after this Comes to hand, for the matter hath been to Long deferred.

J desire that ffriends would vse all dilligence in what the may or can Concerning that matter of our ffriend, Arthur Skelton, that was remoued to London at the suite of John Lowther for tythes, that if posibly a stopp may be put to his wicked intent Concerning our ffriend, for if not, there is little question but they will drine there Designe that way against vs all, that is Concerned as prisoners for matter of Tyth; and many more that may not yett be Concerned.

Thy ffriend and Brother in the truth that is Liueing and precious,

JOHN BANCKS.

News having reached London that Scanfield had been entertained at Swarthmore towards the end of the same year, 1688, Margaret Fox is asked to clear herself of implications that she had given him her support; this she does as follows¹² :—

An Accompt taken out of A Letter from Margarett Fox to Sarah Meade; as followes:—

Whereas thou desires mee to cleare my selfe Concerneinge Scamfield, J am noe way guilty Concerneing him, but that J cann cleare my selfe;—ffor hee had been both in Cumberland & Westmorland, before hee came to us, and J neither knew, nor had heard any thinge of him, till J saw him in the Meetinge; & hee did but dine with us, at that time, and soe went away.

And after this, wee heard of his ill behaviour from London, and wee were cautioned at that time, to carry wisely towards him, least hee should become an open Enemy to Truth. After this hee came againe,

¹² This document is in the handwriting of Sarah Meade, formerly Fell.

And J tould him, what J heard of him ; Somethings hee confessed and some things hee denied. Wee did see him, not to bee A seasoned Man in the Truth ; And J dealt very plainly with him, wherein J heard his Conversation was not Answerable thereto.—And whereas hee hath told friends, that J bad him goe on with his Ministry, J am satisfied, J never said such A word to him, ffor hee had been thorough much of the North, before J saw him. Wee were civill to him, beinge A stranger, but hee had noe ground of support from mee, in any thinge, wherein hee doth not Accordinge to Truth.

Swarthmore, y^e 10th of 10th moth 1688.

In Seventh Month, 1688, Scanfield was preaching in Ireland as stated in the last issue of THE JOURNAL (v. 67).

In consequence of a letter from George Fox, the Morning Meeting now takes up the matter. Here is the letter,¹³ followed by the minutes of the Morning Meeting :—

Dear friends

With my Love to you all in y^e Seed of Life that Reigns over all, and hath all power in heaven & earth to order & Sway, & that your ffaith may all bee in him & his power.

Now the occasion of my Writeing unto you is there is one Scanfield Come to y^e towne ; he was with me, and J told him J had Little Acquaintance with him, But J understood that Severall Letters had Come out of the Country Concerning him as Wales, Darbysh^r, Yorksh^r, Westmorland, Cumberland, Lancashire, & Lincolnsh^r, And Severall Certificates have been writt into y^e Countreyes by y^m that knew him to frids, as frids at y^e Savoy, G : Latye, J : Vaughton, Geo : Satchell, & others, what he hath done att that end of y^e Towne, and att Devensh^r house & Spittle ffields, & that awayes, they knew him, & Somethings he had done in Kent, And G Whitehead, its like he knew of things that hee had done & hee may Speak to him, & A : Parker, and have a Meeting wth frids Concerning the things Charged ag^t him ; & he Said hee was willing to doe any thing & Lye att y^e ffoot of truth. J told him that J understood y^t he Broke, and went away in Debt, & he might very well think that those & other things would ffollow him. Soe that if you had a Meeting wth him that knew him, & knew those things, & bring truth over him, itt may doe well.

Soe with my Love in y^e Lord unto you all,

G : ff :

Endorsement :—

This

For the 2^d Dayes

Morning Meeting

to bee Read among them.

¹³ This letter is not in the handwriting of G. F.

Morning Meeting, 10. 10^{mo} 1688.

J. Scanfield being here this day, & spoke to about his miscarriages & infamous behaviour; he promiseth to condemn them, & endeavour to make satisfaction to his Creditors; & in y^e mean time it is y^e advice of ffrds, & their sense, that he should not appear as a public Preacher till he haue giuen satisfaction to ffrds, & they feel him in that he professeth.

31. 10^{mo} 1688.

John Scanfield having brought in a paper of Condemnation, But he having not giuen ffrinds satisfaction, the matter is to be considered next meeting, he having produced fresh charges ag^t seuerall ffrds of this Meeting, desired then to be cleared.

7. 11^{mo} 1688.

ffrds remaining dissatisfyed concerning John Scanfield, giue liberty to him, if he haue any thing vpon him towards y^e giuing ffrinds further satisfaction, to repair to this meeting, in order thereto. And he to haue a copy giuen him of his s^d paper, & he to giue notice when he intends to come hither.

We trust that the closing words of the following pathetic document were realised, and that the rest of the days of John Scanfield were "spent whith out grieueing the Lord or his people."

Whare as J haue Bene Conuinced of the Blessed truth of God which leads and presarues All those who walk thearein and keep thear untoo in the path of holyness and purity, But J. being begiled by y^e subtilty of the Eniny, for want of wachfull and diligent attention to this heuently light and Grace of God, haue to the wonding of my own soule, as well to the dishoner of the blessed truth as to the Grife of his people, bene Lead into maney by paths to the Committing seurall Euells, for which my soule is boued down & in the sence of the Just Judgments of the lord to which my soule is Joyned, doe J testifie against tat spritt, and freely own Shame and Condemnation as dew, and Jn the Liueing scence thear of J feele A hope spring that the feare of God will be my Gard that soe the Rest of my days may be spent thearin whith out Grieueing the Lord or his people as formerly J haue don.

JOHN SCANFIELD.

London y^e 18th of y^e 10 month,
1688.

There is greater likelihood of finding truth when all have Liberty to seek after it, then where it is denyed to all but a few Grandees, and those too as short-sighted as their Neighbours.

WILLIAM PENN, *Address to Protestants*, 1679, p. 190.

Presentation of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 136.

CUMBERLAND (*continued*).

BOLTON. 1670, Nov. 15. Thomā Porter, Johnēm Proctor, Janef eius uxorem, Eliz. Almond, Janā Almond, Johnēm Stamper & Eliz. eius uxorem, Mariā Stamper, Johnēm Wilkinson, Magdalenā eius uxorem, Johnēm eius filium, Annā eius filiā, Antoniū Turner, Janetā Hodgson, Wm Barwis, Annā Barwis, Johnēm Pattinson, Johnēm eius filiū, Janā Preistman, Johnēm Steele, Johnēm Rickarby, Annā eius uxorem, Nicolaū Steele, Mabellā eius uxorem, Wm Hewetson, Elizab: Monkhouse, Elizab: Wilson, & Mariā Pattinson; Quakers.

1670. Dec. 13. The same *ut supra*. All Excom.

1673°. July 1. Johnēm Wilkinson, Magdalenā ejus uxorem, Johnēm ejus filium, Annam ejus filiam, Antoniū Turner, Wm Barwis, Annā Barwis, Janetam Hodgson, Nicholaum Steele, Mabellam ejus uxorem, Johnēm Pattinson, Johnēm Rickarby, Annam ejus uxorem, Johnēm Harrison, Wm Hewetson, Elizabetham Monkhouse, Elizabetham Wilson, Mariam Pattinson, Thomā Drury, Margaretam ejus uxorem, Thomam Porter, Johnēm Porter, Janetam ejus uxorem, Johnēm Stamper, . . . ejus uxorem, Mariā Stamper, Elizabetham Almond, et Janam Almond, Quakers; not repairing to Church.

Johnēm Pattinson et Johnēm Smith; for not paying the Church Assesse.

1674°. March 23. Guilielmū Barwis, Janā Hodgson, Nicholaū Steel & eius uxorem, Johnēm Rickarby & . . . ejus uxorem, Johnēm Pattinson,¹ Johnēm ejus filiū, Janā Priestman, Guilielmū Hewetson, & . . . ejus uxorem, Elizabēth Wilson, Mariā Pattinson, Thomam Drewry & . . . ejus uxorem, Thom Porter, Johnēm Porter & . . . ejus uxorem, Elizabethā Almond¹ & Johnēm Stamp & . . .

¹ In the original the word *mort* is written in over this name, after the list had been presented, to show that the person had died since the entry of the name.

eius uxorem, Mariā Stamp, Johnem Wilkinson, & eius uxorem, Johnem eius filiū, Annā eius filiā, Leonard Greening & eius uxorem; Quakers.

1677°. July 10. Thomā Drewry de Newlands, Margaretā eius uxorem, Thomā Porter, Johnm Porter, Janetā eius uxorem, Mariā Stamp, Johnm Stamper, Mariā Pattinson, Johnm Harrison, Guilielmū Hewetson, Elizabethā eius uxorem, Johnm Rickerby, . . . eius uxorem, Johnm Pattinson, Janā Priestman, Nicholaū Steel, Janā Barn, Guilielmū Barwis, Janetā Hodgson, Johnm Powe, Leonardū Greenup & . . . eius uxorem, Quakers; for not repairing to Church to hear divine Service.

1678°. Aug. 20. Thomā Drewry, Margaretā eius uxorem, Johnm Porter, Janetā eius uxorem, Thomā Porter, Johannem Almond, Graciam Ravell, Mariam Stamp, Johannem Stamp, . . . eius uxorem, Richum Priestman, . . . eius uxorem, Anthoniū Pattinson, Annā eius uxorem, Johnm Wilkinson, Johnm Powe, Mariam Sheares, Leonardū Greenup, . . . eius uxorem, Elizab. Wilson, Margarēt Pattinson, Johnm Harrison, Johnm Ayl, Guilielmū Hewetson, Margarēt eius uxorem, Johnm Pattinson, Janā Priestman, Johnm Rickarby, Annā eius uxorem, Nicholaū Steel, Mabellā eius uxorem, Guilielmū Barwis & Janetā Hodgson, Tremebundos; pro non audiendo divina in Ecclesia sua paroli & pro recusando solvere Assessamenta p reparacōne Ecclesiæ parolis ibim.

ULNDALE (Uldale) 1670. Nov. 15. Janetā Caipe viduā, Johnem Caipe, Janetā Caipe, Wm Dodgson, Isabellā eius uxorem pretensā, Johnem Fell, Margaretā eius uxorem, Johnem Gardhouse, Mabellā Caipe viduā, et Georgiū Scott; Quakers.

1670. Dec. 13. *ut supra*. All Excom.

1674°. March 23. Antoniū Fell, Margaretā Fell vid, Georgiū Scot, Janā ejus uxorem, Janetā Caipe vid, Johnē Caipe, et Mattheū Caipe; Quakers.

G. LYON TURNER.

To be continued.

The Purchase of a Horse for Agnes Tomlinson, 1728.

[The following Minutes are extracted from an early Minute Book (1725 to 1779) of "Fild" Monthly Meeting, now called Preston Monthly Meeting, in possession of Preston M.M. All the below-mentioned Meetings were held at Little Eccleston.]

2 ii., 1728. Agnes Tomlinson hath laid before this Meeting that She hath a Concern upon her minde to visit friends in the South, and also desires friends to assist her with a hors.

7 iii. Friends have now Signed a Certificate on Agnes Tomlinsons accot and this Meeting recomends it to the Particular Meetings to Consider whether they can be free that Money be hired to buy a hors on Agnes Tomlinsons accot, or they will Rather Incline to rais as Much Money as will pay for a hors.

4 iv. The Necessity of Agnes Tomlinsons case is Continued under Friends care.

5 ix. The Severall Representatives are desired to acquaint such friends as may be proper with the Charge of A. T.'s fitting out for her jorney & give accot to next Mo. Mtg.

x. Friends of 3 meetings have collected Something towards the assistance of Agnes Tomlinson in her jorney wh: is as followth viz:—

Thos: Ryley & Tho: Cartmell	Fylde	-	01	12	00
have given 20/- of the Gift of	Freckleton		01	10	00
Rich ^d Coward towards the	Chippin	-	01	10	00
assistance of Agnes Tomlinson					
in her jorney wh: makes in all -			04	12	00
and is paid into Rob. Abbotts hands	.. ..		01	00	00

to defray the Charg of buying her a hors	..	05	12	00
saddle bagges, pocket money, &c. wh. charg				
amot ^{ts} to .. .. .	..	5	8	7

3 iv., 1729. An acc^{ot} of the Charg this Meeting has been at on the acco^t of Assisting Agnes Tomlinson in her Jorney whⁿ She went to visit friends in York Shire. The necessary things for her jorney and pocket

money comes to	1.08 07
Keeping and curing her hors after her jorney	0 08 04

toto ..	1 16 11
---------	---------

the hors was sold for	£ s. d.	4 3 6	being	s. d.	3 6	more	
than he cost	..	..	..	..	..	03 06	

The 04 12 00 wh. the three Meetings raised is Returned to them again. Part of the gift of Richard Coward for ye year 1727 was paid on Agnes Tomlinson's acc ^{ot}	1 00 00
---	----	----	----	----	----	---------

Due to Rob : Abbott from the Mo : Meeting for what he has laid down on Agnes Tomlinsons acc ^{ot}	0 13 05
---	----	----	----	----	---------

toto	1 16 11
------	---------

Agnes Tomlinson left "Filde" Monthly Meeting in 1743. She was "Certified for Settlement at Southwark in Horsley Down Mo. Mtg."

DILWORTH ABBATT.

NOTE.

A Minute of the Two Weeks Meeting, London, 28 i. 1743, records the intention of marriage between William Hagger, of Southwark, brewer, son of George Hagger, late of Barley in Hertfordshire, maltster, deceased, and Agnes Tomlinson, daughter of John Tomlinson, late of Lancaster, shoemaker, deceased. The marriage took place at Horsleydown, 21 ii. 1743. William Hagger died in 1750, aged seventy, and his widow in 1756, aged sixty-four.—EDS.

God never prostrates his Secrets to Minds disobedient to what they do already know.—WILLIAM PENN, *A Discourse of the General Rule of Faith and Practice*, 1699, p. 43.

Friends' School and Workhouse at Clerkenwell and Islington.

The following account of the above is extracted from a somewhat rare work entitled *Pietas Londinensis : the History, Design, and Present State of the various Public Charities in and near London.* . . . By A. Highmore, Esq. London, Richard Phillips, Bridge-street, 1810, pp. 314-316.

It will be remembered that this institution, so far as the educational design of the charity was concerned, was the pioneer of Friends' School at Croydon, and now at Saffron Walden.

JOSEPH J. GREEN.

"In Bridewell-walk, Clerkenwell, is a burial-ground of inconsiderable size, and near it the remains of the Quakers' Workhouse, which the 'New View of London' says was founded about the year 1692¹ for the maintenance of fifty decayed people of their persuasion, who were allowed lodging and diet, and employed in their several professions by the governors. It has fallen into decay many years past, and what remains is let to poor occupants at very low rents. According to Maitland, it supported eighteen old men and sixty children, who had 5*l.* apprentice fee. The same institution exists in a new and most commodious building in the Goswell-street-road, near Islington; the house was erected about the year 1786, on a large square of ground belonging to the Brewers' Company, which is held by the institution for 50*l.*, at the rate of 16*l.* a year for the first ninety years, and the remainder subject to an increase of 3*l.* a year. It is used as a meeting which is held monthly on a Friday morning, and for the purpose of a charity school. Apartments are provided in a neat house facing it for twelve men and twelve women, being poor and of the Society of Friends. The number of boys and girls are not limited. Six different meetings in London, together with some legacies and voluntary contributions, support the charity and provide rewards for those females who preserve the places obtained for them, which are 30*s.* for the first, and 40*s.* for the second and third years; if they behave with propriety they are allowed 40*l.* as a marriage portion, and 20*l.* to the boys.

"The institution gives 10*l.* and the meeting who sends the boy 15*l.* as apprentice-fees. The house, meeting, school, apartments and stairs are as white and clean as brushes and industry will make them. The ceilings are remarkably high, and the windows large, consequently the rooms are perfectly dry and well aired; the outside has the appearance of a villa, surrounded as it is by pleasure-grounds, gardens, and trees.

"There are now in the house about four old persons, besides fifteen boys and fifteen girls, who are taught their principles of religion, reading, writing, and accounts, to fit them for trade."

¹ The actual date was 1702.

Friends in Current Literature.

Most of the books mentioned in this article are in D., and may be borrowed by Friends.

David Scull died at his residence, Overbrook, Pa., in Eleventh Month last. Shortly before his death, he requested that three of his friends, Joseph Elkinton, George A. Barton, and Rufus M. Jones should finish and prepare for the press a paper which had long occupied his thought. His wishes were carried out, and the John C. Winston Co., of Philadelphia, has published a book, entitled *Union with God in Thought and Faith: Reflections on the Enlargement of Religious Life through Modern Knowledge* (8 by 5 $\frac{1}{2}$, pp. xxix., 98, \$1). The first portion of the book contains a memoir from the pen of R. M. Jones, accompanied with portraits of David Scull, his wife, Hannah Coale Scull, and others.

The *Century Path*, A Magazine devoted to the Brotherhood of Humanity, the Promulgation of Theosophy, etc. (Point Loma, San Diego, Cal.) for April 19th, asks the question, in connection with its "Theosophical Forum," "What view do Theosophists take in regard to Quakerism? And what explanation does Theosophy give of its teachings?" The answer occupies rather over two columns of the magazine. It commences with a brief and sympathetic review of the history of the Society, with quotations from Penn and Barclay, and Sir Edward Fry, touches upon "the materialistic and paralysing ideas of Evangelicalism" which "began to make inroads in the Quaker body about the beginning of the nineteenth century," and states that the ideals of George Fox were "very largely in accordance with Theosophy." It concludes with the following words: "If the special mission of Quakerism . . . is now largely accomplished, it has still left a legacy of enlightenment which will go down into the future." The article is signed, "C.W.," which initials doubtless stand for Cranstone Woodhead.

A report is to hand of the banquet given in Second Month, by the citizens of Richmond, Ind., to Timothy Nicholson, "in commemoration of his eightieth year, and his long and distinguished public service." The report makes a book of 100 pages, and is presented by John H. Nicholson, son of the guest of the occasion.

Headley Brothers have reprinted their edition of *The Journal of John Woolman*, uniform with their "Chalfont Library." This is a very handy volume of 310 pages, to be obtained in cloth at 1s. 6d. net, and in leather at 2s. 6d. net.

Judged from the Quaker standpoint, *Dean's Hall*, by Maude Goldring, (London: Murray, 7 $\frac{1}{2}$ by 5 $\frac{1}{2}$, pp. 326, 6s.) is not a success. Neither the general spirit nor the terminology of Quakerism is correctly given. Friends in Craven, Yorkshire, do not say, "Has thee," (p. 12), nor do

we understand the expression, "The Yearly Meeting for Sufferances" (p. 9); the terms "The Minister," and "The Elder," as used in the book, are quite foreign to Quakerism. Another curious sentence runs:—"After her marriage, at the urgent desire of the Friends, she too had been specially set apart for ministry" (p. 318).

The *Friends' Quarterly Examiner* for Seventh Month contains, among other valuable articles, a sketch of "Bygone Ipswich Friends," by Edwin Rayner Ransome, of London, which introduces members of the families of Alexander, Fox, Shewell, Roberts, Ransome, Biddle, etc.

A prospectus is to hand of Dr. William I. Hull's forthcoming work, *The Two Hague Conferences and their Contributions to International Law*. It is to be published for the International School of Peace by Ginn and Company, Boston, Mass., mailing price, \$1.65.

Surely no school ever had such a historian as Sidcot has in Francis Arnold Knight! His *History* of the century of Sidcot's life and work gives evidence of untiring research, and presents a great amount of incident important and immaterial, grave and gay. The record is divided according to the periods of headmastership—William Batt held office 1821-1839, Benjamin G. Gilkes, 1839-1846, followed at brief intervals by John Edey Veale, John Frank, and Martin Lidbetter. Henry Dymond reigned 1854-1865, Josiah Evans, 1865-1873, Edmund Ashby, 1873-1902, and since 1902 Bevan Lean, D.Sc., B.A., has been at the head of the School. Portraits appear of John Benwell (c. 1749-1824), William Batt (1779-1869), Barton Dell (c. 1808-1886), Henry Dymond (1801-1866), Josiah Evans (1829-1896), Theodore Compton (who, at the age of ninety-two still resides at Sidcot), Edmund Ashby, and Bevan Lean.

In view of a possible new edition, attention may be drawn to the following: Page 92, information respecting Conference of Teachers at Ackworth in 1837 could have been obtained in the Reference Library at Devonshire House. Page 169, Martha Ecroyd Smith, now Martha E. Baynes, had her school at *Egremont*, not at *Southport*. Page 171, Alfred Hutchinson Dymond was not *editor* of the *Morning Star*. He was on the staff of the paper from 1857, became manager in 1866, remaining in that position until shortly before the amalgamation of the paper with *The Daily News*.

F. A. Knight's book on a century of education in the West Country has been soon followed by another review of education over the same period—*A Century of Education, Being the Centenary History of the British and Foreign School Society, 1808-1908*, by Henry Bryan Binns, with Appendices by T. J. Macnamara, M.P., Sidney Webb, LL.B. Prof. Foster Watson, and Graham Wallas (London: Dent, 7½ by 5½, pp. 330, 5s.). The first seventy pages describe the career of Joseph Lancaster (1778-1838), and there is a fine photogravure of this noted Friend. The names of other Friends frequently occur in this valuable record.

A series of articles on Carmarthenshire Friends, from the pen of George Eyre Evans, of Aberystwyth, is appearing weekly in *The Welshman*, in the column devoted to antiquities and to the Transactions of

the Carmarthenshire Antiquarian Society and Field Club. The information given is drawn largely from the minutes of South Wales M.M.

The *Friends' Intelligencer*, of 8 mo. 15, inserts, under the title "As Others saw us two Centuries ago," a quotation respecting George Fox, described by Dr. William I. Hull, who sends it for publication, as "an amusing travesty," from a "History of the Anabaptists, or a Curious Account of their Doctrine, Rule, and Revolutions," etc., published in Paris by Charles Clouzier, MDCXV.¹ Here is a specimen of the contents of the book:—

"He is a wretch, without learning and without any true piety, arising from the lowest dregs of the populace, without education or instruction, and whose stupidity, and baseness of mind caused him to be relegated to the fields among the swine, to become their caretaker, and, in fact, he took care of them a long time."

A fourth edition of *The Society of Friends: its Faith and Practice*, by the late John S. Rowntree, is out (London: Headley, 7½ by 5, pp. 80, 1s.) This valuable little treatise is substantially as it left the hands of its author, the only changes being such as were necessary, owing to recent alterations in the Discipline of the Society, and other matters.

A revised edition has appeared of the late William Beck's little book, *Devonshire House: Historical Account of the Acquisition by the Society of Friends of the Devonshire House Property in Bishopsgate Without, London* (London: Headley, 6½ by 4¾, pp. 24, 3d.), with illustrations of "The Yard" from an old print, and of an ancient window unearthed in 1902, and containing also two plans of the property.²

Caroline J. Westlake, of Southampton, has prepared a helpful little volume, *How to Live Christ* (Stirling: Drummond; and London: Partridge, 6½ by 4¾, pp. 160, 1s.). There are chapters on Faith, Consecration, Willingness, Obedience, Patience, Joy, and kindred subjects.

Longmans and Co., of London and New York, have published, under the editorship of Michael E. Sadler, *Moral Instruction and Training in Schools, Report of an International Inquiry* (2 vols., pp. lviii. + 538 and xxvii. + 378, 10s. net). Susanna E. Wells, B.A., Joint Secretary to the Central Education Committee of London Y.M., contributes a chapter on "Methods of Moral Instruction and Training in Girls' Secondary Schools in England." Arnold S. Rowntree writes on "Adult Schools," T. Edmund Harvey, M.A., on "Moral Instruction in France: some Notes of an Inquiry," and Caroline C. Graveson, vice-principal, Goldsmith's College, New Cross, on "The Preparation of Teachers for the Work of Moral Instruction and Training in Schools."

¹ Dr. Hull thinks this should be MDCXC.

² Other interesting facts, drawn largely from Pennant's *London*, relating to the early history of Devonshire House, may be read in *Quakeriana*, i. 3.

The Home Mission and Extension Committee of London Y.M. has recently compiled *A Year Book for the Use of Members of the Society of Friends* (London: Headley, 6½ by 4, pp. 157, 1s.). There is much in this little volume which will prove useful, but there is much also which is misleading. I know, from experience, the difficulties of the preparation of a book of this kind, but more care and easily-made inquiry would have prevented the appearance of such errors as the omission of the General Meetings for Scotland and Australia from the list of Q.M.'s on p. 71 (although under Q.M. Committees Scotland appears, p. 85), and the insertion of "Australia General Meeting of Friends" among Yearly Meetings, p. 70! The Editors must have known that Elizabeth B. Rutter is resident at the Antipodes and therefore could not well act as Q.M. clerk, p. 71. The Society's own Reference Library (from which many books may be borrowed) is omitted from the Lending Libraries on p. 60. The Peace Committee of the Meeting for Sufferings has been overlooked; although it advertises Lectures and Publications, it is not included under either heading.

I have received from Robert S. Bastin, of Coulsdon, Surrey, a copy of his 16pp. pamphlet, *The Society of Friends and "Modern Thought," with a few comments on the recently issued theological work entitled "Authority and the Light Within."*³

"'Billy has joined the Quakers.' Poor Billy, he did try hard to be good." So writes Mrs. Meinertzhagen, in her recently re-issued book, *From Ploughshare to Parliament; A Short Memoir of the Potters of Tadcaster* (London: Murray, 8½ by 5½, pp. xxx. + 272, 6s. net). "Billy" is William Potter, son of John Potter (1728-1802), village shopkeeper and farmer, of Tadcaster.

"William, the second son, the Quaker, the sage and energetic elder brother, must have been a remarkable man, sometimes quite surpassing himself in his worldly wisdom. One wonders why a man of such character and energy came to grief in the end. After his marriage in 1803, and especially after the death of his only child a few years later, he took to drink and steadily ran downhill."

It is to be regretted that the only Friend in this remarkable family ended so badly, especially after the admirable advice he constantly gave his brothers, as recorded in his numerous letters. In 1802, with two brothers, William commenced business in Manchester, prior to which he had been traveller for a Rochdale house, but three years later the partnership was dissolved. "He was long remembered in the Northern and Midland towns of England as 'Citizen Potter,' being a man of considerable influence, a fine orator, and a staunch Radical." A genealogical chart connects the family of Potter with such well-known names as Charles Booth, Henry Hobhouse, Lord Courtney, and Sidney Webb, also the Macaulay and Cripps families. It would be interesting to have some notes respecting William Potter from the Quaker side. I do not find any reference to him in the Friends' Registers.

³ This book was written by Edward Grubb, see THE JOURNAL, v. 161.

A Souvenir of the Jubilee of the Manchester Friends' Institute has just appeared, "printed and designed by Headley Brothers, of Ashford, Kent." The Institute was opened early in 1838. This Souvenir of thirty-two oblong pages contains portraits of Thomas Binyon, first president; John Holdsworth, first treasurer; Gravely Woolston, first librarian; and Joseph Binyon Forster, first secretary; also views of the school building erected by Friends in 1819, and of the present Institute built on the same site and opened in 1858.

London Yearly Meeting's Home Mission and Extension Committee has prepared several pamphlets for general circulation. Among these is *The Advent of Quakerism*, by John Pease Fry, M.A. (15, Devonshire Street, London, E.C., 7 by 4½, pp. 29, 1d.). The author deals with his subject in an interesting manner, but there are several errors. Twice the date of the Toleration Act appears as 1687 instead of 1689 (pp. 15, 25), and once it is referred to as belonging to the reign of James II. (p. 25), instead of William and Mary. The first Conventicle Act was passed in 1664 and not 1665 (p. 23).

Naomi's Transgression. By Darley Dale, author of "The Village Blacksmith," etc. (London and New York: Warne and Co., 8 by 5½, pp. 306). This book entirely misrepresents genuine Quakerism; the author must be quite ignorant of Friends. The whole story is grounded upon an acted lie, connived at and encouraged by Naomi Barclay, a young ministering Friend in Australia. Kitty, a friend of hers, not a Quaker, sets off to Europe to play the part of Naomi, and the book is occupied with her exploits as she masquerades as a Quaker, even to preaching and praying. With one or two exceptions the Quaker characters are despicable, and one is sorry that well-known and honoured names should be introduced. Here is some of the nonsense to be found in this book, page 94:—"I'll tell the overseer thee wilt preach in the morning, and thee canst impress on the Lewes Friends that the way of transgressors is hard." Page 98:—"Even in his prayers, Elias Barclay could not help being rude and disagreeable." Page 66:—"Mrs. Special's prayer was long and wearisome, and was succeeded by a very solemn address from the President, which was divided into seven heads, and was followed by extempore prayers for the King and Queen." Page 170:—"Thee art no more bound to practise what thee preachest than I am bound to eat what I cook for thy table." Page 38:—"I never knew a Quaker yet that did not look after the main chance; they are a very 'cute lot." On page 41, the author informs his reader that "formerly the London Conference passed as the superior court of judgment, now the provincial Conferences are independent of London and each other," and the style of speaking at these meetings is extraordinary and entirely untrue to life. Page 45:—"The Clerk of the Conference, Friend Gurney, . . . frequently asked for silence and gave a long extempore prayer, generally when Elias Barclay, with whom he frequently disagreed, was getting the better of an argument with him."

Reginald Arthur Rye, Goldsmiths' Librarian, University of London, has prepared "on the instruction of the Senate of the University,"

The Libraries of London : A Guide for Students (published by the University of London, South Kensington, S.W., 8 $\frac{1}{2}$ by 5 $\frac{1}{2}$, pp. 90, 9d. post free). The matter is divided into General Libraries, Special Libraries, and Libraries connected with Educational Institutions; under Quakeriana is a short notice of Friends' Reference Library at Devonshire House.

The First Planting of Quakerism in Oxfordshire is the title of a lecture recently delivered by William C. Braithwaite (Banbury, Oxon, Guardian Office, 6 $\frac{1}{2}$ by 5 $\frac{1}{2}$, pp. 18).

In the *Proceedings* of the Wesley Historical Society, vol. vi., p. 124, recently published, there are printed, from MSS. in D., two accounts of William Morgan, "once a Clergyman, now a Quaker," of Bristol. One contains some description of Morgan's travels on the Continent of Europe and visit to the Pope, and the other is a remonstrance, on his joining Friends, by J. Macnamara, dated 1749. Morgan seems to have returned to the Episcopalian Church. See also *Proceedings*, vi. 102.

An account of Joseph Green (1690-1740), of London, the friend of Thomas Story, has just been written by his descendant, Joseph Joshua Green, and presented by him to Friends' Reference Library. A beautiful mahogany desk, given by Thomas Story to Elizabeth, the widow of Joseph Green, after having remained for five generations in the Green family, was presented in 1894 by J. J. Green to the Meeting for Sufferings of London Y.M., and is now at Devonshire House.

The *Bulletin of Friends' Historical Society of Philadelphia*, vol. ii., no. 2, contains much useful and attractive matter. The principal article is "John Bowne, of Flushing (1627-1695)," being extracts from a paper on John Bowne written in 1852 by Charles Yarnall (1800-1877), a descendant of John Bowne. Among Notes and Queries is an extended reference to the "Charter of Release," 1672, now in D. This should be followed by an account of the recently acquired document relating to the same Release, to which is attached the sign-manual of Charles II. Two illustrations accompany the Bowne article.

Nos. 10 and 12 of "Preparation for Service" pamphlets are *The Delivery of the Message*, by Edward Grubb, M.A., and *Consecration to Service*, by Rufus M. Jones, D.Litt.

The *Y.F.A. Magazine* is the organ of the Young Friends' Association of Ireland, the objects of which are (1) Mutual help in the Christian Life, (2) Extension of the Kingdom of Jesus Christ at home and abroad, (3) Helping forward the work of the Society of Friends. Vol. iii., no. 4, is just out, with varied and valuable contents, and can be obtained from Annie Roberts, 2, The Appian Way, Dublin).

A handsomely bound volume of nearly four hundred 4to pages of typing, entitled, *Genealogy of the Balkwill Family, of Plymouth, and the Neighbourhood of Kingsbridge, in Devon, with that of Families allied to it by Marriage*, has just been presented to D. by the author, Alfred Payne Balkwill, of Plymouth. The allied families include Pumphrey, Richardson, Sturge, Hancock, Bragg, Gough, Debeli, Fry, Newman.

NORMAN PENNEY.

Committal of David Barclay to Edinburgh Castle.

Charles R.

Our will & pleasure is That you cause apprehend the persons of Colonell David Barclay, Sr James Steuart sometimes Provost of Edinb^r, & Wallace sometimes Lieutenant Colonell of our foot guard in Scotland And them & every one of them you committ into sure prisons in some of our Castles of Edinb^r, Sterlin or Dumbarton There to remaine untill you receive our further orders For w^{ch} this shalbe yo^r warrant Given at our Court at Salisbury the 23 of August 1665 & of our reign the 17th year

To these alle

S^r Geo Maxwell of Nether [?] Nock

S^r Hugh Campbell of Lesnock.

The Lairds of Cumingamhead

Rorallan

Dunnlop

S^r Jos Chester

Rowallan

Robert Hacker

Major Moore

By his maj^{ties} comānd

Lauderdaill.

From the original in the British Museum (Add. MSS. 23, 123, f. 168.

Anecdote respecting John Fothergill, M.D.

No. 6, Oxford Street,

Whitechapel, E.

17. iv. [18]85.

Dear friend,

W^m Beck.

The anecdote I found about Dr. Fothergill, was this:—Gawin Knight, M.A., educated at Magdalen College, Oxford, Bachelor of Physic and a Fellow of the Royal Society, falling into distress, made his case known to Dr. F., who went into his closet, and then returned with a cheque upon his Banker for a thousand guineas, which he put into his friend's hand, and told him to go home, and set his heart at rest.

Thine truly,

JOSEPH SMITH.

From a letter found among the papers of the late William Beck.

Dr. Pope and the Highwayman.

Elizabeth Beck¹ when young was often a guest at Dr. Pope's²; there was a relationship between him and the Lister family through the Stevens. She used to say that on one occasion when accompanying the Dr. on his round, his gig was stopped by a highwayman in a mask, who made the demand for money in the usual way. E. Beck said she had left her purse at home. "I believe you, madam," said the highwayman, whose pistol she observed pointed towards them. The doctor handed what loose cash he had in his pocket, and E. Beck observed how white was the hand put out to take it, showing it was a gentleman who had thus taken to the road; and now said he to the Dr., "Your watch, sir." The Dr. felt for it and was surprised not to find it in his fob as usual, and told him so, at which the highwayman turned his horse's head and rode away. Scarce was he out of sight, when the Dr. feeling again, found his watch was in the fob, and the chain, usually outside, had fallen, and so deceived him into thinking it was lost. "I must drive back, and tell him," said he, and would hardly be persuaded by E. Beck to desist from such a purpose through her assurances that he had told what at the time he believed was the truth, and had become entitled to profit by what was so unexpected a result. The watch was of great value, but the doctor's conscientiousness would have made it as nothing to ensure a maintenance of truth in all his acts and words.

From a MS. found among the papers of the late William Beck; see also *Biographical Catalogue of London Friends' Institute*, 1888.

"Ellen Macarty, of Muncy, Pa., for some years had to walk to meeting every meeting day, a distance of five miles, and over very bad roads. She often had to carry a child in her arms, and wade through deep snow the whole distance. On three successive meeting-days she had met with a bear in the woods."

From William Hodgson's account of a visit to Muncy Monthly Meeting in 1841, in his *Letters and Memoirs*, 1886.

¹ Elizabeth Beck (*née* Lister) was the wife of Thomas Barton Beck, of Dover and Hitchin. She died at Stoke Newington in 1857, in her ninetieth year. (Beck, *Family Fragments*, 1897.)

² "Dr. Pope, an old resident at Staines, enjoyed a large professional practice all around, extending through the highest circles to the Royal Family, where he was medical attendant to the Princess Amelia, yet through all he preserved his character of a consistent Friend, and was remarkable for punctual attendance of meetings. His daughter, Margaret Pope [1778-1867], ever manifested a warm interest in the affairs of the Society, and filled the station of minister during her later years." (Beck and Ball, *London Friends' Meetings*, p. 294.) Robert Pope, M.D., died at Staines in 1827, aged 79. His widow, Margaret Pope, died in 1829, aged 77.

Dr. Pope and the Highwaysman

Elizabeth Beck, when young, was often a guest at Dr. Pope's; there was a relationship between him and the latter largely through the Stevens. She used to say that on one occasion when accompanying the Dr. on his rounds, his gig was stopped by a highwaysman in a mask, who made the demand for money in the usual way. E. Beck said she had left her purse at home. "I believe you, madam," said the highwayman, whose pistol she observed pointed towards them. The doctor handed what loose cash he had in his pocket, and E. Beck observed how white was the hand put out to take it, showing it was a gentleman who had thus taken to the road; and now said he to the Dr., "Your watch, sir." The Dr. felt for it and was surprised not to find it in his top as usual, and told him so. At which the highwaysman turned his horse's head and rode away. "Scarcely was he out of sight when the Dr. feeling again, found his watch was in the top, and the chain, usually outside, had fallen, and so deceived his late thinking it was lost. "I must drive back and tell him," said he, and would hardly be persuaded by E. Beck to desert from such a purpose through her assurance that he had sold what at the time he believed was the truth, and had become entitled to profit by what was so unexpected a result. The watch was of great value, but the doctor's consciousness would have made it as nothing to ensure a maintenance of truth in all his acts and words.

From a MS. found among the papers of the late William Beck; see also Biographical Catalogue of London Families, London, 1852.

"Ellen Mearns, of Mearns, Esq. for some years had to walk to meeting every morning, a distance of five miles, and over very bad roads. She often had to carry a child in her arms, and walk through deep snow the whole distance. On three successive meeting-days she had met with a bear in the woods."

From William Hodgkin's account of a visit to Mearns Mearns, Meeting in 1841, in his Letters and Memoirs, 1856.

Elizabeth Beck (née Lister) was the wife of Thomas Burton Beck, of Dover and Hingham. She died at Stoke Newington in 1855, in her ninetieth year. (Beck Family, fragment, 1897.)

"Dr. Pope, an old resident at Staines, enjoyed a large professional practice all around, extending through the highest circles to the Royal Family, where he was medical attendant to the Princess Alice; yet through all he preserved his character of a modest, friendly, and unassuming man. He manifested a warm interest in the welfare of the Society, and filled the station of secretary during her later years." (Beck and Lister, London Family, fragment, 1897.) Robert Pope, M.D., died at Staines in 1877, aged 70. His widow, Margaret Pope, died in 1895, aged 75.

Obituary.

On the 30th of Seventh Month died Alfred Webb, of Dublin, ex-M.P. and ex-Friend, aged seventy-four. He took much interest in the work of the Historical Society and was in frequent correspondence with Devonshire House. At his suggestion the account left on record by Joseph Williams, of incidents in Ireland in 1798, was printed in *THE JOURNAL* (vol. ii., p. 16).

There is a record of Alfred Webb's life, with portrait, in *The Weekly Freeman*, of August 8th and 15th.

William Tallack died at his residence in Upper Clapton, London, on the 25th of Ninth Month, in his seventy-eighth year. For about thirty-five years he was secretary to the "Howard Association for the Prevention of Crime, Pauperism, etc.," in connection with which he wrote *Penological and Preventive Principles*, 1889, *Howard Letters and Memories*, 1906, and many pamphlets and articles in newspapers. William Tallack also wrote *Friendly Sketches in America*, and lives of George Fox, Peter Bedford, and Thomas Shillitoe. At the time of his decease he was engaged on a history of the Mennonites.

The Times, for September 28th, had a long notice of our friend's work. There is also a reference to him in the *London Friend*, for 16th October.

Editors' Notes.

Among MSS. awaiting publication are the following ;—

Notes on Edinburgh Meeting Houses ; Unpublished Letter of Margaret Fox, 1684-5 ; Captain Thomas Taylor, Quaker yeoman, of Brighouse, Co. York ; History of Friends' Property at Somerby, Leicestershire ; Early Collumpton Friends ; Journal of Susanna Freeborn and Esther Palmer, from Rhode Island to and in Pennsylvania, etc., 1704 ; Jenny Harry, afterwards Thresher, her Life and Literary Associations ; John Reckless, Sheriff of Nottingham ; The Family of Green of Liversedge, and an ancient West Riding "God's Acre" ; A Memoriall of Meetings in the Ile of Ely, etc., 1668 ; Extracts from Bishop Sheldon's Return of Conventicles, 1669 ; Incidents at the Time of the American Revolution, connected with some Members of the Society of Friends.

The Editors hope that many of the above valuable articles will appear in the new volume of *THE JOURNAL*, to commence in First Month next.

ffrom the Meeting of freinds in the Ministry, the 20th
7th Mo. 1680.

Jt being proposed that a Meeting at the Parke on
the first daies in the afternoone might be of great service
to the spreading Truth and Easeing the Meeting at the
Downe, wch is vsually much pressed, The Meeting of
friends in the Ministry, considring the said proposition,
haue agreed thereto, and desire that freinds of South-
wark may have notice thereof, and to appoint the Meeting
accordingly.

To the Monthly Meeting
of freinds in Southwark.

J. Fox
J. Gibson
Wm. Gales
J. Cuyper
Sam. Goodaker
John Boughton
Samuel Boulton
John Feild
Wm. Gayby
John Thompson
Rich. Wootton
James Caypole

From the original in the handwriting of Ellis Hookes
(D. Southwark MSS., vol. i.). It is not often that the
signature of George Fox is found along with those of
others on a document of the above description. Note
the prominent position of his initials.

The Fire in Gracechurch Street, 1821.

Extract of a letter from Robert Ransome to his son, James, 9 mo., 1821:—

The Fire presently communicated to the Meeting premises. The doorkeeper's family were alarmed by the fire entering their skylight and windows; they just had time to get out but left all behind. The Meeting house shared the same lot, also another house in Gracechurch St. near to Samuel Fossick's, and in about 2 hours these different premises were quite destroyed.

The Meeting Library is destroyed together with all the Records of the Monthly Meeting from its commencement, with the exception of the present Book of Minutes, which is 3 or 4 years old, and the Book of Removals (they were out at a Friend's house and so have escaped).

All the Manuscripts are gone and several books which were very scarce. Claude Gay's manuscript Journal—the Bible which was presented to the Women's Meeting by G. Fox—the Morning Meetings Minutes—the Box Meetings papers. We cherish a hope that perhaps some of the books may be found in the rubbish; they are now digging for them.

From a manuscript inserted in a copy of *London Friends' Meetings*, once belonging to its author.

On page 161 of this book there is a further contemporary account of this fire.

Extract from the MS. *Journal of George Fox*,² relating to his travels in Wales:—

And att night wee [George Fox and John ap John] came to a litle Inn; very poore, butt very cheape, for wee and our two horses cost but 8d [but ye horses woulde assoone eate y^e heath one y^e common as there oates].³

¹ This proved incorrect—one volume only was partially burnt.

² The MS. *Journal* (D. Spence MSS., vols. i. and ii.) is now being transcribed at Devonshire House by J. Guthlac Birch, and is to be published *in extenso* by the Cambridge University Press.

³ The last few words in brackets are omitted from the printed editions.

Notice of Escape from Prison.

Matthew Scoryer, a young man that sold Cider neere the ditch at ffeet bridge, of a middle Stature, faire haire & short, haveing lately wore a border or perewig, about 25 yeares of age, being a prisoner vpon an Exemtion for about 60 pounds, in the ffeet, & haveing libertie with a Keeper to goe abroad, he rann away from his Keeper. It is desired that freinds may have notice in Citty & Country, to the end he may be discouered & apprehended, if possible, he goeing vnder the name of a freind. He escaped the 27th 4 Mo. 1678.

Written by Ellis Hookes on the back of a notice on another subject, sent by the Six Weeks Meeting to Friends in Southwark, 18th of Fourth Month, 1678 (D. Southwark MSS., vol. i.).

Anecdotes of John and Elizabeth Wigham.

John Wigham¹ and his wife, Elizabeth, or, as she was generally styled, Betty, left their home at Cornwood, in Northumberland, under a strong sense of religious duty, and settled near Edinburgh, in 1784, whence some years afterwards they removed [with their seven children] into Aberdeenshire, where J.W. died in 1839, aged about ninety. Both husband and wife received a considerable gift in the ministry, and were instrumental in building up the Society in Scotland. Living at some distance from the city, on a small farm, called Cockmalanie, they were wont to attend Edinburgh Meeting on First-day mornings only, and the gudewife used to give great offence to her Presbyterian neighbours by occasionally actively carrying on family washing and other housewifely duties on the afternoon of the day called "the Sabbath." These Friends lived in the most humble style, and, from religious principles, denied themselves the use of a bit of carpet. Once, one very cold winter, some kind friend had smuggled a piece into their house, but good Betty, calling to mind a poor neighbour who wanted bedclothes badly, quickly transferred the luxury to her bed. They had a considerable family.

From *Memorials of Hope Park*, 1886, p. 26.

¹ John Wigham (1749-1839) married Elizabeth Dodwiddy (1748-1827). His grandfather, Cuthbert Wigham (c. 1703-1780) was a noted Minister, as also were his mother, Rachel (Teesdale) Wigham (c. 1722-1813), and his wife, J. W. travelled much in the ministry, including a three years' visit in North America. See THE JOURNAL, iii. 8; iv. 30; his *Memoirs; Friends in Cornwood in Northumberland; The Friend* (Phila.), vol. 15 (1842), p. 396; MSS. in D.

Index.

Aaron's Breastplate, 163.
 Abbatt, Dilworth, 191.
 Abbeyleonardcoast, 66.
 Abbott, Katherine, 181.
 Abbott, *Israel in Europe*, 62.
 Abbott, Robert, 190.
 Aberdeen, 30, 31, 139, 140.
 Aberystwyth, 66.
 Abingdon, 63.
 Accamack, 99.
 Ackworth School, 68, 119n, 163n, 194.
 Acres, Daniel, 99.
 Addison family, 81.
 Adult Schools, 51.
 Ady, Joseph, 48n, 49n.
 Aikton, 65.
 Aikock, Edward, 29.
 Alden, Margaret, *Child Life*, 161.
 Alden, P., works, 161.
 Alexander family, 194.
 All Hallows, 135.
 Allen, William, 59, 69-72, 126-133.
 Allendale M.M., 30.
 Allison, Thomas, 112.
 Allonby, 80.
 Almond family, 188, 189.
 Alston Moor, 30.
 America, 27, 41n, 49n, 50n, 52, 76, 110, 144, 151n, 158, 159, 163, 166.
 American Friend, 148, 159n, 162, 164n.
 Amily, 159.
 Amsterdam, 73, 74, 76, 101n, 125n.
 Amwell, 171.
 Amyraut, Moses, 58.
 Anabaptists, 26, 195.
 Anderson, F., *Whittier*, 161.
 Annett, Edward A., 58.
 Annual Monitor, 48n.
 Annual Register, 93.
 Ansell, William G., 22.
 Anthony, Susan B., 176.
 Antrim, 95, 120.
 Appleby family, 65.
 Appleton-le-Street, 115.
 Archer, Elizabeth, *aft. Cook*, 59n.
 Archer, Judge, 139.
 Areskine family, 30-33.
 Areskine, Thomas, 30-33.
 Armistead, W., *Select Miscellaneous*, 120.
 Armstrong family, 65, 66.
 Armstrong, William, 110.
 Arnold, Elizabeth, 25.
 Arnold, John, 25.
 Arthuret, 65.
 Ashburnham, Earl of, 62.
 Ashby, Edmund, 194.
 Ashfield, 1211.
 Ashton, Hannah, *form. Cubham*, 108.

Ashton, Henry, 108.
 Ashton, Isaac, 106.
 Ashton-on-Mersey, 17, 24.
 Askerton, 66.
 Aspley, 173.
 Aston, 26.
 Atherton, Oliver, 106, 107.
 Atkins, Henry, 26.
 Atkins, Mary, 26.
 Atkinson family, 65.
 Atkinson, Joseph, 17.
 Atlantic Monthly, 51.
 Auckland, Durham, 52.
 Audland, John, 3.
 Augagneur, Dr., 113.
 Austill, Bridget, 178.
 Axford, Miss, 54.
 Axminster, 156.
 Axon, William E. A., 50.
 Ayl, John, 189.
 Ayton School, 163n.

Backhouse family, 52, 65.
 Bagg family, 36, 87, 88, 151-157.
 Bailey, Nottinghamshire, 12n.
 Bailly, Joshua L., 55, 159n.
 Bain, Robert, 134.
 Baker, John, 42.
 Baker, John, 181.
 Baker, J. Allen, 59.
 Balkwill Genealogy, 198.
 Ball, Gaven, 119n.
 Ball, T. Frederick, 68.
 Ballard, William, 25.
 Ballinacree, 120.
 Ballinderry, 120.
 Ballinger, John, 170.
 Ballycase, 118.
 Baltimore, Lord, 52.
 Bampfield (Bonville), William, 38.
 Banbury, 49n.
 Banke, Elizabeth, 136.
 Bankers, 119.
 Banks, G. W., *Orthodoxy*, 176.
 Banks, John, 184, 185.
 baptism, 4, 9, 25-28, 57, 80, 134, 135, 183.
 Baptists, 2, 30, 36, 116, 183.
 Barbadoes, 43-46, 100n, 101n.
 Barclay, Abram R., 173.
 Barclay, A. R., *Letters*, 175.
 Barclay, Colonel David, 55, 58, 140, 199.
 Barclay, David, 44.
 Barclay, Robert, 58, 140, 176.
 Barclay, R., works, 193.
 Barke, Anne, 137.
 Barke, Samuel, 143.
 Barking, 173.
 Barly, 191.
 Barne family, 79, 80, 189.

Barnes, Elizabeth, *form. Cubham*, 108.
 Barnes, William, 107, 108.
 Barns family, 65.
 Barrett, Elizabeth, *aft. Pole*, 150.
 Barringer, John A., 158.
 Barrow, R., works, 9.
 Barton, Bernard, 82-86, 120.
 Barton, G. A., works, 164, 176, 193.
 Barton, Susanna, *aft. Padley*, 48n.
 Barwis family, 80, 134, 188, 189.
 Bastord, 165.
 Bastin, R. S., *Friends and Modern Thought*, 195.
 Batcombe, 34n, 39.
 Bate, Thomas, 26.
 Bateman, Richard, 14, 16.
 Bates, Elisha, 27-29.
 Bates, E., *Examination*, 27.
 Bathurst, Charles, 178.
 Bathurst, Grace, 178.
 Batt, Jasper, 202.
 Batt, William, 194.
 Baty family, 65.
 Bawne, Dorothy, 79.
 Bawne, William, 79.
 Bax, A. R., works, 159, 160.
 Bax, Edward, 159.
 Bax, Richard, 159.
 Bayliss, William, 26.
 Bayly, William, 36.
 Baynes, Martha E., 194.
 Beaton, William, 36.
 Beaumont, 78.
 Beck family, 68, 200.
 Beck, William, 68, 103, 199.
 Beck, W., *Devonshire House*, 195.
 Beck and Ball, *London Friends' Meetings*, 54, 68, 90n, 119, 200, 203.
 Bedford, Peter, 125n, 201.
 Beeby family, 80.
 Beech, William, 178.
 Beede, Cyrus, 158.
 Beeston, 62.
 Begg, William J., 330.
 Bell family, 65.
 Bell, Nathaniel, 60.
 Bell, Priest, 104-106.
 Bellers, J., *Epistle*, 10, 42.
 Bellingham, Colonel Thomas, 63, 67.
 Benington, George, 167.
 Benwell, John, 194.
 Berkenhead, Sir John, 147.
 Berkshire, 174.
 Berkswell, 26.
 Bernau, C. A., works, 115, 164.
 Berry, William, 99, 103.
 Berwick, Dorset, 34n, 39.
 Besbrook, 55.

- Besse, J., *Sufferings*, 12,
 95n, 97n, 104, n, 107,
 151n, 177, n.
 Besthorpe, 143.
 Bevan, J. Gurney, 124n.
 Bevan, Sylvanus, 44.
 Bewley family, 65, 81.
 Bewley, George, 36, 38.
 Bianquis, J., *Œuvre*, 113.
 Bickersteth, 104.
 Biddle family, 194.
 Bidwell, W. H., *Annals*, 47n.
 Bigland, Gawn, 134, 135.
 Bigland, Mary, 134.
 Binge, Mary, 137.
 Binge, Richard, 14.
 Bingham, Frances, 137.
 Bingley, William, 178, 180.
 Binns, H. B., works, 55, 58,
 160, 194.
 Binyon family, 18, 19, 21,
 23, 197.
 Birch, J. Guthlac, 203.
Birds of a Feather, 48n.
 Birkbeck, Wilson, 45.
 Birkett, Ann, 136.
 Birkett, M., *Poem on Slave*
Trade, 176.
 Birmingham, 26, 50n, 117,
 119, 162, 164.
 Bispham, John, 107.
 Blackburn, 65.
 Blackburn family, 65, 77.
 Blackburn, John, 14, 16.
 Blacklock, Mary, *form*.
 Graham, 65.
 Blacklock, William, 65.
 Blackwood, Daniel, 26.
 Blaine family, 65.
 Blaire family, 65.
 Bland, Mrs., 62.
 Bland, Elizabeth, 93ill.
 Blandford, 39.
 Blarne, Josiah, 26.
 Playking, John, 185.
 Blencowgo, 80.
 Blunshay (Bluntsey), 91.
 Blyth, 121ll, 139, 140, 143.
 Boake, John, 81.
 "body for body," 177.
 Bolton, Lancs., 100n.
 Bond, William, 79.
 Bond, William, 89, 153.
Bookseller, The, 116.
 booksellers, 60.
 Booth-Clibborn, A. S., *Blood*
Against Blood, 55.
 Bopkins, Joseph, 26.
 Borden town, 53.
 Boredale, Arthur, 81.
 Boredale family, 65.
 Boston, 113.
 Boulton, Benjamin, 105.
 Boulton, Samuel, 202.
 Boulton, William, 18, 20, 21.
 Bourne, Benjamin, 94.
 Bourne, George, 44.
 Boustead family, 65, 78.
 Bouth, John, 80.
 Bowden, J., *History*, 175.
Bozmas, Samuel, 50n, 120,
 174.
 Bowne, John, 112, 198.
 Bowne, Samuel, 112.
 Bowne, Samuel, Jun., 112.
 Box Meeting, 203.
 Boxall, Mary, 25.
 Bradbrook, W., *Wacendon*
Parish Register, 173.
 Bradford, Dorset, 34n, 39,
 157.
 Bradford, Henry, 50n.
 Bradley, 165.
 Bradshaw, George, 22.
 Bradshaw, John, 18.
 Bragg family, 108.
 Braithwaite, J. Bevan, 163.
 Braithwaite, William C., 1,
 10, 167, 108.
 Brandrith, Christopher, 14.
 Brandrith, Elizabeth, 16,
 137.
 Braysbaw, A. Neave, 2, 63,
 162, 167.
 Bridgetown, 43, 44.
 Bridport, 34n, 35n, 36, 38-
 40, 89, 91, n, 151, n, 154.
 Bridport M.M., 34, 91n.
 Briggs, 179.
 Bright, John, 54.
 Bringhurst, Joseph, 44.
 Brinton, John, 26.
 Bristol, 2, 48n, 56, 89, 119,
 150, 157, 198.
 Bristol Men's Meeting, 48n,
 166.
 Bristol, etc., Q.M., 34.
British Friend, 161, 176.
 British Museum, 62, 114.
 Britton, Samuel, 14.
 Brive, 73.
 Broad Cerne, see Cerne.
 Brockbank, Ellwood, 170.
 Brockbank, Maria, 170.
 Bromfield, 80.
 Brooke, John, 25.
 Brooke, Samuel, 25.
 Brooker, John, 25.
Brookfield School, 163n.
 Brown family, 48n.
 Brown, Isaac, 57.
 Brown, John, 170.
 Browne, John, 78.
 Browne, Robert, 80.
 Broughbysands, 65, 78.
 Broyle Place, 55.
 Bryan, T., *Land*, 161.
 Bucke, Daniel, 26.
 Bucke, Edward, 26.
 Buckingham, Marquis of, 62.
 Buckinghamshire, 51, 55, 58.
Buckinghamshire, Records of,
 173.
 Bulkeley, Stephen, 64.
 Bull, James, 134.
 Bull, John, 134.
 Bull, William, 89.
 Bull and Mouth, 41n.
 Bull and Mouth M.M., 48n.
 Bullivant, John, Sen., 14, 15.
 Bullivant, John, Jun., 14, 15.
 Bulman, Dorothy, 81.
 Bulman, Randolph, 81.
 Bunting, John, 135.
 Burge family, 57.
 Burgis family, 29.
 burial grounds, 43-46, 48n,
 92, 117, 162, 173, 175.
 burials, 25, 117, 141, 162,
 173.
 Burke, Edmund, 174.
 Burling, Edward, 112.
 Burling, William, 112.
 Burnet, Robert, 140.
 Burny, Peter, 135.
 Burton, Mary, 25.
 Burton, Thomas, 81.
 Burton, William, 26.
 Buxton, A. S., 121ll, 16.
 Cadbury, G., Jun., *Land*,
 167.
 Caerwent, 170.
 Caiepe family, 189.
 Caltersgate, 78.
 California, 55.
 Cam, John, 143.
 Camden, S.C., 174.
 Camm, John, 3.
 Camp Hill, 50n.
 Canterbury, 177, 180.
 Capel, 159.
 Carcolson, 15.
 Cardiff, 170.
 Carlile family, 65.
 Carlisle, 32, 65, 78, 110n,
 111n, 183.
 Carlisle, Earl of, 10.
 Carlyle, T., *French Revo-*
lution, 62.
 Carolina, 99, 101.
 Carruthers family, 65.
 Cartener family, 65.
 Carter, Abraham, 26.
 Carter, Jane, 26.
 Cartmell, Thomas, 190.
 Cash, Frederick G., 167,
 173.
Cassell's History, 131n.
 Caton MSS., 175.
 Caton, William, 175.
Century Path, 193.
 Cerne, 38, 39.
 Ceylon, 113.
 Chadock, Thomas, 106.
 Chadwin, Samuel, 14.
Chalfont Library, 160, 193.
 Chalkley, Thomas, 50n.
 Chalmer, Thomas, 8.
 Chambers family, 65.
 Chambers, Grace, 48n.
 Champion family, 119, 120,
 174.
 Champion, Richard, 174.
 Chapelbuse, 136.
 Chaplin, Andrew, 118.
 Chapman, Jane, *aff. Gurney*,
 56.
 Charles I., 64, 145.
 Charles II., 10, 145, 198, 199.
 Charles, Prince, 33.
 Charlwood, 159.
 Chateaubriand, M. de, 126,
 128.
 Chelmsford, 49n.
 Chelsea, 93ill.
 Cheltenham, 150.
 Chepstow, 171.
 Cheshire, 29.
 Chichester, James, 112.
 Chipping, 100.
 Chorley, Alexander, 107,
 109, n.
 Chorley Wood, 55.
 Christiania, 22.
 Christy family, 32.
 church-esse, 135.
 church-scot, 62.
Church Standard, 114.
 churches, speaking in, 37.

- Clare, County, 118.
 Clare, Peter, 23.
 Claridge, Richard, 64.
 Clark, Thomas, 15.
 Clarke, James, 77.
 Clarkson, T., Penn, 176.
 Clay, 143.
 Clay, Elizabeth, 14, 137.
 Clay, Francis, 13, 16.
 Clay, Sarah, 16, 137.
 Clay, William, 13.
 Claypoole family, 53, 159.
 Claypoole, James, 202.
 Clayton, Francis C., 62, 117, 167.
 Clement, James, 112.
 Clemisha, H. W., 63, 67.
 Clerkenwell Workhouse, 93ill., 116, 192.
 Cleveland, 158.
 Clibborn, John, 55.
 Clift, 65.
 Clifton family, 25.
 Cloughhead, 65.
 Clutterbuck, —, 181.
 Coates family, 52.
 Coates, Peter, 93ill.
 Cock, Henry, 112.
 Cock, James, 112.
 Cockbain, J. H., 22.
 Cockin, Richard, 59.
 Cockmalanie, 204.
 Cockram, Elizabeth, 137, 138.
 Cockram, Ellen, 137.
 Cockrom, George, 14, 15.
 Cockrom, Thomas, 14.
 Coggeshall, Elizabeth, 125n.
 Coit, Dr. S., *National Idealism*, 160.
 Coker, East, 38.
 Coleshill, 25.
 Colfox, William, 89, 154.
 collection, 102, 150.
 Collier, Sarah, 36.
 Colling, Anne, 137.
 Collingham, North, 121ill.
 Collins, Rebecca, *aff. Grellet*, 123n.
 Collings, Benjamin, 45.
 Collings, Joseph, 44.
 colour-blindness, 53.
 Colthead, William, 78.
 Colyer, Obadiah, 143.
 Comberford family, 165.
 Comberford, Francis, 165.
 Compton, Edward T., 163.
 Compton, Joseph, 18, 19.
 Compton, Theodore, 194.
 Compton, T., *Cookworthy*, 174.
 Conard, H. S., *Waterlilies*, 176.
 Congregational Historical Society, *Transactions*, 49n, 115.
 Connaisseur, *The*, 52, 53.
 Consalvi, Cardinal, 127, n.
 Contrast, *The*, 176.
 convictions, 41, 111n.
 Cook family, 59, n.
 Cook, Obed, 59, n.
 Cooke, Thomas, 25.
 Cookworthy, William, 174.
 Cooper, Richard, 16.
 Coppull, 140.
 Corbett, Edward, 22.
 Corbett, Matthew, 22.
 Cornwall, 32n, 41, 147.
 Cornwood, 204, n.
 Cotta, Henrietta, *aff. Mollet*, 125n.
 Cotterill, Rowland, 26.
 Coventry, 26, 106.
 Coward, Richard, 190, 191.
 Cowen, Ann, 80.
 Cowen, Thomas, 134.
 Cowie, John, 140.
 Cowperthwaite, Hugh, 112.
 Cox, William, 26.
 Coxall, Mary, 25.
 Crabb family, 48n.
 Cramwell, Daniel, 26.
 Cresson, James, 44, 46.
 Crewdson family, 18, 19.
 Crick, 171.
 Crippen, T. G., 115.
 Crispin, Captain William, 118.
 "Crito," son.
 Croese, G., *Historia*, 176.
 Cromwell, Oliver, 7, 49n, 53, 147, 159.
 Crooke, *Japhet*, 176.
 Crooke, Margaret, 25.
 Crooke, Thomas, 25.
 Cropper family, 104.
 Crosby, David, 179, 180.
 Crosfield family, 116.
 Crosfield, J. B., *Saffron Walden*, 163n.
 Crosfield, John D., 120, 167, 173.
 Crosfield, Joseph, 23.
 Crosfield MSS., 33, 47n, 50n.
 Cross, Anne, 181.
 Cross Canonby, 134, 135.
 Cross, Joseph, 42.
 Crouch, William, 178.
 Crowley, Thomas, 47n.
 Croxall, John, 25.
 Croydon, 116, 125n, 192.
 Cruickshank, Alexander, 32.
 Cruickshank, Mary, *form. Christy*, 32.
 Cubbington, 26.
 Cubham family, 104, 108.
 Cubham, Richard, 104-109.
 Culoden, 16.
 Cumber, Charles, 23.
 Cumberland, 32, 47n, 65, 77-81, 110, 115, 134-136, 183-186, 188.
 Currie, A., *Diary*, 113.
 Curry, M. B., *Book of Thoughts*, 54.
 Curtis, Thomas, 36.
 Dacre family, 66.
 Dale, D., *Naomi*, 197.
 Dale, Matthew, 165.
 Dale, Richard, 165.
 Dalton, 81.
 Dalton, John, 23.
 Daniell, Dr., 119.
 Danson, George, 22.
 Darby, D-borah, 24, 119n.
 Darlington, 22, 56.
 Davenport, William, 165.
 Davidson, T., *Margaret Lynam*, 95n.
 Davies, Martha, *form. Cubham*, 108.
 Davies, Peter, 108.
 Davies, R., *York Press*, 42, 60n, 64.
 Davis family, 134.
 Davy, Robert, 134.
 Day, George, 181.
 Dearman, Huitson, 20.
 Debell family, 198.
 Declaration of Sufferings, 151n, 177n.
 Deerham, 134.
 Delamont, Ralph, 38.
 Delavau et Franchet, *Le Livre Noir*, 69-73, 126n, 131n.
 Dell, Barton, 194.
 Demerara, 74, 75.
 Den, Edward, 135.
 Derby, 4, 95.
 Derby, Countess of, 106, 107.
 Derby, Earl of, 104n.
 Derby, Robert, 154.
 Derby, William, 154.
 Derbyshire Sufferings, 97n.
 Desborough, Major-General, 147.
 Devizes, 157.
 Devon and Cornwall Q.M., 68.
 Devonshire, 151, 198.
 Devonshire House, 4, 13, 72, 115, 143, 177, 186.
 Devonshire House, 195.
 Devonshire House M.M., 93ill., 180.
 Dewees, W. W. and S. B., *Westflood*, 163n.
 Dewsbury, William, 36.
 Dickinson, Elizabeth, 80.
 Dickinson, Richard, 80.
 Dictionary of National Biography, 145b, 172n, 174.
 Dikemir, 135, 136.
 Dillingham, John H., 113.
 Discontented Pendulum, 67.
 disownments, 2, 27, 93.
 Dixon family, 52.
 Dobbinson, John, 78.
 Dockray, Abigail, 20.
 Dockray, David, 20.
 Dodgson family, 189.
 Dodwiddy, Elizabeth, *aff. Wigham*, 204.
 Dollin, John, 93ill.
 Dollin, John, Jun., 93ill.
 Doncaster, Phebe, 158.
 Donne, William, 93ill.
 Dorchester, 39, 40, 88, 156.
 Dorset, 34-40, 87-92, 151-157.
 Dorset Q.M., 34, 87, 92.
 Dorset and Hants Q.M. and G.M., 34, n.
 Doughty family, 112.
 Douke (?) family, 65.
 doulas, 152, n, 173.
 Dover, 200.
 Downing, W. A., 171.
 Drape, William, 134.
 dress, 22-24, 31, 149, 152.
 Drewett, Joseph P., 57.
 drink, 93ill., 137, 138, 156.
 Drinker, Henry, 44.
 Drinker, John, 44.
 Drummond, May, 47, n.

Drury family, 188, 189.
Drury, Charles, 29n.
Dublin, 111.
Duckmance, Paul, 181.
Duncalfe family, 29.
Dunster, 91.
Dymond, Alfred H., 194.
Dymond, Francis W., 68.
Dymond, Henry, 194.

Fakring, 1211.
East Coker, 38.
East Markham, 1211.
Eccleston, Theodor, 178.
Eckley, John, 57.
Edinburgh, 30-33, 63, 166,
199, 204.
Edmunds, Albert J., 58.
education, 2, 23, 48n, 57,
59, 63, 66, 77, n, 78, 103,
158, 163, 194, 195.
Edwards, Thomas, 26.
Edwards, William, 26.
Egremont, 194.
Eliot, John, 44.
Elkinton, Joseph, 193.
Ellis, John, 92.
Ellis, Josiah, 178.
Ellis, William, 16.
Elston, 1211.
Ellwood, Thomas, 58, 161.
Ellwood, Thomas, 80.
Ely, Joshua, 138, 139.
emigration, 53, 98, 100n,
109, 115, 120, 144, 159.
Emmott, E. B., *Quakerism*,
163.
Encyclopædic Dictionary, 15n,
20n.
Episcopalians, 118, 183, 198.
Epistles Received, 97n.
Erskine, see Areskine.
Essex, 49n, 82, 173, 175.
Evans, G. Eyre, 194.
Evans, Josiah, 194.
Eveleigh, Joseph, 22.
Eveleigh, Samuel, 18, 21.
Everden, Thomas, 101, n.
Evershot, 34n, 39.
ex-Friends, 33, 64, 65, 142,
165, 175.
excommunicated, 25, 26.
Exeter, 68.

fachin, 67.
Fallowfield, John, 47, n.
Falmouth, 150.
family visits, 33, 9311.
Farindale, Ochltre, 140.
Farmer, Mary, 26.
Farmer, Robert, 26.
Farnborough, 48n.
Farnsfield, 1211, 143.
Farnsworth, Jane, 143.
Farnsworth, Richard, 60.
Farrington, Matthew, 112.
Farrington, Thomas, 112.
Fell family, 169.
Fell, Heslin, 107.
Fell, Margaret, 161.
Fell, Sarah, *alt.* Meade, 96,
161.
Fell, Thomas, 136.
Fello, Elizabeth, 16.
Fellows, James, 27.
Fellows, Thomas, 12.

Fennell, Jacob, 9311.
Fernely, John, 19.
Ferris, William, 152.
fiction, 193, 197.
Field, John, 202.
Field, Robert, 112.
Field, Thomas, 112.
Firbank, 3.
fires, 203.

"*First Publishers*," 3, 4, 10,
n, 13n, 35n, 37n, 47n,
48n, 60, 98n, 101n, 116,
151n, 159, 165.

Fisher family, 79, 136.
Fisher, Samuel, 148.
Five Years Meeting, 164.
Fletcher family, 116, 134.
Flintoff, Joseph, 21.
Flushing, L. L., 111, 112, 198.
foreign missions, 57, 113.
Forster, Joseph B., 197.
Fortescue, G. K., *Catalogue*,
114n.

Fossick, Samuel, 203.
Foster, John, 2.

Foster, H. J., 173.
Fothergill, John, 49, n, 50.
Fothergill, Dr. John, 49n,
150, 199.

Fothergill, Samuel, 49n.
Fotherly family, 58.
Fould, 165.

Foulrow, 65.
Fowden, William, 18, 21.
Fox family, 174, 194.

Fox, Charles, 119.
Fox, George, 27, 28, 35, 36,
39, 40, 57, 97, 99, 103, 106,
113, 114, 137, 147, 161,
170, 186, n, 193, 195.

Fox, G., *Journal*, 10-12, 104n,
106n, 138, 139n, 146, 147,
170, 175, 203.

Fox, G., signature, 202.
Fox, G., writings, 2, 60, 62,
66, 114n, 166-138, 170.

Fox, John, 181.
Fox, Joseph, 150.

Fox, Margaret, *form.* Fell, 96,
n, 99, 113, 148, 161, 185.

Fox, R. Hingston, 150.
Fox, Sarah, *form.* Champion,
119, 174.

Frame, Nathan T. and Esther
G., 116.

France, 69-76, 121-133.
Frank, John, 194.

Frankfort, 73.
Freckleton, 190.

Freeman, Henry, 50, n.
Freer, Robert, 136.

Friend, The (Lond.), 55, 68,
174.

Friend, The (Phila.), 46, 53,
95n, 100n, 101n, 159n,
164n, 204n.

Friends, estimates of, 10,
52-54, 56, 57, 114, 133, 160,
172, 193, 195, 197.

F.F.M.A., 113.
Friends' Hymnal, 164.

Friends' Intelligencer, 125n,
194.

Friends' Quarterly Examiner,
43, 46, 56, 68, 158, 161, 193.
Friends' Review, 28.
Friends' Social Union, 56.

Friends' Witness, 58.
Fry family, 198.
Fry, Sir E., works, 53n, 193.
Fry, Elizabeth, 53.
Fry, George, 38.
Fry, J. P., *Quakerism*, 197.
Fullwood, John, 15.
Furness family, 65, 81.
Fyde M.M., 190.

Gaile, Thomas, 112.
Gainsborough, 178.

Galloway, Andrew, 140.
Gallie, Alexander, 140.

Gallie, William, 140.
Galloway, James, 181.

Galton, F., *Human Faculty*,
52.
Gardhouse, John, 189.

Gardiner, S. R., *History*, 7.
Garland, Judith, 137.

Garland, Timothy, 12n.
Garrett, P. C., *Haverford*,
163n.

Garton, William, 143.
Gates, Nicholas, 202.

Gawler, F., *Record*, 170.
Gay, Claude, 203.

Gellie, see Gallie.
Geneva, 125.

Gent, T., *York*, 60, n.
Gentleman's Magazine, 54,
62, 93n, 174.

George I., 33.
George III., 54, 93, 94n,
114.

George School, Pa., 158.
Germany, 49n, 70, 73, 100n,
119, 125n.

Gettson, 152.
Gibbins, F. William, 175.

Gibson family, 44, 45, 65,
79, 134, 178.

Gibson Beq. MSS., 31n, 215.
Gibson controversy, 48n-50n,
64n.

Gibson, William, 99, n, 100,
202.

Gilbert, B., *Truth Vindi-*
cated, 176.

Gilerux, 135.
Gilles, Benj. G., 194.

Gill, 65.
Gillam, Ralph, 38.

Gillespy, Arch., 31.
Gillett, Joseph, 91.

Gilman, F. J., *York Adult*
Schools, 51.

Gilpin, J., *Quakers Shaken*,
65.

Girton, 1211.
Glanville, Rev. Joseph, 145.

Glasgow, 59n.
Glasgow Herald, 162.

Gleanings after Time, 159.
Glendeline family, 65.
Glenny, John, 140.

Glespy family, 65.
Gloucestershire, 176.
Godlee, J. Lister, 15n.
Goldring, M., *Dean's Hall*,
193.

Goodaker, Samuel, 202.
Goode family, 57.
Goodfellow (Goodman), John,
77.

- Goodier, John, 21.
 Goodman, Elizabeth, 137.
 Gordon, A., works, 176.
 Gordon, Robert, 140.
 Gouldingale, Edward, 26.
 Gouldingale, Henry, 26.
 Grace, Martha, 137.
 Grace, Robert, 14, 16.
 Grace, Watson, 57.
 Gracechurch Street, 203.
 Graff, *Claypool* Family, 53.
 Graham family, 65, 77.
 Graham, James, 110.
 Grame, Barbara, 77.
 Grant, Anne, works, 176.
 Grant, Mrs., *William Penn*, 57.
 Gratton, John, 180.
 Grave family, 64, 135.
 Graveson, Caroline C., 195.
 Graveson, Samuel, 158.
 Gravestones, *On*, 176.
 Gray, George, 140.
 Grayrigg, 3.
 Great Sankey, 108.
 Greaves, George, 159.
 Greaves, Robert, 139.
 Green, Joseph, 32.
 Green, *Joseph*, 198.
 Green, Joseph J., 58, 63, 167, 174, 175.
 Green, J. J., writings, 56, 86, 192, 198.
 Green, Joshua, 82.
 Green, Margaret, 93ill.
 Green, Priscilla, 82.
 Greening family, 188.
 Greenup, Leonard, 189.
 Greenwood, Daniel, 26.
 Greer, S., works, 176.
 Gregg, D., *Quakers*, 52.
 Grellet family, 73-76, 121.
 Grellet, Stephen, 59, 69-76, 121-133, 166.
 Grellet, *Stephen*, 73n, 74.
 Griffin family, 25, 112.
 Griffith, Thomas, 25.
 Griscom, Elizabeth, *aft.* Ross, 159, n.
 Grubb, E., *Authority*, 161, 195, 198.
 Grubb, J. Ernest, 167.
 Guest, John, 26.
 Guest, Robert, 26.
 Guilford College, 115.
 Guisbrough, 55.
 Gummere, A. M., writings, 53, 175.
 Gummere, F. B., *Ballads*, 176.
 Gundry, Arthur, 157.
 Gundry, Sarah, *form.* Bagg, 157.
 Gurnell, Hannah, *aft.* Harman, 49n.
 Gurney family, 47, n, 56, 58, 119n.
 Gurney, Joseph, 172.
 Gurney, J. J., *On Evidences*, 176.
 Gurney, *Rachel*, 56.
 Guyer, Hannah, 38.
 Hackness, 148.
 Hackney, 147.
 Haggard, Richard, 18r.
 Hagger, Agnes, *form.* Tomlinson, 191.
 Hagger, George, 191.
 Hagger, Wm., 191.
 Halam, 12ill.
 Hale, 29.
 Hall family, 16, 19, 29, 65, 215.
 Hall, David, 63.
 Hambly, Walter, 147.
 Hamburg, 74.
 Hammersley, Thomas, 165.
 Hammersmith, 93ill.
 Hammond, John, 81.
 Hammond, Thomas, Sen., 60.
 Hammond, Thomas, Jun., 60.
 Hampshire, 162.
 Hampshire Q.M., 34.
 Hanks, John, 181.
 Harding, George, 26.
 Harding, Prudence, 137.
 Hardington, 38.
 Hardshaw M.M., 140.
 Hardy, James, 15.
 Hare, A. J. C., *Gurneys*, 47n.
 Hargreaves, Thomas, 25.
 Harman family, 49n, 63.
 Harman, Jeremiah, 49, n, 50, 63.
 Harman, Philip, 63, 64.
 Harper, Mrs., *S. B. Anthony*, 176.
 Harper, Alexander, 140.
 Harper, Isabel, 140.
 Harrison, see Harrison.
 Harris, J. Rendel, writings, 54, 163, 173.
 Harris, John, 25.
 Harrison family, 23, 29, 31, 134, 135, 188, 189.
 Hart, C. H., *Patience Wright*, 53.
 Hart, Ellen, 137.
 Hart, Emily J., 148.
 Hartforth, 4.
 Harvey, T. Edmund, 167, 195.
 Hastings, J., *Encyclopædia*, 164.
 hat honour, 37, 137.
 Hatch, John, 93ill.
 Haughton, 65.
 Haverford College, 158, 163n.
 Haviland, Benjamin, 112.
 Hawkechurch, 34n, 39, 152.
 Haydock, John, 107, 140.
 Hayhurst, William, 93ill.
 Hayton, Catherine, 80.
 Hazzard, Philip, 77.
 Heald, Thomas, 29.
 Heald, William, 29.
 Heaton, 95.
 Heath, Abraham, 26.
 Heath, Elizabeth, 139.
 Hebden, Roger, 115.
 Henderson, M. S., *George Meredith*, 55.
 Herefordshire, 57.
 Hermon, see Harman.
 Heris, 191.
 Hetherington family, 65, 77.
 Hetherside, 65, 66.
 Howberry, 65.
 Hewet family, 79, 80.
 Hewetson family, 80, 188, 189.
 Hewgill, William, 78.
 Hexham, 109.
 Hickes, John, 18r.
 Hickock, Richard, 165.
 Hicks, Elias, 27, 86.
 Highberries, 65.
 highwaymen, 24, 200.
 Hignell, Jeremy, 2.
 Hill, John, 93ill.
 Hill, Thomas, 26.
 Hilton, John, 141.
 Hinde, Matthew, 81.
 Hinegill, 81.
 Hitchin, 56, 57, 200.
 Hobbs, M. M., *Nathan Hunt*, 115.
 Hodges, Hugh, 155.
 Hodgkin, Alice Mary, 58, 59.
 Hodgkin, Thomas, D.C.L., 120, 164, 167.
 Hodgson, Jane, 188, 189.
 Hodgson, John, 22.
 Hodgson, John, 78.
 Hodgson, J. S., *Penketh*, 163n.
 Hodgson, Margaret, 78.
 Hodgson, Mary, *aft.* Taylor, 65.
 Hodgson, William, 65.
 Hodgson, W., *Letters*, 200.
 Hogsty End, 173.
 Holden, William, 45.
 Holdsworth, John, 197.
 Hole, John, 93ill.
 Holland, 49n, 67, 74, 100n, 118, 122, 125n, 174.
 Holland, Margaret, 101, n.
 Holland, Thomas, 93ill.
 Holling, Edward, 78.
 Hollins, Thomas, 89.
 Hollis, John, 181.
 Holme, Benjamin, 151n.
 Holme, B., *Galwad Disrifol*, 176.
 Holmes, Thomas, 170.
 Holt, David, 20.
 Hookes, Ellis, 13, 99, 202, 204.
 Hookland, 48n.
 Hooton, Elizabeth, 12.
 Hooton: Elizabeth, *form.* Smedley, 12.
 Hooton, Samuel, 12.
 Hope Park, 24, 166, 204.
 Hopkinson, George, 15.
 Hopkinson, George, 143.
 Hopper, Robert, 109, 120.
 Hopwood, Samuel, 42.
 Hornesby, James, 81.
 Horsham, 144.
 Horsham M.M., 144.
 Horslydown, 49n, 191, 202.
 Hort, John, 2.
 Horton, William, 26.
 Horwill, H. W., *Lake Mohonk*, 54.
 How family, 78, 173.
 Howard Association, 201.
 Howgill, Francis, 3.
 Hoyland, Adelaide, 57.
 Hoyland, John W., 162.
 Hoyle family, 13, 19.
 Hucknall Torkard, 12ill, 13, 16.
 Huish, M. B., *American Pilgrim's Way*, 55.
 Hulkes, Thomas, 26.
 Hull, William I., 125n, 195.
 Hull, W. I., *Hague Conferences*, 194.
 Humphrey, Richard, 26.

- Hunt family, 26, 112, 135.
Hunt, Nathan, 115.
 Hunter family, 21, 63, 120, 135, 150.
 Huntington family, 32, 65, 81.
 Hurnard, Samuel P., 58.
 Huson, Edward, 80.
 Hustler, Sarah, 125n.
 Hutchinson, Thomas, 77.
 Hutchinson, Thomas, 98, 101.
 Hutton, 3.
 Huyton, 104, 105.
 Hyfield family, 137, 140.
- I'Anson family, 52.
 Ilkeston, 95.
 Immorality, 177.
 Independents, 4, 116.
 India, 113, 161.
Indian Interpreter, 161.
 Indians, 55, 176.
 infant mortality, 153.
 informers, 13, 15, 89.
 Ingram, William, 178.
 Inquisition, 62.
 Ipswich, 119, 194.
 Ireby, 135, 136.
 Ireland, 22, 32, 43, 48n, 49n, 55, 63, 67, 69, 95, 100n, 114, 118, 120, 144, 165, 173, 186, 198, 201.
Ireland, Friends Travelling in, 42n.
 Irthington, 65.
 Irwin family, 65.
 Islington Road School, 103, 116, 192.
 Ismay family, 81.
 Italy, 70, n, 127-130.
 Ivison family, 65.
- Jackman, Joshua G., 44.
 Jackson family, 65, 80, 81, 112.
 Jackson, Priest, 12.
 Jaffray family, 30, 31, 140.
 James II., 178, 182n, 183, 197.
 James family, 65.
 Janney family, 29.
 Jasper (Jesper) family, 118, 174.
 Jasper, Margaret, *aft. Vanderscure* and Penn, 118.
 Jefferys, John, 93ill.
 Jenkins, W., *Law*, 176.
 Jerseys, The, 100n.
 Jesper (Jasper) family, 174.
 John, John ap, 203.
 Johns, Dr., 23.
 Johns, Richard, 99, 103.
 Johnson family, 81, 108, 140.
 Johnston family, 140.
 Jones family, 79, 80, 166, 171, 193.
 Jones, R. M., works, 162, 164, 167, 193.
 Jordan, Robert, 32.
 Jordans, 51, 55, 162.
 Jourdan, M., 74, 75.
 Joyues, C., works, 64.
- Kaye, W. J., *Rawdon*, 163n.
 Keddy, Stephen, 98, 101, n.
- Keene, Mary, 93ill.
 Keith, *als.* Johnston, Elizabeth, 140.
 Kellet, 3.
 Kemeys family, 171.
 Kemp family, 48n.
 Kempster, John, 26.
 Kendal, 3, 9, 18, 50n, 181, 182.
 Kenderdine, Thaddeus S., 119.
 Kenrick, Dr., 104n, 108.
 Kensington, 10.
 Kent, 101n, 104n, 177, 180, 186.
 Kerke, Dorothy, 142.
 Kerke, Easter, 140.
 Kersall, 12ill.
 Keswick, 30.
 Keye family, 29, 80.
 Kidd, Benjamin, 49, n, 50n.
 Kileonry, 118.
 Kilrush, 118.
 King family, 20, 22.
 King, Richard, 25.
 Kingcombe, 34n.
 Kingston, 100.
 Kirkbanton, 79.
 Kirkbride, 79.
 Kirkbride family, 79, 80.
 Kirkby Hall, 161.
 Kirklington, 65, 66, 77.
 Kitching, Elizabeth, 137.
 Knapthorpe, 12ill.
 Kneecal, 12ill, 143.
 Knight, F. A., *Silcot*, 63, 152n, 163, 194.
 Knight, Gawin, 190.
 Knox, Lady Elizabeth, 58.
 Kuweidt, Ann, 93ill.
- La Rochefoucauld Liancourt, 76.
 Labrey family, 22, 23.
 Ladley (Laidlow) family, 65.
 Laford, Peter, 104, 105.
 Laithwaite, James, 107.
 Lake Mohonk, 54.
 Lamb, Charles, 57.
 Lambe, Elizabeth, 29.
 Lamborn, T., *Legacy*, 176.
 Lancashire, 3, 100n, 104, 140, 186, 191.
 Lancaster, 106.
 Lancaster, Brian, 182.
 Lancaster, Joseph, 119n, 194.
Lancaster Observer, 116.
 Langdale, Josiah, 50n.
Langstaffs, 52.
 Lanson, Gustav, 59, 72, 76, 133.
 Lascombe, Griffith, 2.
 Latey, Gilbert, 178, 186.
 Latham, Joseph, 112.
 Latimer family, 65, 66.
 Laugharne, 175.
 Launceston, 147.
 Laurence, Obadiah, 112.
 Leadbeater, Mary, 15, 137, 178.
 Leadbeater, Thomas, 15.
 Lean, Bevan, 194.
 Leay, Robert, 93ill.
 Leeds, D., *For-craft*, 176.
 Leef, Jane, *form.* Miller, 166.
 Leek, 165. L. 1822.
- Lenton, 15.
 Leominster, 115.
 Letchworth, T., *Monthly Ledger*, 171.
 Leverton, South, 12ill.
 Liancourt, 76.
 Lidbetter, Martin, 194.
 Light, inward, 161, 196.
 Lightfoot, Hannah, 54, 93, ill, 94.
 Lilley, Mahlon, 26.
 Limbery, Josiah, 38.
 Limoges, 73, 74, 122-124.
 Linbee, 15.
 Lincoln, Abraham, 58.
 Lincolnshire, 186.
 Linney, Charles, 57.
 Lister, Elizabeth, *aft.* Beck, 200.
 Lister, James, 60n.
 Lister, Rachel, 60n.
 Litchfield, John, 16.
 literature, 41, 51-59, 101, 102, n, 113-116, 158-164, 193-198.
 Little Eampton, 79.
 Little Eccleston, 190.
 Little, Mary, *form.* Bell, 65.
 Little, William, 65.
 Littleboy, Anna L., 167.
 Littleboy, William, 162.
 Liverpool, 22, 68, 104n, 120.
 Liversay, Peter, 108.
 Livingstone, Patrick, 140, 180.
Liure Noir, Le, 69-73, 126n, 131n.
 Lloyd family, 57, 119n.
Lloyds of Birmingham, 52n, 162.
 Lockton, John, 143.
 London, 13, 31, 32, 101n, 174, 177.
 London and Middx. Q.M., 94.
London Evening Post, 47n.
 London Friends' Institute, 54, 200.
London Magazine, 47.
 London Y.M., 57, 68, 163, 164.
 London Y.M., 1684, 102.
 London Y.M., 1728, 41n.
 London Y.M., 1774, 171.
 London Y.M., 1908, 162, 172.
 Long Island, 119, 163.
 Long Lane, 48n.
 Long Parliament, 7.
 Long, S. J., *Ceylon*, 113.
 Longburton, 34n, 39.
 Longstaff, Dr., *Langstaffs*, 52.
 Longworth, 100n.
 Longworth, Roger, 100, n, 101, 103.
 Lort family, 57.
 Lothwaite, William, 178.
 Lovell, Patience, *aft.* Wright, 53.
 Low, Joshua, 112.
 Lower, Dr. Richard, 147.
 Lower, Thomas, 88, 147.
 Lowther, John, 185.
 Lucas family, 48n, 68.
 Lucas, Francis, 57.
 Luke, John, 44.
 Luke, Joshua, 44.
 Lurgan, 50n.

Lyne, 340, 39.
 Lynam, John, 95-103.
 Lynam, Margaret, *form.*
 Ridge, 95-103.
 Lynam, Thomas, 95n.
 Lyons, 73, 113.

 Macarty, Ellen, 200.
 McLaughlin, M. S., *Parables*,
 114.
 Madagascar, 113.
 Maine, 54.
 Mallum, Isabell, 142.
 Malson, see Moilson.
 Malton, 115.
 Man, Isle of, 117, 120.
 Manchester, 17-24, 174.
Manchester Examiner, 17.
Manchester Friends' Insti-
tute, 107.
 Mancote family, 65.
 Mann, Thomas, 135.
 Manners, Emily, 16, 144.
 Manners, Rachel L., 13ill.,
 16.
 Mansfield, 11-16, 137-144.
 Mansfield Woodhouse, 12ill.,
 16.
 Maplebeck, 143.
 Mark family, 65.
 Markham, East, 12n.
 Marlborough, 120.
 Marshull, 157.
 Marriage, 2, 12, 29, 30, 41n,
 53, 93, ill., 138, 142, 166,
 215.
 Marriage certificates, 65, 66.
 Marriage, Joseph, 125n.
 Marselles, 125, n.
 Marsh Grange, 161.
 Marsh, T. W., *Early Friends*,
 159.
 Marsha family, 56.
 Marshall, Martha, 137.
 Marshman, James, 93ill., 94.
 Martin family, 77, 79, 80,
 93ill.
 Martindale, Jane, 80.
 Martindale, Nicholas, 80.
 Marvin, John, 80.
 Maryland, 95-103.
 Massachusetts, 113.
 Massey, William, 66.
 Maynard, J. G., *On Life's*
 Highway, 55.
 Mead family, 56.
 Meade, Sarah, *form.* Fell,
 185, n.
 Meade, William, 162.
 Meeting for Sufferings, 42-
 45, 124n.
 Meeting Records, 34, see
 records.
 Meetings for Discipline, 40.
 Melville, L., *Farmer George*,
 54, 93n.
 Menbury, 151.
 Mercer, Thomas, 140.
 Mere, 34, 114.
 Merrick, Josiah, 21.
 Merrick, Roger, 21.
Messenger of Friends' Asso-
ciation, 158.
 Messenger, Robert, 80.
 Middlesex, 41n, 49n.
 Middleton, J., *Call*, 60n.

Midgley, J. H., *Margaret*
 Fell, 161.
 Might, Nathaniel, 95-103.
 Miller family, 24, 32, 59,
 119, 166, 174.
 Miller, W. F., writings, 33,
 59, 63.
 Milne, Thomas, 140.
 Milner, Elizabeth, 29.
 Milner, Ellen, 140.
 Milton Abbas, 39.
 ministers' galleries, 118.
 ministers' maintenance, 4, 5,
 7-10.
 ministry, 47-50, 160.
 Minks, Thomas, 178, 181.
 Mirns, Eleanor, 135.
 Mitcham, 41n.
 Mitchinson family, 65.
 Mitton, Roger, priest, 63.
 Mobberley, 29.
 Mohine, Robert, 93ill.
 Molleson, Christian, 58.
 Molleson, Jean, 140.
 Mollet, John S., 125, n.
 Mollineux, John, 107.
 Molson, Anne, 137.
 Molson, William, 15.
 Monkhouse, Elizabeth, 188.
 Monmouth, Duke of, 89.
 Monmouthshire, 170.
 Montpellier, 124.
 Moone, John, 36.
 Moor, Robert, 15.
 Moore family, 36, 135, 157.
 Mooregate, 143.
 Moorehouse, 63.
 Morden, 39.
 Mordock, John, 26.
 More, Elizabeth, 137.
 More, Hannah, 119n.
 Morgan, William, 198.
 Morlaix, 121, 124.
 Morland, John, 167.
 Morning Meeting, 48n, 186,
 187, 203.
Morris, Samuel, 50.
 Morthen, Margaret, 135.
 Morton, Michael, 93ill.
 Mott, Adam, 112.
 Mott, John, 112.
 Mount Pleasant, 27.
 Muggleton, Ludovick, 142.
 Muncy, 200.
 Murray family, 65.
 Murray, Dr., *Dictionary*, 13n,
 14n, 62, 67.
 Murthall, 79.
 Myers, A. C., writings, 95,
 118, 120, 167.

 Nailsworth, 120.
 Napier family, 65.
 Nash family, 22.
 Nayler, James, 57, 120.
 Nayler, J., writings, 50, 60.
 Neave, Elizabeth, *form.*
 Stephenson, 18.
 Neave, Shipley, 18.
 Needham, Richard, 202.
 needlwork, 175.
 Neild, William, 18, 19.
 New Bedford, 113.
 New Belgium, 52.
 New England, 52, 53, 100n,
 159, 163.

New Jersey, 53, 118.
 New York, 69, 70, 76, 86,
 123n, 124, 127.
 New York Y.M., 162.
 Newam, Elizabeth, 137.
 Newark, 12ill., 13.
 Newberry, Thomasin, *apt.*
 Bagg, 151.
 Newbigging, 65.
 Newcastle-on-Tyne, 64.
 Newlands, 189.
 Newman family, 198.
 Newman, J., works, 57, 115.
 Newport, Mon., 171.
 Newport, R.I., 114.
 Newport, D., *Eudemion*, 53.
 Newton, Samuel, 101.
 Newtown, 65, 78.
 Nicholson family, 78, 134, 193.
 Nicholson, Timothy, 193.
 Nixon family, 65, 78, 81.
 Noble family, 65.
 Nodal family, 23.
 North Cave, 48n, 66.
 North Collingham, 12ill.
 North, Joseph, 181.
 North Wales, Pa., 50n.
 Northampton, Marquis of,
 85.
 Northumberland, 30, 31.
 Norway, 22.
 Norwich, 42n, 56, 172.
 Nossiter, Thomas, 89.
Notes and Queries, 93n.
 Nottingham, 12, ill., 58, 137,
 139, 140, 143, 146.
 Nottinghamshire, 11-16, 137-
 144.

 Oaths, 37, 106, 133.
 obituary, 68, 148, 201.
 Ockley, 159.
 Oddie, R. B., *Cotswold*, 113.
 Odshhead, Mary, 25.
 Ofley, Daniel, 44.
 Ohio, 27.
 Ohio Y.M., 115.
 Olivant, Margaret, 81.
 Olivant, Roland, 81.
Olive Leaf, 176.
 Omelia, Bryan, 102.
 Ongar, 67.
 Onions, Richard, 26.
 Ormskirk, 106-109.
 Orton, 81.
 Osborne, Elias, 88, 90.
 ossingbrigs, 152, n, 173.
 Ostell family, 65.
Outlook, The, 59.
 Overbrook, 193.
 Owen family, 174.
 Oxford, 55, 67, 147, 172.
 Oxford Q.M., 172.
 Oxfordshire, 49n, 113.
 Oxfordshire, 198.
 Oxton, 12ill.

 Padley family, 48, n, 66.
 Padley, B., *Warning*, 48n.
 Paine, Thomas, 149.
 Pantling, John, 176, 181.
 Papist, 4, 26.
 Paris, 59, 69-73, 121-133.
 Park, The, 202.

- Parker, Alexander, 99, n, 186.
 Parrish, John, 44, 45.
 Parsonshield, 31.
 Partridge, Richard, 48n, 66.
 Pattinson family, 78, 81, 188, 189.
 Pattison, Christopher, 81.
 Paul, Mary, *aff.* Bagg, 156.
 Peacock family, 26, 63.
 Peal, John, 134.
 Pearsall, Thomas, 112.
 Pearson family, 20, 65, 77.
 Pearson, William L., 167.
 Pease family, 52, 56, 172.
 Pease, Sir A. E., works, 55, 56, 158.
Pease, Edward, 55, 63.
 Peat family, 65.
Pedigree Register, 115.
 Peice, Hugo, 79.
 Peice, Isabella, 79.
 Pemberton family, 26, 44, 100n.
 Pendle Hill, 4.
 Pennington family, 58, 145, 146.
Penneth School, 163n.
 Penn College, 116, 158.
 Penn, Hannah, 58.
 Penn, Sir William, 118.
 Penn, William, 10, 52, 55, 57, 100, 118, 144, 146, 159, 162, 173, 174.
Penn, William, 176.
 Penn, W., works, 60n, 92, 161, 187, 191, 193, 215.
 Penney family, 48n.
 Penney, Norman, 4, 10, 59, 116, 164, 167, 175, 198.
 Penney, R., *Dissent*, 176.
 Penney, Robert A., 167.
 Pennsylvania, 47n, 50n, 52, 55, 57, 58, 95, 100n, 103, 109n, 111, 118, 120, 144, 159, 193, 200.
 Pennsylvania Society, *Year Book*, 158.
 Pentrich, 95.
 Pepys, S., *Diary*, 118, 145-147.
 perfection, 170.
 Parris, H. S., *Cult*, 54.
 Perry, B., *Whittier*, 115.
 Philadelphia, 43, 44, 53, 58, 95, n, 111, 113, 114, 120, 149, 158, 174.
 Philadelphia, F. H. S. of, *Bulletin*, 115, 108.
 Philadelphia, *Memorials*, 100n.
 Piedmont, 70, 127, 128.
Pidy Promoted, 92, 101n, 111n.
 Piggott family, 26, 41, n, 62.
 Pilsley, 95n.
 Pim, James, 62.
 Placid, Paul, 176.
 Pleystowe, 159.
 Plomer, H. R., *Dictionary*, 114.
 Plumtree, John, 15.
 Plumbland, 135.
 Plumstead, Clement, 182.
 Plymouth, 119, 146, 198.
 Poddy, George, 41n.
 Poddy, Mary, 41n.
 poetry, 11, 47, 57, 115, 142, 160, 161, 164.
 Pole, Elizabeth, *form.* Barrett, 150.
 Pole, Thomas, M.D., 94, 119, 149, 216.
 Pollard, W., *Ackworth Reader*, 176.
 Poole, 36, 39, 92.
 poor, 138, 143.
 Pope, The, 127, 198.
 Pope, Dr., 200.
 Pope, Margaret, 200.
 Porter, Thomas, 188, 189.
 Portske Witt, 171.
 Portus, Abigail, *form.* Scott, 65.
 Portus, Jonathan, 65.
 Pott family, 29, 65.
 Potter family, 196.
 Potter, John, 78.
 Potter, William, 196.
Poughkeepsie Eagle, 162.
 Powe, John, 189.
Précis de l'Histoire, 123.
 Presbyterians, 4, 104, 111n, 116, 204.
 Preston, Lancs., 67, 175, 190.
 Preston Patrick, 2, 4, 6-9.
 Prichard family, 57.
 Priestman family, 188, 189.
Primitive Methodist Review, 116.
 printers, 60, n, 114n.
 prisons, 204.
 Proctor family, 188.
 Providence, R.I., 54.
 Prussia, 70, n.
 Pumphrey family, 55, 108.
 Pumphrey, C. W., *Friends and Foreign Missions*, 113.
 Pumphrey, S., *Indian Civilisation*, 176.
 Pymore, 91.
 Pyott, Edward, 35.
 Quaker, *The Bloody*, 176.
 Quaker Notes and Queries, 50n.
 Quakeriana, 50n, 145n, 195n.
 Quakerism, *Advent of*, 197.
 Quakerism, *Story of*, 163.
 Quinby, Josiah, 112.
 Quiver, *The*, 54.
 Rainford, 108.
 Raleigh, John, 18, 20.
 Raleigh, Joseph, 20.
 Ransom, Alfred, 57.
 Ransom, William, 57.
 Ransome family, 194, 203.
 Ransome, Edwin R., 66, 67, 194.
 Ransome, John A., 19.
 Ransome, Joseph A., 19.
Raudon School, 163n.
 Rawling, Mabel, 80.
 Rawling, William, 80.
 Rawlins, Frank L., 119, 120, 174.
 Rawlins, Richard C., 174.
 Ray, ———, *History*, 33.
 Raylton family, 52.
 Reckless family, 137.
 records, 13, 162, 172, 173, 203, see Meeting Records.
 Reed, Helen, 134, 135.
 Reeves, Thomas, 181.
 Reigate, 174.
 Relife, Mabella, 134.
 Remson, 13, 15.
 Restal, ———, 176.
 Revel family, 139, 189.
 Reynolds, F. B., *Equipment*, 159.
 Reynolds, Sir Joshua, 54.
 Rhode Island, 54, 114.
 Rhodes, Sir John, 58.
 Rice, Spring, 86.
 Richardson family, 52, 79, 80, 137, 143, 198.
 Richardson, Anna D., 63.
 Richardson, Jane M., 55.
 Richardson, John G., 55.
 Richardson, Joseph, 179.
 Richardson, Richard, 177.
 Richardson, Sarah, 198.
 Richardson, William, 99, 102, 103.
 Richmond, Yorks, 4, 7-10.
 Rickaby family, 65, 134, 188, 189.
 Rickman family, 48n.
 Ridge, Margaret, *aff.* Lynam, 95.
 Rigg, 77.
 Rigg, Ambrose, 36.
 Rigghead, 65.
 Ringmer, 55.
 Rissoll, ———, 63.
 Ritson family, 80, 81.
 Roberts family, 194.
 Roberts, John, 60.
 Roberts, Joseph, 14, 16.
 Roberts, Paul, 173.
 Robinson family, 18, 21, 25, 31, 65, 78, 80, 81, 109, 120, 136.
 Robinson, Sir John, 146.
 Robson, H. I., *India*, 113.
 Robson MSS., 50n.
 Rochdale, 196.
 Rodman, John, 112.
 Rodman, John, Jun., 112.
 Roe, Samuel, 95.
 Rogers, William, 26.
 Rogers, William, 136.
 Rogerskale (Rogersgill), 184, n.
 Rogerson, Janet, 79.
 Rogerson, Robert, 79.
 Roman Catholics, 145, 183, n.
 Rome, 127-130.
 Rood, see Read.
 Rooke family, 20.
 Rosenberger, Absalom, 116.
 Ross, Elizabeth, *form.* Griscom, 159n.
 Rotherham, Charles, 26.
 Rotherham, Robert, 26.
 Rothwell, John, 20.
 Rotterdam, 118.
 Rous, L., *Mount School*, 163n.
 Rous, John, 111.
 Routh, Dr. Martin J., 172, n.
 Routledge, Margaret, *aff.* Graham, 65.
 Rowntree, Allan, 152n.
 Rowntree, Arnold S., 195.
 Rowntree, John S., works, 158, 163, n, 195.
 Rowntree, J. Wilhelm, 148.

- Rowntree, J. W., *Essays*, 101n, 148.
 Rowntree, Joseph, 18.
Rowntree, Joseph, 176.
 Rowntree, J., works, 51, 161.
 Rowntree, Jos. S., works, 57.
 Rowntree, Sarah, *form.*
 Stephenson, 18.
 Roy, William, 77.
 Rudd, T., *Cry*, 176.
 Rudyard, 165.
 Rumney, Roland, 81.
 Runston, 171.
 Russia, 70, 127-133.
 Rutter, Elizabeth B., 40, 92, 157, 196.
 Rutter, J., *Dissertatio Medica*, 176.
 Ryder, John, 112.
 Rye, R. A., *Livaries*, 197.
 Ryley, Thomas, 197.
 Ryley, Thomas C., 63, 104n.
 Ryme, 34n, 39, 87.
- Sacraments, 79.
 Sadler, Michael E., 66, 195.
 Sadsbury, 120.
 Saffron Walden, 82, 116, 163n.
 St. Austell, 41.
 St. Claresville, 27.
 St. Martin, Messieurs, 74, 75.
Saints, Society called, 176.
 Salem, 114.
 Salford, 20, 22.
 Sand, 143.
Sands, David, 176.
 Sandwich, 113, 114.
 Sandysikes, 65.
 Sankey, W., *Exhortation*, 176.
 Sant, Mary, 80.
 Sarson, Edward, 96-98.
 Sarson, Mary, 98.
 Satchell, George, 186.
 Satterthwaite family, 22.
Saul's Errand, 49n, 50n, 64.
 Saunders, Mary, 25.
 Saunders, R., *Almanack*, 176.
 Savoy, 64, 93ill, 186.
 Scaif family, 65.
 Scaif, John, 36.
 Scaleby, 65, 77.
 Scanfield, John, 67, 177-187.
 Scarborough, 109, 147.
 Scarcliff, Francis, 15.
 Scoaley, Thomas, 16.
 Scollick, John, 31.
 Scoryer, Matthew, 204.
 Scotby, 79.
 Scotch Street, 78.
 Scotland, 11, 24, 32, 48, 69, 100n, 111n, 114n, 139, 204.
 Scott family, 39, 65, 80, 81, 91, 93ill, 135, 136, 189.
 Scott, John, 171.
 Scott, Samuel, 49, n.
 Scotton, Widow, 26.
Scriptures, The, 28, 28.
 Scull, D., *Union with God*, 193.
 Scull, Hannah C., 193.
 Seaman, Nathaniel, 112.
 Seaman, Richard, 112.
 Sears, Huldah, 62.
- Sedbergh, 3.
 Seeborn, Benjamin, 57, 124n, 125n.
 Seeborn, F., *Sunday Talks*, 57.
 Seekers, 1, 3-10.
 Selston, 12.
 Senhouse family, 80.
 separatists, 95-103, 136, 138, 178.
 Sephton, Daniel, 108.
 Sephton, Thomas, 108.
 Sevenoaks, 174.
 Sewell, Elizabeth, 79.
 Sewell, Joseph S., 57.
 Sewett, Richard, 162.
 Seymour, Mellior, 157.
 Shaftesbury M.M., 34.
 Shaftesbury and Sherborne M.M., 34.
 Sharp, Isaac, 57, 167.
 Sharp, Thomas, 13.
 Sharpless, I., *Pennsylvania Boy*, 51.
 Shaw, George, 78.
 Shaw, George, 107.
 Sheares, Mary, 189.
 Sheffield, 29n.
 Sheppard, E., *Sunday Talks*, 57.
 Sherborne, 34n, 36, 38, 39, 91, 155.
 Sherborne M.M., 34.
 Sherborne and Bridport M.M., 34.
 Sheriff family, 65.
 Sherwin, Elizabeth, *off.* Harman and Wilson, 64.
 Sherwood, G. F. T., *Pedigree Register*, 115.
 Shewell family, 194.
 Shillitoe, Thomas, 57, 201.
 Shipley family, 58.
 Short Creek, 29.
 Sibford, 113.
 Sibson, Ann, 80.
 Sibson, Robert, 80.
Sidcot School, 63, 152n, 163, n, 194.
 Sikeside, 65, 66, 110.
 silence in worship, 3, 87, 149, 155, 160.
 Simpson, Edward, 15.
 Simpson, Margaret, 136.
 singing, 148, 164.
 Sinyard, Alice, 137.
 Six Weeks Meeting, 93ill, 94, 204.
 Sixmilebridge, 118.
 Skeen, Helen, 140.
 Skeen, Lillias, 140.
 Skegby, 12, ill., 14, 15, 137, 143.
 Skelmersdale, 106.
 Skelton, Arthur, 185.
 Skipton, 63.
 Slater, Christopher, 79.
 slavery, 176.
 Slee, Richard, 136.
 Slone (Slow), The, 170.
 Smalshaw, William, 108.
 Smedley, Elizabeth, *aff.*
 Hooton, 12.
 Smiley family, 54.
 Smith family, 13, 15, 44, 134, 137, 142, 188, 194.
 Smith, C. Fell, 145n, 167.
- Smith, Horace J., 162.
 Smith, Humphry, 36.
 Smith, J., *Catalogue*, 32, 33, 52n, 58, 60n, 64, 162, 199.
 Snowden family, 66, 93ill.
 Solihull, 26.
 Somervell, Alexander, 140.
 South Carolina, 174.
 South Leverton, 12ill.
 South Perrott, 38.
 South River, 96.
 South Wingfield, 95.
 Southampton, 162.
 Southport, 19, 194.
 Southwark, 50n, 59, 64, 191, 202, 204.
 Southwark MSS., 202, 204.
 Sowerby, Jane, 61.
 Spain, 62.
 Spark, Elizabeth, 31.
 Speder, M., 74.
 Spence MSS., 96n, 170, 203.
 Spitalfields, 47n, 64, 186.
 Sprague, Abigail, *form.* Bagg, 152, 153, 155.
 Sprague, Humphrey, 152, 153, 155.
 Sprague, Thomas, 38.
 Springett family, 58.
 Springett, Sir William, 55.
 Stable, Jane, 79.
 Stacey, Mablon, 139.
 Stacey, Rebecca, 139.
 Staffordshire, 165.
 Staffordshire Q.M., 144, 165.
 Staines, 48n, 200.
 Stamp family, 135, 188, 189.
 Stamper family, 135, 188, 189.
 Stanhope, Justice, 15.
 Stanley, Edmund, 116.
 Stanley, Sir Thomas, 104, 105.
 Stanley, William, 26.
 Stansted Montfitchet, 82.
 Stanton, Daniel, 50n.
 Stanwix, 65, 78.
 Starbuck, Edwin D., 164.
 Starr, —, 120.
 Stebbing, 175.
 Steele family, 188, 189.
 Stephen, C. E., works, 53, 164.
 Stephenson, Elizabeth, *aff.* Neave, 18.
 Stephenson, George, 56.
 Stephenson, Isaac, 18.
 Stephenson, Sarah, *aff.* Rowntree, 18.
 Steptey, 41n.
 Sterridge, James, 2.
 Stewart, A. Francis, *Woodhouselee MS.*, 33n.
 Stevens, William, 140.
 Stint, Frances, 80.
 Stint, John, 80.
 Stockdale, Richard, 134.
 Stockdale, William, 106, n.
 Stockdale, W., works, 100n, 120.
 stocks, 38, 105.
 Stoddart, John, 79, 80.
 Stogdale, Ann, 80.
 Stoneknowe, 77.
 Stopard, Sarah, 14.
 Story family, 63, 77, 110.
Story, Christopher, 111n.
 Story, Thomas, 31, 47, n, 198.

- Story, T., works, 30, n, 60,
 111n, 183, 184.
 Stowe MSS., 62.
 Strangman, J., Pim, 167.
 Strong, Thomas, 40.
 Sturdy, Matthew, 78.
 Sturge family, 198.
 Sturge, C., *Family Records*,
 174.
 Sturge, C. Dickinson, 46.
 Styria, 73.
 sufferings, 11-16, 25, 37, 63,
 77, 88-92, 95, 105, 134-
 136, 151-157, 165.
Summary of History, 124n.
 Summers family, 65.
 Summers, W. H., *Jordans*,
 58.
 Sunday work, 204.
 Surrey, 41n, 48n, 159.
 Sussex, 48n, 55, 159.
 Sussex, Surrey, etc., Q.M.,
 34.
 Sutton in Ashfield, 121ll,
 14, 16.
 Sutton on Trent, 143.
 Swaisey, Abigail, *aft. Bagg*,
 152.
 Swale MSS., 109.
 Swale, Philip, 4, 9n.
 Swaledale, 1, 3-10.
 Swannore, 162.
 Swanner, Mark, 101, 102.
 Swarthmore, 10, 161, 175,
 185, 186.
 Swarthmore College, 125n.
 Swarthmore lectureship, 164.
 Swarthmore MSS., 2, n, 104n,
 113n, 175.
 Swinburne, William, 134,
 135.
 Taber, M. J., *Just a few*
Friends, 86, 159n.
 Tadcaster, 196.
 Talbot, J., *Fox-craft*, 176.
 Talbot, J., works, 176.
 Tallack, William, 56, 125n,
 201.
 Tate family, 65.
 Tausch, J. G., 74, 75.
 Taylby, William, 202.
 Taylor family, 17, 20, 65-
 67, 77, 99, 102, 129, n.
 Taylor, Christopher, 100, 103.
 Taylor, Daniel, 87-92, 153-
 155.
 Taylor, E. E., works, 115,
 158.
 Taylor, Hannah, 91, n, 153,
 155.
 Taylor, John, 115.
 Taylor, Thomas, 4-10.
 Taylor, T., *Truth's Innocency*,
 9.
 Teesdale, 52.
Testimonies, 47n.
 Tewkesbury, 176.
 Thakcham, 55.
Theological Review, 176.
 Thistlethwaite, Hannah, 22.
 Thomas, Allen C., 164n, 167.
 Thomas, Matthew, 36.
 Thomason, George, 114.
 Thompson family, 20, 25,
 57, 78, 80, 81, 93ll, 107,
 135, 181.
 Thompson, H., *Achworth*
School, 119n, 163n.
 Thoresby, Ralph, 62.
 Thorne, Joseph, 112.
 Thornton, Robert, justice,
 13-15.
 Thorp, John, 17.
 Thorpe, John, 119n.
 Threlkeld, Richard, 134, 135.
 Thursby, 81.
 Thurston, Thomas, 93, n,
 101.
 Tichbourne family, 58.
Times, The, 163.
 tithes, 4, 16, 37, 106, 137,
 185.
 Titus, John, 112.
 Toft, John, 33.
 Toft, Joshua, 33, 50n.
 Tomkins, John, 181.
 Tomlinson, Agnes, *aft. Hag-*
ger, 190.
 Tomlinson, Anthony, 14.
 Tomlinson, Francis, 140.
 Tomlinson, John, 191.
 Tomlinson, William, 60.
 Tompkins, Anthony, 202.
 Tomson, George, 89.
 Tonge, Thomas, 17.
 Torpenhow, 135.
 Tower, The, 146.
Tower of London, 174.
 Townsend family, 26, 44,
 112.
 trades and professions, 14-
 23, 41n, 42, 44, 47n, 68,
 87, 191, 204.
 Trelawny family, 146.
 Tremouilles family, 106.
 Trent Side, 143.
 Triers, 7.
True and Strange Relation,
 176.
 Trueblood, B. F., *Federation*,
 158.
 Truswell, John, 143.
 Tucker, Edward T., 113.
 Tuckett, Francis Fox, 62.
 Tuckett, Philip Debell, 174.
 Tuckett, Rachel E., *form.*
Fox, 174.
 Tuke, James Hack, 57.
 Turin, 70, 124, 127.
 Turner family, 136, 188.
 Turner, G. Lyon, 26, 81,
 136, 189.
 Tuttell, Edward, 26.
 Tweddle, Humphrey, 77.
 Two Weeks Meeting, 41n, 191.
 Twyford, 174.
 Tysoe, John, 202.
 Underbarrow, 3.
Unparalleled Imposter, 176.
 Upton, 121ll.
 Uptown, 77.
 Urdiel, Thomas, 15.
 Ury, 58.
 "vagabonds," 36, 37.
 Vaile, The, 143.
 Van der Schuren, see Van-
 derscure.
 Vanderscure, Margaret, *form.*
Jasper, aft. Penn, 118.
 Vanderscure, Nicasius, 118.
 Vaston family, 57.
 Vaughan, Canon, 162.
 Vaughton, Elizabeth, 178.
 Vaughton, John, 178, 186,
 202.
 Vaux family, 174.
 Vaux, George, 28, 43, 45,
 46, 167.
 Veale, Abraham, 26.
 Veale, John E., 194.
 ventilation, 171.
 Victoria, Queen, 83-86.
 Vincent, William, 181.
 Virginia, 27, 55, 58, 99, 100n,
 101.
 Visitations, Bishop's, 25, 77,
 134, 188.
 Voltaire, F. de, 72.
 Waad, J., *Advice*, 176.
 Wadkin, John, 20.
 Waite family, 65.
 Waite, Thomas, 60.
 Wales, 170, 173, 175, 186,
 194, 203.
 Walker family, 23, 25, 136.
 Walker, John E., 116.
 Wandon (Wavendon), 173.
 Wandsworth, 48n.
 Wapping, 94.
 war, 16, 54, 55, 133, 158.
 Ward, Nicholas, 14.
 Ward, Thomas, 14.
 Warde, Hannah, 181.
 Warde, John, 125n.
 Waring, —, 172.
 Waring, Elijah, 50n.
 Warminghurst, 55, 144.
 Warner, John, 93ll.
 Warrington, 104n, 106, n,
 108.
 Warsup, 16.
 Warwick, Cumb., 78.
 Warwick family, 25, 65, 135.
 Warwickshire, 25.
 Waterhouse family, 20.
 Waterhouse, N., *Memorials*,
 104.
Waterhouse, Theodore, 53, n.
 Watson family, 15, 31, 80,
 137, 142, 143.
 Watson, Foster, 66, 194.
 Watson, J. W., 62.
 Watson and Corder, *Wigton*
School, 163n.
 Waugh family, 65.
 Wavendon (Wandon), 173.
 Waylen, J., *Cromwell*, 159.
 Weardale, 52.
 Webb, Alfred, 201.
 Webb, Edith, 173.
 Webb, M., works, 58, 147.
 Webb, R., *Nader Informatic*,
 176.
 Webb, Thomas Henry, 173.
 Wedmore, E. T., *Thomas*
Pole, 149.
 Wedmore, M. T., *Pilgrim*
Songs, 161.
 week-day meetings, 93ll.
 Weeks family, 46.
 Wellington, Duke of, 131, n.
 Wells, Susanna B., 195.
 Wells, William F., 34.
 Wentwood, 171.

- Wesley Historical Society,
Proceedings, 198.
 Wesleyans, 46.
 West Indies, 101n.
 West, J. W., *Silent Meeting*,
 51.
Western Work, 158.
 Westlake, C. J., *How to Live*
Christ, 195.
 Westminster, 47n, 64, 93ill.,
 177.
 Westminster M.M., 54, 93,
 ill.
 Westminster and Longford
 M.M., 93.
 Westmorland, 1, 3-10, 115,
 182, 185, 186.
Weston-super-Mare Gazette,
 162.
Westonian, *The*, 58, 95n.
 Westtown, 158, 163n, 176.
 Westward, 134.
 Wetherall, 79.
 Weymouth, 36, 39, 89.
 Weymouth M.M., 34.
 Wheelwright, Jane, 134.
 Wheelwright, John, 134.
 Whitney Hill, 79.
 Whitacre Infer, 25.
 Whitaker, J., *Almanack*, 116.
 White family, 19, 135.
 White Hart Court, 171.
 White, William, M.D., 42.
 White, W., *Warwickshire*,
 48n.
 Whitefield, 136.
 Whitehaven, 111.
 Whitehead, Anne, 178.
 Whitehead, George, 99, n,
 186.
Whitehead, George, 68.
 Whitehead, G., *Christian*
Progress, 173n.
 Whitfield, Dorset, 34n.
 Whitfield, Joseph, 31.
 Whitlocke family, 81.
 Whitmore, Alderman, 146.
 Whitpaine, Richard, 178.
 Whittier, J. G., works, 11, 57,
 58, 115, 142, 160, 161, 176.
 Whittton, 79.
 Whitwell, Rachel, *aft.* Pease,
 56.
 Whitworth family, 16.
 Whyrig, 80.
 Wigenriggshall, 65.
 Wigham family, 204, n.
 Wigham, John, Jun., 63.
Wigham, Sarah E., 63.
 Wigham, Thompson, 65, 110n,
 111n, 120.
 wigs, 204.
 Wigton, 80.
Wigton School, 163n.
 Wilkinson family, 134, 188,
 189.
 William III., 63, 67, 197.
 Williams, Francis, 40, 151.
 Williamson, Jean, 140.
 Williamson, John, 134.
 Willis, William, 112.
 wills, 68, 91, 102.
 Wilmot-Buxton, E. M., *Book*
of Noble Women, 53.
 Wilmslow, 22.
 Wilson family, 25, 31, 50n,
 57, 64, 65, 81, 99, 135,
 136, 188.
 Wilson, Sir Robert, 72, n.
 Wiltshire, 34, 114, 120, 157.
 Wiltz, Messieurs, 76.
 Winchmore Hill, 100.
 Windsor, John, 19.
 Wing, Joseph, 115.
 Winstanley, 104.
 Winstanley family, 104.
 Wise, Hugo, 81.
 Woburn Sands, 173.
 Wolsey family, 104.
 Wolverage family, 48n.
 women's meetings, 93ill.,
 138, 143.
 women's ministry, 119.
 Wood, 65.
 Wood, William, 134.
 Woodward, L., *Sketches*, 52.
 Woodbridge, 82, 83.
 Woodbrooke, 104.
 Woodhead, Cranstone, 193.
 Woodhead, Godfrey, 25.
Woodhousele M.S., 33n.
 Woollen Act, 173.
 Woolley family, 25, 178.
 Woolman, J., *Journal*, 116,
 160, 193.
 Woolston, Gravely, 197.
 Wootten, 91.
 Worcester, 48n, 138, 147,
 176.
 Workhouse, see Clerkenwell.
 Worsley, Ann, *aft.* Keye, 29.
 Worster family, 48n.
 Worthington, Hannah, 29.
 Worthington, Martha, 29.
 Wright, Joseph, 53.
 Wright, Patience, *form.*
 Lovell, 53.
 Wright, William, 136.
 Wyatt, Mary, 49, n, 50.
 Y.F.A. Magazine, 198.
 Yardley, William, 100n.
 Yarnall, C., *John Bowne*, 198.
 Yealand, 3.
Year Book, 196.
 Yearly Meetings, see London,
 New England, New York.
Yearly Meeting Handbook,
 162.
 Yoakley, Michael, 49n.
 York, 7, 9, 18, 42, 51, 60, 64,
 115, 140.
 York Schools, 163n.
 Yorkshire, 3, 4, 23, 48n, 49n,
 55, 66, 101n, 119, 186,
 191, 193.
Yorkshire Gazette, 115.
 Yorkshire Q.M., 60, n.
 Young family, 57.
Young Friends' Review, 148.
 Young, Rebecca, 24.

When J did mary J promest to my self that J wad
 neuer go to a meeting, and J began to think that Jf i did
 not mid the gift of god Jn my self that J wad be ruent.
 J haue rut euer sence that J shoud mary with a prist,
 but for y^e woman she was loueing anuf, so J promes to
 my self that J wil neuer mary with a prist any more.

18 : 2^d mo.; 1721.

JOHN HALL.

From the original in D. (Gibson Bequest MSS. iii. 189.)

Let thy gift be never so small, thy Testimony never so little, through
 thy whole conversation bear it for God; and be true to what thou art
 Convinced of.—WILLIAM PENN, *To the Churches of Jesus throughout the*
World, 1677, p. 7.

Now Ready, Price 4/6 or \$1.15 net.

THOMAS POLE, M.D.

Written by

EDMUND TOLSON WEDMORE,

for the

Friends' Historical Society.

With Portrait and 48 Drawings by Dr. Pole, of Friends' Meeting Houses, Residences, Silhouettes, etc.—and Historical and Biographical Notes.

Extracts from Reviews.

"... Such a life is worthy of record, and abounds with instruction for us to-day. . . ."—*The Friend* (London).

"A fascinating biography of a distinguished Quaker. . . . He had great aptitude for a peculiar and delicate style of drawing, and the book contains many specimens of his skill."—*The Literary World*.

"The Memoir gives a delightful picture of Quaker life in the eighteenth century. . . . Dr. Pole became a minister among the Friends, and in that capacity travelled much over the country."—*The Bristol Times and Mirror*.

"It is easy to make an interesting story out of the life of a man who has spent his days in doing stirring and picturesque things, but to do as much for the life of a man who has been contented to move through quiet byways and to devote great gifts to the discharge of every-day, unsensational duties, a biographer must needs bring something more than ordinary ability to his task. . . . Mr. Wedmore, who is Dr. Pole's great-grandson, writes sympathetically and has an attractive narrative style. . . . It is a masterly little study of a strenuous and useful career. . . ."—*The Bookman*.

"The Friends' Historical Society have done well to publish a deeply interesting supplement on Thomas Pole, M.D. . . . Dr. Pole was not only distinguished in his profession, but was practically the founder and certainly the first historian of the Adult School Movement."—*Friends' Quarterly Examiner*.

"Dr. Pole was a philanthropist in advance of his age. The quotations from his own letters and diaries reveal the character of the writer, and contain many attractive little vignettes of eighteenth century life."—*The Antiquary*.

"The life here portrayed was filled with varied interests and activities, and gives a bird's-eye view of professional work, of life at home, and of the interests of the Society of Friends a hundred years ago."—*The British Friend*.

"The book is a well considered biography."—*Western Daily Press*.

LONDON: Headley Brothers, 14 Bishopsgate Without, E.C.

PHILADELPHIA: Herman Newman, 1010 Arch Street.

THE JOURNAL
OF THE
FRIENDS' HISTORICAL
SOCIETY

VOLUME VI

1909

London

HEADLEY BROTHERS

14, Bishopsgate Street Without, E.C.

Philadelphia

HERMAN NEWMAN, 1010 ARCH STREET

New York

DAVID S. TABER, 144 EAST 20TH STREET.

Contents.

	PAGE
Notes and Queries	2, 34, 48, 163
Royal Proclamations and William Penn	
<i>M. Ethel Crossdale and J. M. Rice</i>	5, 56
Quakerism in the Isle of Man	6
Meetings in Ely, Cambridge and Huntingdon, 1658	12
Meeting Records	13, 19, 79, 139
A Condemned Malefactor Convinced in Prison	15
An Ending of Differences, 1683	16
The Somerby Estate.	
(The late) <i>Mary Radley</i>	
HEADLEY BROTHERS, PRINTERS, <i>Victoria Elm</i>	21, 72, 129
Captain Thomas Taylor, of LONDON; AND ASHFORD, KENT.	23
Notes on Edinburgh Meeting Houses	<i>William F. Moore</i> 25
Southey's Appreciation of Sewel's "History"	33
Presentations in Episcopal Visitations, 1662-1679	
<i>Prof. G. Lyon Turner, M.A.</i>	34, 169
George Fox in Holland, 1664	37
The Journals of Esther Palmer, in America	38, 93, 133
Friends in Current Literature.	
<i>Norman Penney, F.S.A., F.R.Hist.S., G. H. van Boven,</i>	
<i>Isaac Sharp, B.A., T. Edmund Harvey, M.A., and</i>	
<i>Edward Watkins</i>	41, 94, 153, 178
Financial Statements sent to Swarthmore, 1654 and 1655	
	42, 92, 127
John Townsend and the Bishop of London	52
William Penn's Visit to Ireland	57
John Reckless and his Family	<i>Early Manners</i> 58, 115
Voltaire, and Penn's Treaty with the Indians	63
Henry Lampe, M.D., of Ulverston	76
Unpublished Letter of Margaret Fox, 1684/5	79
Heiferdenance Session Rolls	81, 114, 132

Contents.

	PAGE.
Notes and Queries	2, 54, 98, 162
Royal Proclamations and William Penn. <i>M. Ethel Crawshaw and J. M. Rigg</i>	5, 56
Quakerism in the Isle of Man	6
Meetings in Ely, Cambridge and Huntingdon, 1668 ..	12
Meeting Records	14, 22, 71, 139
A Condemned Malefactor Convinced in Prison ..	15
An Ending of Differences, 1688	16
The Somerby Estate. (The late) <i>Mary Radley and Henrietta Ellis</i>	17, 72, 129
Captain Thomas Taylor, of Brighthouse. <i>Joseph J. Green</i>	23
Notes on Edinburgh Meeting Houses. <i>William F. Miller</i>	27
Southey's Appreciation of Sewel's "History" ..	33
Presentations in Episcopal Visitations, 1662-1679. <i>Prof. G. Lyon Turner, M.A.</i>	34, 169
George Fox in Holland, 1684.	37
The Journals of Esther Palmer, in America ..	38, 63, 133
Friends in Current Literature. <i>Norman Penney, F.S.A., F.R.Hist.S., G. H. van Senden, Isaac Sharp, B.A., T. Edmund Harvey, M.A., and Edward Watkins</i>	41, 92, 153, 178
Financial Statements sent to Swarthmore, 1654 and 1655	49, 82, 127
John Townsend and the Bishop of London	52
William Penn's Visit to Ireland	57
John Reckless and his Family <i>Emily Manners</i>	58, 115
Voltaire, and Penn's Treaty with the Indians ..	62
Henry Lampe, M.D., of Ulverston.. .. .	78
Unpublished Letter of Margaret Fox, 1684/5 ..	79
Hertfordshire Sessions Rolls	81, 114, 132

	PAGE.
The Sufferings of John and Mary Stanley	86
Stanley of Tardebigge and Cladswell	90
Obituary	102
Extracts from the President's Address. <i>Joseph J. Green</i> ..	103
A Rare Tract on Persecution in Scotland	108
Incidents at the Time of the American Revolution. <i>George Vaux</i> ..	109
Sheriff Court Decrees against Barclays of Ury. <i>W. A. Macnaughton, M.D., D.P.H.</i> ..	122
"The Orders Touching Quakers," 1661	128
George Fox's Knowledge of Hebrew .. <i>Mary G. Swift</i> ..	140
Vagrancy	146
The Quakers in Greystoke Parish. .. <i>J. Hay Colligan</i> ..	147
Officers for the Year 1909-1910	159
Balance Sheet for 1908	160
The Descendants of Mary Fisher <i>George Vaux</i> ..	163
Sufferings at Haverhill, 1656	171
Pioneers in Pennsylvania, 1685	173
Bathing Machines—a Quaker Invention	176
Editors' Notes	177
Pedigree shewing ten Persons named George Vaux, in ten successive Generations	186
William Penn's Defence of his Wig	187
Index	188

Illustrations.

	PAGE.
Royal Proclamation respecting William Penn, 1690 ..	5
Do. do. 1690/91 ..	5
Gravestone of Taylor Family of Brighthouse	26
Indenture—John Reckless to Friends	61
Old Guildhall and Prison, Nottingham	62
House of John Reckless	121
Inscription in "Journal of George Fox"	121
Bathing Machines at Margate	176

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Notes and Queries :—	
Gravestones—Coggeshall, Essex—Window Tax—William Allen Miller and the Vaux Family—Freeman Family—May Drummond—Hingsbergs and Hows—Susanna Freeborn—Meeting House Court—Pole Family—M. Taylor—Early Needlework—Hogshaw	2
Royal Proclamations and William Penn. <i>Illustrated</i> - - -	5
Quakerism in the Isle of Man - - - - -	6
Meetings in Ely, Cambridge and Huntingdon, 1668 - - -	12
Meeting Records - - - - -	14
A Condemned Malefactor Convinced in Prison - - - - -	15
An Ending of Differences, 1688 - - - - -	16
The Somerby Estate, Leicestershire. I. By (the late) <i>Mary Radley</i> and <i>Henrietta Ellis</i> - - - - -	17
Meeting Records - - - - -	22
Captain Thomas Taylor, of Brighouse, Yorks. <i>Illustrated</i> . By <i>Joseph J. Green</i> - - - - -	23
Notes on Edinburgh Meeting Houses. By <i>William F. Miller</i> -	27
Southey's Appreciation of Sewel's History - - - - -	33
Presentations in Episcopal Visitations, 1662-1679. By <i>Prof. G. Lyon Turner, M.A.</i> - - - - -	34
George Fox in Holland, 1684 - - - - -	37
The Journals of Esther Palmer, 1704 - - - - -	38
Friends in Current Literature. By <i>Norman Penney</i> - - -	41
A Dutch Pamphlet on Quakerism - - - - -	48
Financial Statements sent to Swarthmore, 1654 and 1655 - -	49
John Townsend and the Bishop of London - - - - -	52

D.=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.="The First Publishers of Truth," published by
the Friends' Historical Society.

The issue of the first portion of the sixth volume of THE JOURNAL provides a suitable opportunity for an effort to secure new members of the F.H.S. and subscribers to its publications. The co-operation of present members and readers in this effort will be welcomed. All communications may be addressed to Norman Penney, Devonshire House, Bishopsgate, London, E.C.

Notes and Queries.

GRAVESTONES.—Reference is made on page 43 to a little book, entitled *The Churchyard Scribe*.

A Friend, visiting Andover, Hants, has sent the following, copied by her from an inscription on a stone built into the wall of the Friends' Burial Ground in that town.

"Mary Walderne the wife of Edward Walderne departed this life the 27th of 3rd month and was buried in this place 29th in the year 1701. She departed in peace and assurance of the enjoyment of everlasting happiness and glory with God Eternal in Heaven. Neither shall time or age obliterate the blessed remembrance of this woman, but indelible according to Psa. 112 6.

"Also Edward Walderne died ye 13 of ye 10 month 1724, aged 83." [Remainder buried.]

Such inscriptions are rare. Are others known to any of our readers?

On the subject of monumental inscriptions, see pages 25, 26 of this issue of *THE JOURNAL*.

COGGESHALL, ESSEX.—There is an account of Friends in this town in Geo. Fred. Beaumont's *History of Coggeshall*, 1890.

WINDOW TAX.—The following stanza, extracted by Dilworth Abbatt from the *Preston Review* of June 8, 1793, was written upon the door of a Quaker in Manchester in the year 1785, or about the time when the last additional window tax took place. Prior to this, the Friend had twenty handsome lights to

his house, eleven of which he made up in order to avoid the impost:—

"Our good friend William—
heretofore

Of *Outward lights* possessed a
score,

Each had its use and beauty;
But now he's blocked up all
but nine

And left the *Inward Light* to
shine,

For which he pays no duty."

WILLIAM ALLEN MILLER AND THE VAUX FAMILY.—In allusion to W. A. Miller in the last *JOURNAL* (v. 174), I spoke of his inheriting the scientific abilities of his Vaux ancestors, those I had in mind being the Quaker physicians at Reigate and in London. It is interesting to learn that considerable scientific talents have existed and continue to exist amongst their Quaker descendants in Philadelphia, of the family of our late president, George Vaux.

William S. Vaux, brother to George Vaux, who deceased some twenty-five years ago, was a distinguished mineralogist. For nearly half a century he was an active participant in the affairs of the Academy of Natural Sciences of Philadelphia, probably the most prominent scientific institution in America, and for many years he was one of its Vice-Presidents.

His great collection of minerals, covering many thousand specimens, he bequeathed to the Academy, in the museum of which it is a prominent feature.

George Vaux is also a man of scientific tastes, and his late son, William S. Vaux (d. 1908), and his son, George Vaux, Jun., were "both active members of the Academy." "Their articles on glaciers, of which they had made a special study, were published in the Proceedings of the Academy."—JOSEPH J. GREEN.

FREEMAN FAMILY.—Sarah Freeman, lived sometime at Offton, near Needham Market, Suffolk, married on May the 11th, 1778, Robert Allen, of Woodbridge, Suffolk.

Freeman William Hunt, of Plymouth, will be glad of any information respecting the family of Sarah Freeman, his great-grandmother, from whom he derives his name.

She was a member of a Friend's family, but married out of the Society.

The Freemans lived at Leiston and owned, he believes, the estate on which stand the ruins of Leiston Abbey.

MAY DRUMMOND (see JOURNAL, vols. 2, 3, 4, 5).—A further minute appears in the Scarborough and Whitby Monthly Meeting book for 1769.

9th month, 5th.—"This meeting being informed that our friend May Drummond, of Edinburgh, is now at Scarborough, and frequently appeared with them in her ministry without having a certificate and we understand is not acknowledged as a minister at home. This meeting therefore appoints Wm. Chapman (clerk), Isaac Blackbeard and Stephen Procter to pay her a visit."

These report next M.M.: "they had an opportunity with her on the subject of complaint."

No further entry occurs. Probably May Drummond's summer visit was ended, and she left the town. This is four or five years after Edinburgh Meeting had silenced her as a Minister.—JOSEPH T. SEWELL, Whitby.

HINGSBERGS AND HOWS (v. 173).—The following names occur in the Digest of Burials for Buckinghamshire Q.M. Although the place of burial has not been entered in the Digest, I have no doubt that reference to the original registers at Somerset House would show that Hogsty End was the place:—
1727. Peter Hingsberg, son of Herman and Mercy, of London.

1763. Mercy Hingsberg, aged 77.
1766. Herman Hingsberg, of London, aged 76.

H. H. was no doubt a retainer of the How family of Aspley Guise, beginning with Thomas How, who died in 1722, the same year as his wife Ann, and continuing with Richard How the First, who died in 1763, aged 74.

Richard How the Second died in 1801, aged 74; and Richard Thomas How in 1835, aged 70.

Emanuel Bowen's map of Bedfordshire (*circa* 1740) inscribes over the Aspley Guise neighbourhood:—"How, of London, Merchant," as being chief local landowner.—EDWARD MARSH, Luton.

SUSANNA FREEBORN.—Information desired respecting this American Minister, in addition to particulars given on page 38 of this issue of THE JOURNAL.

MEETING HOUSE COURT.—Out of Miles Lane, Arthur Street West, London Bridge, is a court which bears this name. Local tradition connects the name with Friends. Is anything known respecting this?

POLE FAMILY.—The following has reached us from George Vaux. See *Thomas Pole, M.D.*, recently published by the Friends' Historical Society:—

"We the Subscribers do hereby Acknowledge to have Received from Catherine Callender, Executrix to the last will and testament of her late Husband William Callender¹ deceased, who was acting administrator to the Estate of Rachel Pole deceased, the full Balance of Monies arising out of the said Estate, due to us; Agreeable to the Accounts of the transactions of the said Administrator & Executrix which have been approved by us & satisfactorily adjusted between us: And we do by these presents fully acquit, exonerate, & discharge the said Catherine Callender of & from all demands relating to the said administrator. In Witness whereof we have hereunto sett our Hands in Philadelphia this 9th day of the 5th month 1774.

JAMES BRINGHURST.

ANNA BRINGHURST.

EDWARD POLE.

THOMAS POLE.

ANN POLE.

M. TAYLOR (v. 129, n).—Stephen Grellet refers several times in his *Journal* to this person.

¹ Incorrectly spelt *Callendar* in *Thomas Pole*.

They reached Barletta at the same time in Tenth Month, 1819, and were together in the lazaretto, where "Taylor who speaks Italian well, interpreted for me." On their liberation they travelled together to Naples. S. G. writes, "Taylor is a serious young man, well acquainted with many of our friends at Manchester."—MARY G. SWIFT, Millbrooke, N.Y.

EARLY NEEDLEWORK (v. 175).—I have a sampler worked by Elizabeth Rogers, 1722. She was the daughter of Francis Rogers of Bristol, part owner of the "Duke" and "Duchess" privateers who picked up "Robinson Crusoe."

Elizabeth Rogers was the first wife of Joseph Champion, son of Richard Champion, who married Esther Palmer of Flushing, Long Island, and the mother of Richard, the Bristol potter, and Sarah, afterwards Fox, and Esther, afterwards Tuckett.—FRANK L. RAWLINS, Rhyl.

HOGSHAW (Bucks.).—This parish was consolidated with East Claydon, in the time of bishop Gardiner. Divine service continued to be performed at Hogshaw once a month, till the church was desecrated. "In the year 1720, Lord Brooke's trustees, God pardon them" (says Browne Willis), "gave the tenant, one Stevens, a quaker, leave to pull down the church, for the purpose of building an ox-house."

[From *Magna Britannia*, vol. i., part 3. Buckinghamshire. D. and S. Lysons. 1813.]

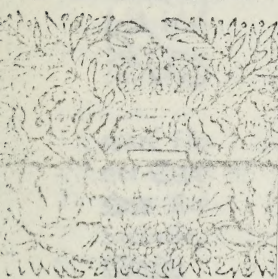
Hogshaw is five miles south-west of Winslow.—EDWARD MARSH, Luton.

A By the King and by

A P R O C L I A M A T I O N

For Discovering and Apprehending the Author
and James Graham.

Marie R.



the Advice of Their Majesties do hereby Com-
mand and Apprehend the said
may be found, and to carry them
hereby Required to
hereby due Course of
Magistrate, immediately
Magistries do hereby De-
mand, or any of them
Escape, that they shall
according to Law.

Given at Our Court

God save King William and

A PROCLAMATION.

Marie R.



Whereas Their Majesties have received Information, That the Persons herein after particularly Named have Conspired together, and with divers other disaffected Persons, to Disturb and destroy Their Government, and for that purpose have Abetted and Adhered to Their Majesties Enemies in the present Situation, for which said several Offences they therefore have thought fit by the Advice of Their Privy Council, to Issue this Their Royal Proclamation: And Their Majesties do hereby Command and Require all Their Loving Subjects to Discover, Take and Apprehend Edward Henry Earl of Litchfield, Thomas Earl of Aylesbury, William Lord Montgomery, Roger Earl of Castlemaine, Richard Viscount Preston, Henry Lord Bolafyle, Sir Edward Hales, Sir Robert Thorold, Sir Robert Hamilton, Sir Theophilus Oglethorp, Colonel Edward Sackville, Lieutenant Colonel Duncan Abercromy, Lieutenant Colonel William Richardson, Major Thomas Soaper, Captain David Lloyd, William Pen Esq; Edmund Elliot Esq; Marmaduke Langdale Esq; and Edward Rutter wherever they may be found, and to carry them before the next Justice of the Peace, or Chief Magistrate; who is hereby Required to Commit them to the next Goal, there to remain until they be thence delivered by due Course of Law: And Their Majesties do hereby Require the said Justice or other Magistrate immediately to give Notice thereof to Them or Their Privy Council: And Their Majesties do hereby Publish and Declare to all Persons that shall Conceal the Persons above named, or any of them, or be Aiding or Assisting in the Concealing of them, or furthering their Escape, that they shall be proceeded against for such their Offence with the utmost Severity according to Law.

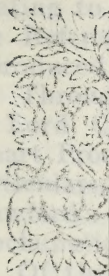
Given at Our Court at *St. James* the Fourteenth Day of July, 1690. In the Second Year of Our Reign.

God save King William and Queen Mary.

L O N D O N, Printed by Charles Bill and Thomas Nexcomb, Printers to the King and Queens most Excellent Majesties. 1690.

A PROCLAMATION

Marie R.



ward Henry Earl of Lincoln
 ger Earl of Cambridge
 Sir Robert Throckmorton
 Sackville, Merchant, Thomas Soper
 Master Marmaduke Langdale
 there be the next day
 red to Commit them to
 due Court of Law: and
 Magistrate to be sworn
 Their Officers to be sworn
 Persons above named
 them, or for the same
 fence with the utmost
 severity according to Law.

Given at Our Court at Westm. the 11th day of March 1593.

The God save King

LONDON, Printed by W. B. at the
 King and Queens most Excellent Majesties

Royal Proclamations and William Penn.

Two Royal Proclamations of William and Mary, relating to William Penn, have recently been added to the Reference Library at Devonshire House, and are reproduced with this issue. They each measure 11 by 14.

Through the kindness of Robert Steele, who is working on Lord Crawford's forthcoming work on Tudor and Stuart Proclamations, we are able to give the following particulars, which supplement information given in Lord Crawford's *Bibliotheca Lindesiana*, 1893 (Hand List of Proclamations), the standard work on the subject.

Of the Proclamation dated 14th July, 1690, three editions were printed, probably simultaneously, two in London, and one in Edinburgh. Eleven copies are known to exist, of these, three only are the same as the Devonshire House edition, and are located as follows:—two in the British Museum Library, and one at the Guildhall.

Of the Proclamation dated 5th February, 1690/91, two editions were printed, both in London and probably simultaneously. Ten copies are known to exist. Six which are identical with the Devonshire House edition are to be found in the Libraries of The British Museum, The Privy Council, Public Record Office, Lord Crawford, Trinity College, Dublin, and in the Advocates' Library, Edinburgh.

In a future issue of THE JOURNAL we hope to be able to print some historical notes respecting these Proclamations.

NOTES.

The Editors are indebted to M. Ethel Crawshaw, Assistant Librarian at Devonshire House, for the above information.

Full-size photographic reproductions of both proclamations may be obtained from the office of THE JOURNAL, for five shillings each.

Quakerism in the Isle of Man.

The *Friends' Quarterly Examiner* contained, in its Tenth Month issue, a valuable historical paper written by Thomas Hodgkin, D.C.L., D.Litt., entitled, "Ruillick-ny-Quakeryn: Notes on the History of Friends in the Isle of Man." By the aid of original documents at Devonshire House, Besse's *Sufferings*, the *Journal of the Isle of Man Natural History and Antiquarian Society*, and from other sources, including information obtained during a visit to the Island, Dr. Hodgkin has traced the story of Manx Quakerism from the rise of Friends down to about a century ago, when the Island became "practically free from 'the poison of Quakerism.'"

Among the many sufferers for conscience' sake were William Callow and Evan Christen, the latter having married Jane, sister of Anne, wife of William Callow. Frequent fining and imprisonment in Peel Castle was their lot, whether by Governor, Bishop or titled Proprietor.

The following letters¹ have come to light too late, unfortunately, for inclusion in Dr. Hodgkin's paper. At his suggestion they are printed in THE JOURNAL, and they should be read in connection with the F.Q.E. article.

I.

From "Peele Castle the 13th of 6 Mounth 1664," William Callow and Evan Christian, "companions & fellow sufferers for the Testimony of Jesus," wrote a short paper, addressed to "Dearely beloved freinds in the land of onghland," but as this does not contain anything biographical, it is omitted.

2.

Two days after the date of the above-described paper, the same two writers pen the following striking description of their sufferings:—

W. CALOW TO FRIENDS, 1664.

My deare freinds.

These are to let you vnderstand how that we haue been yor Companions & fellow sufferers this 3 mounthes by the seasure of Rob. Parr

¹ Copied from the originals in D. (Swarthmore MSS. i. 105. 128. iii. 115. 117). Letters 4 and 5 appear to be in their original form and in the handwriting of William Callow; the others are by different hands. All are endorsed by George Fox.

BINDING CASES

FOR

The Journal of the Friends' Historical Society.

HEADLEY BROTHERS have prepared suitable Binding Cases which will be found very convenient to subscribers to *The Journal* for binding up the quarterly parts.

Each case is designed to contain an annual volume.

The distinctive colour of *The Journal* cover has been adhered to in the selection of the cloth stock for making the cases.

The cases are in two forms :—

(a) Cloth @ 1/6 post free.

(b) Half-calf @ 2/6 „

For binding the volumes complete the charge will be :—

(a) Cloth @ 2/6 per volume.

(b) Half-calf @ 3/6 per volume.

For the convenience of subscribers an order form is attached.

TO HEADLEY BROTHERS,

13, Devonshire Street, Bishopsgate Without, E.C.

Please supply † _____ Cases for Vols. *
of *The Journal of the Friends' Historical Society* @ _____
each post free.

Please bind in † _____ Cases Vols.
of *The Journal of the Friends' Historical Society* sent
per _____.

Name _____

Address _____

Remittance enclosed £ s. d.

* State years for which cases are required.

† State whether Cloth or Half-calf covers required.

& John Harrison, two Judges in the Bishoppes Court, before the Bishopp came to the Jland & since the Bishopp Came J haue written vnto him seuerall times for liberty of our tender Consciences, yet could get but very litle answer ; last of all J wrote vnto him to let him know my greate charge, payinge the Summe of 40. 7s. rents yearely, besids 13 or 14 parsons in famaly, of which 6 of them beinge smale children, the eldest of which is not yet 10 yeares of age ; my man servant was taken from me in winter last, & my wife hath bene sicke, lieinge in the feuer, & is yet vnder the doctors hande. This J desired of him, beinge it was the season of the yeare that harvist was on & that my Corne was ripe my hay vnmaued my Boat vnder nets not mended was both the loss of the Jland & the Lords profits, desired him to set me at liberty to get in my harvist, & J willinge to suffer & vndergoe whatsoever the law did Inlicit vpon us Accordinge as the Rest of our freinds did in the Nations about us that pvision might be made for the lords rent, & to my wife & distressed famalyes, which by Reason of our soe longe lieinge in prison was now left desolate & perishinge Condition as to our outward meanes & estates. His Answer to me was that the lords Rent would be secured for him in the forfituer of our estates if not payinge the Rents, which you may se more at large by his answer or a Coppie of the same, let that be none of our plea nor trouble not our selues nor him nether, for our writeinges heereafter would signifie nothinge to him but rather an addition of some thing worse very shortly, & threatened much because that the rest all fell vnder him & left us in Prison both together. J beleue the addition of some thing worst was his Generall Sumnor as the Call him 13th of this Mounth Came to Cargh my wife & Ewans mother with his sister & his sister in law to come to their Church the next day or els they would sease vpon all our goods & estates alsoe by an Act of Parliment as he said they might be brought to the barr to be secured & them banished out of the Jland as J have heard.

Theire Answer was to him that they would giue him none of their goods vnlesse he would take it by force, neither would they goe to their Church while they liued, & how they haue done with them since we know not because he threatend them that was but weake. We did Appeale from him to the lord of the Jland to giue him a stopp to his purpose in oppression, yet his Answer to us out of or Appeale was soe that we were not able to make it good as you may se in the appeale answer.

Therefore, our deare freinds, we desire you to let us know how it is with you, & that some of you goe to the Earle of Derby to know whether we may haue the same law that you haue or noe, and if his answer be nay, send them or get them sent to some of our freinds their to get us the benifit of the Act & lawes that you haue or may haue, & not to be Judged by a man or two how to vse us Accordeinge to their owne minde ; neither Can we get to you to make it knowne, for we doe not expect to far better heare then you doe but rather worse. Therefore we desire you, my deare freinds, to worke in our behalfe that we may haue as you will haue & not be sufferers at every mans pleasure. What you suffer we are willinge to suffer the same Jf it be to the layinge downe of or bodies, & we shall Continue where we are till such time as we shall heare from you, & send us the Act that you suffer by & whatsoever will be Asked

against you heareof to send us one of them still as sone as yo^a can that we may know what to suffer. They had an Act in this Jland, & wee desired of them to let us se it, yet they would not. The Bishopp said if he had an Act he was not bound to keepe it for us nor to shew it us. My answer to him was when an Act is Acted it is not to be hided or kept priuately but to be published abroad to let them that it did Concerne se it before they were to suffer Any thinge by it; yet we could not se it that we might know what it was, but desired us to procure one for our selues & had not liberty to looke for it. But now they goe with it to fricken the woman & Childer with it, to them that cannot reade nor know what it is but heare with what they say, yet they haue not let us se it but threatens abroad to fricken people withall. Not That J desire of you to procure one for my releasement of them, for J doe not thinke there is Any such thinge in them, neither doe J thinke they are Acted to that purpose, but y^t J might knowe that my sufferinges be not greuous then yours.

Deare freinds, my sufferinges is greuous as to the outward estate, yet in my measure am satisfied Accordinge to what is made manifest vnto me. But as for my outward they haue vndone me, my wife is liueinge all the while before mentioned, & haue neuer a man servant but litle Children with two maide servants, soe that they haue spoiled me quite that J am not able to subsist nor liue amongst, & that is there desire which grieues my soul. J did not desire the Riches of this worlde, but that J might be debtlesse & haue a liuelihooode amonge them. Mywife, beinge as aforesaid, Could make noe saile of Any thinge that we had for Rents & other thinges they haue taken some of the oxen of my plow in it. J know not how now my Corne lieth without none to take Care of it, & the fishinge this time of the yeare has been formerly good, helpes vnto me both in mantaineinge my house & Rents & other debts. Now J haue noe hopes of Any of them for this yeare they haue kept me prisoner all summer soe that J must not se my wife though beinge sicke all the while till now, Thinkinge now to bringe me to this Mountaine & shew me all the glory of the harvist & fishenge, all things els & this J might haue Jf J fall downe to worship them & there Command.

Theirfore, my deare freinds, feel me neare you; doe somethinge for me in my misery; sue to the Earle of Derby for my Realeasement, & Jf it Cannot be had from him, get it vp to London to se what Can be had there. For all them that was with us is fallen to them 2 Mounthes agoe but we two, & send it me as sone as yo^a Can, & J desire Jf it be the Lords will to se some of your faces, els J doe not know but J must leave the Jsland to them, which is sore against my will Jf J were able to mantaine my selfe in it; noe, for that is it they desire though J will stay in it while J am able.

Your Companions & fellow sufferers in our measure to they layinge downe of these bodyes; for all that J haue written is yo^r liberty as yo^r thinke fitt.

WILLIAM CALOW.
EWAN CHRISTIAN.

3.

Four months later we have the following :—

W. CALLOW TO HIS BROTHER, 64.

Bro : Euen.

Our deare loue in y^e pure endless Loue of Christ in o^r mesurs wee doe dearly salute y^e And All y^e rest of o^r dearly beloued firinds y^t Away. Though Absent in body yet wee ffeele you All deare And neare vnto us in o^r mesurs of gods truth And loue of Jesus ; wee your Brethren And fellow sufferers in o^r mesures ffor y^e testamony of y^e truth, doth heare by Let you vnd^rstand how y^t wee yo^r powre dispisd Brethren ffor Christs sake doe still remayne prisoners since y^e 22 of y^e 3^d moth And now, by way of Excommunication in the bishops Court they say y^t o^r estats Are sequestered And o^r bodys deliuered to the Earle of Darbyes discrecion, to doe w^t hee pleases wth our bodyes & estats. And on y^e 18 of y^e 8 mth All y^e rest of o^r flamelyes y^t Are firinds were brought to prisoe to us, 7 in number 6 wiming And one man saruant, besides Will Callows wife : y^t had bene sicke 3 months, they brought her to y^e bishop, And because she was Able neither to goe nor ride nor yet to Abide Impresonm: the bishop sent her backe Agayn, yet they brought her mayd to prison wth him selfe And 2 other seruants.

Deare firinds, wee Are some thinge troubled y^t in All this time wee have sene none of yo^r faices nor heard ffrom you, but As wee doe heare by report y^t o^r sister, Mary Cristian, is in Dublin, yet Jf Jt were y^e Lords pleasure wee would gladly see y^e faices of some firinds in this Jland. Bro : Euen : thy Mother, And thy Bro : Ewan, And thy sister Mary, And thy Bro : And will Cristions wife, besides other seruants, Are still in prison, only thy sister An And Besy Are left Att whom yet, as presoners since y^e 18 of y^e 8 mth And as yet soe y^t J was willinge to spend And bee spent ; but now thy are soe eniuious Agaynst mee Because there is noe other man in y^e Jland that hath Any Land or hould in Jt, soe y^t Jf Jt had not bene y^e Lords mighty powre to preserue & keep me, they would haue swallowed me vp of y^e earth long Agoe ; glory bee to his wholy name ffor euer, soe y^t as to the outward I Can hardly subsist Amongst them, And to leave y^e Jland J dare not, though Jt is often soe wth me. But J would haue y^e soe Aquaint firinds wth Jt, that they might weigh Jt in the Light of Christ And let me know w^t firinds thinkes best ffor me to doe, And Jf firinds Can doe Any thinge in the behalfe of thos powre wiminge towards theare releasm^t, or wether they thinke fitt y^t one of us Both goe to y^e king or to y^e lord to make Any request ffor our selues.

Noe more Att present, but in y^e lord J rest & remayne yo^r deare And faythfull Bro : to the layinge downe of this earthly body

WILL CALLOW.

Peele Castell prison 27 of y^e 10 mth 64 :

4.

During the banishment from Man referred to by Dr. Hodgkin the following letter was written to Margaret Fell :—

W. CALLAWAY OF JLA OF MAN, 1668.

London y^e 6 off first mo: 68.

Dear Ly beloued freind.

My dear Loue in my measuer doth dearly salute thee, & all thy Dear Children as if J haue named them one by one, wth y^e rest of freinds near thee as thou art free. All freinds hear is well Jn generall & our meetings very full and peacable at p^sent. & as concerning ffreinds proseedings at y^e Court at p^sent J need not say any thing of it; for E. Stubbs its lick will Informe thee of: but what may be done J know not at p^sent but y^e Lords will be done; into whose will & lining power J wth many more wholly & freely are giuen vp to y^e lords will, what he sees good for vs, knowing by good experient to our great Comfort y^t hele suffer noe more to be laid one vs then what he will allsoe inable vs to beare.

The paper of our sufferings J receiued y^e last seuenth day & J do acknowledge my selfe ingaged much to thee for thy loue & Care to me in many things and alsoe for this. G ff. we heare is Come to Barkshire and is expected to be heare this weeke. There is but few ffreinds in y^e minstry hear now but John burnyett & J: Coall w^{ch} came hear y^e last seuenth day.

Not eles at present, but wth my Deare Loue in my measur to thy selfe & thy dear children, J rest yo^r truly louing ffreind in deed & in truth,

WILL CALLOW.

Addressed:—

To his

Louing ffriend Margrett

f fell at Swartmore in

fornish these dd

Lancash^{re}Leaue this wth thomas green

to be dd as above said

Marchant in }

Lancaster. }

5.

Recently restored to home and family, Callow embraces an opportunity to inform the Fell family of the improved conditions on the Island:—

W. CALAY OF THE ISLAND OF MAN TO M F, 1671.

Ballaffaill y^e 23^d of 10th mo: 71.

S: ff:

And dearly beloued freind. My dear loue wth my dear wives, in our measur of gods endlesse truth doe we dearly and nearly salute thee wth thy dear mother and sisters; my dear loue is to L ff: and his wife, wth all y^e Rest of yo^r family and to Jo: Stubbs and his wife, Ro: Salthouse and his wife, wth T. S. W. S. R. . . . wth all y^e Rest of our dear freinds y^t aske for vs, as if J had named them one by one. My dear Loue is to G: ff: if at hoame or eles it may meett wth him.

Dear Sarah, J haueing meet wth this optunity, J coule not forbear to lett know how it is wth vs at p^{re}sent, and by these thou may know y^t J wth my wife and children and all freinds in this Jsland are all well, glory be to god for ever more, and ou^r Litle meetting quiet and peacable after ou^r great and Long sufferings, everlasting praises be giuen to ou^r for ever and for ever more. Only sum treatvings wee doe hear of sending vs away againe; but we are not afraid at their treats; the lord god of power in y^e mightyness of his gloryouss infinit power has deliuered vs in 6: and will be wth vs in y^e 7: as we abide faithfull vnto him, everlasting praises be vnto his holy name for ever more.

Dear harts, J long to hear of yo^u or from yo^u, therefore lett me Jntreat yo^u to write to me by y^e first optunity y^t J may know how things is wth yo^u.

Dear S, if Reny be at y^e forges,² or whoever is, if thou would doe soe much as gett him to make a gredle in y^e forges, and not over broad but ordinary, and send it me and a 100, or halie a 100 of Jron, by y^e nex y^t J shall by againe Spring and y^e Rate of both, J shall Returne thy mony ether in goods or monys; for allthough J haue been an old houskeeper, yett a new beginner almost as ever, all things being decayed & out of order at my coming home;³ soe y^t things as to y^e outward is su^m thing hard wth mee to finiss. My deare wife whose loue is to thee, Rachel, and Susan, is deliuered of a daughter about 7 weekes agoe.

Soe wth my deare loue to yo^u all in my measur of gods truth in w^{ch} J Rest and Remaine as hereto fore thy frend in deed and in gods endlesse truth

WILL CALLOW.

Addressed:—

The hands of
my dear and Louing frend
Sarah fell at Swarth
more in f^ornish fell this dd
Lancashire.

Where the holy sense is lost, possession of the highest truths cannot preserve against the enemy's assaults.

WILLIAM PENN, *Tender Counsel and Advice*, 1695, p. 6.

The Lord doth not visit the souls of any to *destroy* them, but to *save* them. . . Neither doth the Lord cause People to *Hunger* and *Thirst* after Him, and not fill them with his good things.

WILLIAM PENN, *Tender Counsel and Advice*, 1695, p. 18.

² There are references to the forge at Swarthmore in Webb's *Fells*, see pages 326, 330, 335. Sarah Fell had much responsibility in this work, and George Fox had money in the concern.

³ This is a very interesting natural touch. When estimating the financial losses caused by distraint, we must bear in mind the expenses incurred in replacing the goods removed.

MEETINGS IN ELY, CAMBRIDGE, ETC.

Meetings in Ely, Cambridge and Huntingdon, 1668.

A memoriall of meetings In the Jle of Ely and Countyes of Cambridge and Huntingdon as they were Kept and Established in y^e yeare 1668.¹

Meetings.	Tounes belonging to ye meetings.	and some freinds names of each meeting.
Wisbich	Walton & Walsutton	John Jues [Ives], Jo : Lowder, Will : Williams, John Westwood, William Dounham, &c.
Whittle- sey Cotes		Rob ^t Smith, John Mason, Jo : Chapman, Edm ^d Bull, Jo : fhardell, &c.
Chatterice	Doddington & Mauny	Jeremiah Rose, James Timms, Rich : Cope, James Read, Tho : Right, Will Coscones, Rich : Read, John Dring, Ezekiell Palmer.
Sutton	Mepall	Edward Wright, Edward Winckfield, Edw : Rash, &c.
Littlport	Downham	Clement Crabb y ^e Elder, Samuell Cattur, Jo : Hart, Will : Wilkason, Samuell fulbye [Fulbigg], Joseph Nunn, Henrye Place, &c.
Ely		George Througgood, Rob ^t Barbor, ffra : Bugg, William Jues, William ffishon, Jonas Scruks, &c.
Haden- ham		Jo : Adams, Tho : Gray, Ro : Leachworth, Wm : Cross, &c.

¹ Copied from a book of local records deposited in D.

Meetings.	Townes belonging to ye meetings.	and some freinds names of each meeting.
Over	Cambridgeshire	John Aynsloe, Ben : Cran- well, Geo : Nash, Jo : Smith, Ruben Stiuens, John Bing, &c.
Swasye		Ro : Miltin, Jo : Ho[l]mes, Nicholas Walker, &c.
Willing- ham		Jerimiah Proctor, Jo : Norris, &c.
Hoginton [? Oak- ington]	Cottenham & [Long] Stanton	William Allin, Mathew Bees- ley, Phillip Tayler, Ro : Mathew, ffra. Emberson, Tho : Riched [? Rithed], &c.
Cam- bridge		Tho : Edmund[on]s, Nicholas ffrost, Tho : Lowther, Willm Brasier.
Bolsham	Lintonhorsith, Westwickham west Ratum	Jo : Webb, John Haruye, Walter Crane, Jacob Baker, &c.
Soham		Steuens Blow, Edward Peacthy and Walter Peacthy, &c.
Hunting- ton	Huntingtonshire Gormanchester & Brampton	Rich : Jobson, Ro : Rabye, Willm Starling, Jesp Robins &c.
Jves	Hemminfords & [Fen] Stan- ton	Ro : Ingram, Jo : Parnell, John Peacocke, Wlm Mar- tin, Tobias Hardmeat, John Abthorp, &c.
Rippon	Rippon and Worboyes	Thomas Parnell, Leonard Ellington, &c.

Meetings.	Townes belonging to ye meetings.	and some freinds names of each meeting.
Erith	Cone Blun- sham Somers- ham	John Cranwell, Benjamin Thornlye, Thomas Cooke, Thomas Purkis, ffra: Dunn, John Barringer, Robt. ffawlkner, &c.
Ramsye		Samuell Nottingham, Richard Snesdell, Thomas Golding, Edward Lambert, &c.
Sturtloe	Southor Perye	William King, Edward Neele, Jon ⁿ Longland, Daniel Maddye, Phillip Gray, ffra: Jbbott, Thomas Marshall, &c.
Laiton	Ellington	William Fowler, Nicholas Tom- son, Rob ^t How, William Binge, Richard How, Rob ^t Smith, &c.

Meeting Records.

IN CARTMEL MEETING HOUSE, LANCS.

Swarthmore Men's M.M.	1668-1674.	1 vol.
Do. do.	1691-1789.	3 vols.
Do. do.	1798-1883.	7 vols.
Swarthmore Women's M.M.	1671-1717.	2 vols.
Do. do.	1731-1882.	7 vols.
Swarthmore Men's P.M.	1712-1785.	3 vols.
Do. do.	1797-1876.	9 vols.
Swarthmore Women's P.M.	1826-1856.	3 vols.
Colthouse Men's P.M.	1699-1867.	3 vols.
Colthouse Women's P.M.	1707-1841.	3 vols.
Height Men's P.M.	1725-1833.	4 vols.
Height Women's P.M.	1805-1840.	3 vols.

A Condemned Malefactor Convinced in Prison.¹

My dear freinds.

I could often write to you, but often straitned for time, but my bowels hath free access to you in y^e Lord, wher we are refreshed together in y^e power of y^e most high, who hath shewed himself in his wonted kindnes to set me once more free from my outward bonds, wth nigh 80 more. In great clearnes he caused y^e innocency of his people to shine over al, to his own glory whose work it is, blessed be his name for ever &c. Ther remains 9 p^munired, 7 excommunicated, & 13 for tythes. My freinds, it pleased y^e great God y^t after a malefactor was condemnd to dy, great was y^e earning of my bowels to him wth others y^t was to dy wth him, & y^e Ld caused my soul to be powred forth in their behalf day & night, until recd an answer of peace, y^t he would cause some of their souls y^t day y^t dyed to rest wth him in paradise, wthin his eternal love, in ord^r to pfect his ppose he wrought powerfully in y^e hearts of some of y^m, & especially Br[?] Proctor y^t had been very wicked, w^{ch} he confessed to y^e shame of self & iustifying y^e righteous iudgm^{ts} of Gd, who had sealed up his eternal mercyes in y^e blood of X^t.

He declared to al people, he had lived in al mann^r of wickednes, & had been reproved by y^e light of X^t 1000 & 1000 times, but he reiected y^e councel of God, who justly now had overtaken him: but through y^e prayers & tears of y^e people called Quakers God was p^railed wthal, & had given him repentance, & sealed up his love to him in y^e blood of y^e Lord Jesus. So he exhorted al people high & low to take heed of reiecting y^e light of X^t y^t rep^rved y^m for sin in their own consciences; & not to psecute y^e people called Quakers, for y^a were y^e people of y^e living God; & as long as he was pmitted to speak, was p^riously ord^d, but when he was stopt, he told y^m y^a stopt y^e mouth of God in him, desiring y^e Ld it might not be ld to their charge. Then he said, This day hath mine eys seen my salvation, praising y^e Ld, and so finished, to y^e joy of al o^r hearts y^t had been in Great travels for him &c.

¹ From MS. in D. in the handwriting of Thomas Ellwood.

An Ending of Differences, 1688.

Whereas there have been Differences between us, which have been opened before G. ff & severall faithfull Brethren, we doe in y^e spirit of Christ freely forgive each other, & desire that all agravations Relateing thereto may be passed by & forever Buryed; & if either of us for time to Come should Rake up or trouble ffrinds in any place with ye said Differences, we doe submitt that y^e same spirit of Christ shall Judge & Condemne that person, w^{ch}soever of us itt bee, y^t shall be guilty thereof, itt being wholly Inconsistant wth our xtian profession & testimony to appear in y^e Least Revengfull or Implacable.

And we desire y^t all Records & papers Relating to y^e differences betwixt us be Canceled & Removed, & this paper to be Exposed by eith^r of us, to all such psons as have heard of y^e Differences between us.

Wittness our hands:—

W^m FFALLOWFIELD.
HUMPHRY WOOLRICH.

London y^e 11th 4th mo: 1688:

Signed in y^e presence of us

Rog^r Haydock.

John Graton.

My dear ffrinds of y^e Quarterly Meeting in Staffordshire.

I desire y^t this may be Recorded in y^r quarterly Book; & let all Records of Differences be taken out of your quarly or monthly Books Concerning you & Umphry Woolrich & W^m ffallowfield; & let y^m all be forgiven by ye spirit of Christ. & if any should Raise y^m up again, let y^m be Condemned by y^e spirit of Christ, soe y^t all may Live in y^e peaceable truth & Love, & seek y^e good & wellfare of one another, & Study to be quiet, a quiet habitation is a Continuall feast, & soe y^e Lord keep you in his Love & ffear & in humillity

Amen:

G: F:

endorsed:—

An ending of the Differences betwixt W^m ffallowfield & Umphrey Woolrich & y^r Meeting: With G ffs advice to y^e Quarterly Meeting affixed thereto: 1688.

The Somerby Estate,

THE CHIEF ENDOWED PROPERTY OF THE QUARTERLY MEETING OF LEICESTER AND RUTLAND.

On one of the grassy uplands of East Leicestershire, a favourite resort of the fox-hunting fraternity, stands the village of Somerby. The traveller who approaches it from the little wayside station of "John o' Gaunt" (three miles away over the shoulder of Burrough Hill) sees before him a long, winding village street, abutting upon which is a substantial residence known as Somerby House. Incorporated with the grounds of this house is a strip of land which formerly belonged to the Society of Friends; and though not a trace remains of the dwelling used as a Meeting House which stood upon it, yet the position of the Burial Ground is still discoverable by its surrounding belt of fine trees.

For the sake of any who may wish, in days to come, to identify the site, it may be well to state that a line drawn in a southerly direction from the gate leading to the stable yard of Somerby House, gives approximately the western boundary of the Friends' plot. The present owner of the property has recently planted upon the Burial Ground a number of small fir trees—having first raised the level by adding a considerable quantity of earth, in order to comply with a clause in the deeds, which guards against the disturbance of the soil.

The late Mary Radley,¹ of Warwick, carefully searched out the history of the Somerby Estate, and shortly before

¹ Mary Radley (c. 1829-1902) was the daughter of Eli and Louisa Radley, of Tottenham. She was much interested in making researches into Friends' records, and was familiar with documents at Somerset House and the Record Office as well as at Devonshire House. During the last few years of her life she resided at the Meeting House at Warwick, and her body was laid to rest in the graveyard attached, near to the place where the remains of William Dewsbury were buried. M. Radley prepared and printed a *List of Burials in Friends' Graveyard, Warwick, 1660 to 1879*; also a facsimile reprint of a *Testimony concerning Sarah Browne*, who died 1693. She left numerous notes on the life of Elizabeth Hooton (d. 1672). A MS. from her pen, *The Miserable History of the Smith Family of the Vale of Belvoir, 1735-1752*, is in D.

For further particulars see *The Friend* (Lond.), 1902, p. 136.

her death she presented the following paper in rough form to Leicester Monthly Meeting. Her notes have been arranged and edited for THE JOURNAL by Henrietta Ellis, of Leicester.

William Dewsbury, after his Derby and Leicester imprisonments in 1654, passed rapidly through East Leicestershire to Oakham, and thence onwards to his prolonged sufferings in Northampton Jail.² It would appear that he held a meeting at Somerby, and there fanned the flame of Quakerism, which had been kindled earlier in "The Vail" (of Belvoir) and on the wolds, by George Fox and John Wilsford.

Among his Somerby hearers, and, probably, converts, were the yeoman, William Tompson, his wife, Ann, and especially their elder son, William, then a lad of sixteen or eighteen. Two years afterwards, William Tompson died, arranging for his wife and numerous young family by a will, which, in many of its details, is an exact counterpart of Frederic Seebohm's illustrations in his *English Village Community*. As this will introduces us to our Estate, a brief summary of it may be interesting :—

November 14th, 1656.

I, William Tompson, of Somerby . . . being weak in body but perfect in memory, blessed be God, do make . . . this my last will . . . to Ann Tompson, my now wife, all my goods and chattels, whom I make my executor . . . I give to her that parcel of ground in Pickwell Lordship, 12 acres, . . . for eight years, upon condition she keep herself widow . . . if she marry, then it shall be to the use of my 5 daughters, Sarah, Ann, Mary, Susan, and Elizabeth equally, and I appoint my friend, Robert Greene, to make the best sale of it. . . If any of my said children be not ruled and guided by their mother in their matching according to reason as may be apprehended by wise men to be for the best for themselves, my will is they shall have but 12^d. . . At the end of 8 years my wife shall sell these 2 pastures, and pay the money therefor equally between my . . . daughters . . . as they come of age . . . in the meantime my wife is to have the use of it. . .

To my wife that house, gardens, orchard, and the croft on the south side of that house . . . now held by Richard Woods . . . and also one Yard Land . . . in the fields of Somerby . . . with all

² So written in Mary Radley's notes. Dewsbury suffered imprisonment in Northampton Gaol, but his "prolonged imprisonment" was in Warwick.

Bessey, when illustrating the undue readiness of "Justices" to act upon the incorrect evidence of Informers, quotes these instances :—

In 1683, Joseph Holt and Augustine Allen being seen by the Informers one in one yard, and one in another yard near the house of W^m Chapman, where a meeting was sometimes held, they, on mere conjecture, made information of their being at a meeting there, upon which they were convicted and very heavily fined. And about the same time, Smith, the Informer, meeting John Richards on the Highway, swore what he only imagined. Richards was convicted of being at a conventicle at W^m Chapman's house (which was true, tho' Smith knew it not). Upon this, 4 cows worth £14 were taken from him.

From time to time Ann (Tompson) Chapman was the medium of conveying "Women Friends" relief to the stripped and suffering families in and about the "Vaile" of Belvoir. In 1660, her right-hand son, then perhaps twenty years of age, was sharing imprisonment with twenty-four others, "non-swearers," in Leicester Jail, and he joined in signing a remonstrance against the needless inflictions they endured. In 1675 (?) William Tompson was made one of the Trustees for John Evans's gift of Wigston Meeting House and ground. In 1679, he carried five shillings, the "Oacon" (Oakham) contribution to the Leicester Quarterly Meeting. These three are the only allusions to him during his life, which have been noticed.

By 1680 young Henry Tompson and his posthumous brother, John, were both deceased. Four of the five sisters had been married, and Elizabeth, the youngest sister, was her brother's only companion in the home, from which their mother's marriage had withdrawn her also.

William Tompson was then about forty years old. His fatal illness was perhaps sudden, for the 19th of 1st Month (March), 1680, is the date both of his will and of his death. On the 22nd his remains were laid in the little croft belonging to his hereditary Homestead. The preamble of his will, a will to which Friends are still indebted, runs thus :—

... My body, soul and spirit, I have given up to the Lord, with which I have glorified God, which all are the Lord's, and I have long been given up to Him, and now I do commend my Body, Soul and Spirit

into my Saviour's hands, for all is His and he hath been the Redeemer and Saviour of my soul. And I die in the Catholic faith of the Church of Christ my Saviour and in no Pope nor false teachers. . . . And as to the goods of this world which God in His mercy hath lent to me, I will as followeth

He made his sister, Elizabeth, his sole Executrix, and gave to her and her heirs all his moveable property, the half of his yard-land, and the house in which they then dwelt. He emphatically confirmed his mother in the advantages of his father's will, "she shall in no way be let or hindered in the profits of my fower acers in Pickwell close," and the use of the half of his yard-land for eight years. He recurred to the dower which his married sisters had received, "but as they said they had heard that their father had given to them all the Pickwell closes he freely gave to them his 4 acres to be equally divided among them on their mother's death." He gave £10 equally between his friends, Joseph Houlst and John Wilsford, to be paid from the next incomings of his land; and sixthly :—

I give and bequeath unto Joseph Holt of Oakham in ye Cty of R^t^d and William Money of Barleythorpe in ye s^d Cty the other moiety or half of my yard land with the appurtenances in Somerby as ffeffees in trust for friends of ye same faith with them called Quakers and also all and every part of ye House and homestead belonging to ye s^d House namely one little Croft or backside with all the Barns and other Buildings belonging to the s^d House and also the Garden and Orchard thereto belonging for them ye s^d Jos Holt and W^m Money or their Assignees to enter upon have hold and possess and enjoy just eight years after ye death of me W^m Thompson for the use of a Meeting Place to worship God and the backside as a burying Place to bury their Dead in for ever.

The witnesses were Robert Greene, James Trigg, Robert Greene, Jun.

Joseph Holt, the earliest Rutlandshire convert of Wm. Dewsbury and the patriarch of the Quaker Church in that county, was probably a Minister, and is frequently mentioned as the host of Ministers. He was an aged man, and died before the trusteeship devolved upon him.⁵ Wm. Money, a substantial yeoman, died almost directly after he had taken possession of the bequest, but not before he had conveyed it to trustees in 1689.

⁵ Joseph Holt died 18 v. 1688.

into my father's hands for all is His and he hath been the Redeemer and Saviour of my soul. And I do as the Catholic faith of the Church of Christ my father had in no hope nor testament. And as to the goods of this world which God in His mercy hath lent to me, I will as followeth.

He made his sister, Elizabeth, his sole Executrix, and gave to her and her heirs all his moveable property, the half of his yard-land, and the house in which they then dwelt. He then beneficially confirmed his mother in the advantages of his father's will, "she shall in no way be let or hindered in the profits of my tower acres in Pickwell close," and the use of the half of his yard-land for eight years. He returned in the tower which his married sisters had received, "but as they said they had heard that their father had given to them all the Pickwell closes he freely gave to them his 4 acres to be equally divided among them on their mother's death." He gave also equally between his friends, Joseph Hout and John Worsbry, to be paid from the next income of his land; and sixpence:—

I give and bequeath unto Joseph Hout of Gorbun in the City of Bath and William Money of Bathampton in the County of Somerset as trustees of my yard land with the appurtenances in Somerset as follows in trust for friends of my name with them called Quakers, and also all and every part of the House and household belonging to the House namely one little Croft or backside with all the trees and other buildings belonging to the House and also the Garden and Orchard thereto belonging to them for ever. Joseph Hout and William Money or their Assigns to enter upon these lands and premises and enjoy the same for ever after the death of me. Witness my hand and seal the 24th day of the month of May 1688. Joseph Hout to the use of a Meeting Place to worship God and the backside as a burying Place to bury their dead in for ever.

The witnesses were Robert Greene, James Tabor, Robert Greene, Jun.
Joseph Hout, the earliest Rutlandshire convert of Wm. Dowsbury and the parson of the Quaker Church in that county, was probably a Minister, and is frequently mentioned as the host of Ministers. He was an old man, and died before the trusteeship devolved upon him. Wm. Money, a substantial yeoman, died almost immediately after he had taken possession of the bequest, but not before he had conveyed it to trustees in 1688.

William Tompson's Legacy of £5 to John Wilsford⁶ was a well-timed gift. As the eloquent Minister and leading controversialist of the Quarterly Meeting, he had endured not only much imprisonment, but the utter stripping and forfeiture of his all. His wife and little ones had fled for bread to her friends in Hunts, whence he went with them to found a safer home in America—a loss to *this* Meeting, as he was an eminent gain there.

To be continued.

Meeting Records.

AT FRITCHLEY MEETING HOUSE, DERBYSHIRE.

Breach M.M., 1700-1762. At the latter date Breach M.M. was united with Chesterfield.

Women's Q.M. (Nottinghamshire Q.M. to 1761 and then Derbyshire and Notts Q.M.),¹ 1749-1793.

Original Book of Sufferings of Friends in Derbyshire.²

These books have been saved from dispersal by purchase at one or more sales of private property.

⁶ The home of John Wilsford (Willsford, Wilford) was Nether Broughton, in the Vale of Belvoir. His writings included a reply to Clement Needham's two letters written to vindicate the right of tithes, 1673; an epistle to Friends from Leicester County Jail in 1676; a recital of his sufferings, addressed to the inhabitants of Nether Broughton about the same date; and in 1680 he addressed "Bishops, Priests and Magistrates" on persecution. His emigration to West Jersey took place about 1684. In 1691, he published "A Brief Exhortation to all who profess the Truth." The date of his death does not appear.

See *The Friend* (Phila.), vols. 28, 29; *John Gratton*, pp. 55, 408.

¹ Many of the minutes and reports were drawn up and signed by Anna Coulson, who kept a school in Nottingham, and by Martha Winter, who was her assistant and successor. The latter, as Martha Routh, was a well-known Minister (1743-1817).

² The first page is headed 1661, but other entries appear 1660 and 1659. Many interesting details are given, especially down to 1680, which do not appear in Besse's *Sufferings*. Extracts from this book have appeared in *THE JOURNAL*, see v. 97n.

Captain Thomas Taylor, of Brighouse, co. York, Yeoman.

Thomas Taylor, of Brighouse (c. 1621-1684) was formerly, we understand, one of Cromwell's Ironside Captains, but changed his profession of carnal to spiritual warfare, and cast in his lot with the then despised Quaker community, as early as 1654. This Thomas Taylor must not, however, be confused with his more celebrated namesake, Thomas Taylor (1616-1681), a puritan clergyman at Skipton and Richmond, and later the distinguished Quaker Minister who, after a dedicated life in the service of the gospel, and in which he underwent much suffering for his religious principles, died at Stafford in 1681, three years before the above-named Captain Taylor.

In George Fox's *Journal*¹ we read that early in 1654:

Before I came to Synderhill Green, we passed through Halifax, a rude town of professors, and came to one Thomas Taylor's, who had been a captain, where we met with some janglers; but the Lord's power was over all: for I travelled in the motion of God's power.

Again, the same year, after his visit to Synderhill Green, Holderness, etc:—

Then I came to Thomas Taylor's, within three miles of Halifax [at Brighouse, probably], where was a meeting of about two hundred people; amongst which were many rude people, and divers butchers, several of whom had bound themselves with an oath before they came out, that they would kill me (as I was told); one of those butchers had been accused of killing a man and a woman. They came in a very rude manner, and made a great disturbance in the meeting. The meeting being in a field Thomas Taylor stood up, and said unto them, "If you will be civil, you may stay, but if not, I charge you to begone from off my ground." But they were the worse, and said they would make it like a common; and they yelled and made a noise, as if they had been at a bear baiting.

George Fox continues a long account in his *Journal* of the uncivil behaviour of these butchers, two of whom later came to grief; but at this time he had "a glorious powerful meeting," and "the Lord's power came so over them all and answered the witness of God in them, that they were bound by the power of God."

¹ Vol. i., pp. 189, 195, 196.

prosecution of the Quakers on the Statutes made against Popish Recusants.⁶

Shortly before this we learn that, by the will of his friend, John Greene (dated 8 July, 1676, and proved at York, 8 October), who died a prisoner for the Truth in York Castle, 13th July, 1676, Thomas Taylor was appointed one of his trustees.

We next learn from the Northowram Register,⁷ kept by Oliver Heywood, the ejected minister, that "Capt. Tho. Taylor, of Brighouse, died Apr. 27 [1684], a rich Quaker, aged 63." Again in Heywood's *Diary or Register*⁸: "Capt. Th. Taylor: buried in his own backside, Apr. 30, 1684, a quaker, but a rich man, aged 63." And again: "Captain Taylor, of Brighouse, his wife dyed Oct. 28, 1684, buried on Oct. 31, in their garden with their head upward, standing upright, by her husband, daughter, etc., being quakers, aged 60."

In the *Yorkshire Genealogist*, by J. Horsfall Turner,⁹ is a Latin pedigree of Hanson taken from "a beautifully written one, on two skins, probably compiled two centuries ago by Hanson the antiquary, of Woodhouse in Rastrick, in the parish of Halifax" [with extensions]. In this we learn that Arthur Hanson married Sarah, daughter and co-heir of Thomas Bottomley, by whom he had issue a sixth child, Judith, who married Thomas Taylor and had issue. Mr. Horsfall Turner adds:—

This Arthur Hanson resided at Brighouse, when he died in 1661, and was buried at Elland, amongst his ancestors. His wife, Sarah, was buried there in 1643. Of their children we may note in passing that . . . Richard [was baptised there] in 1629. Judith became the wife of Captain Taylor, a noted Quaker, of Brighouse, mentioned by Oliver Heywood, etc. The Taylors were buried in their garden at Brighouse, two grave-stones still remain. Richard Hanson, Judith's brother, was a prominent Quaker, of whom, and his children hereafter.

Last year, when at Friends' Meeting House, Paddock, Huddersfield, we were much interested in seeing the two monumental slabs, named by Mr. Horsfall Turner, placed upright and side by side in the verandah at the front entrance of the Meeting House. Through the kindness

⁶ Besse's *Sufferings*, vol. ii., p. 144.

⁷ Edited by J. Horsfall Turner, 1881, pp. 69, 70.

⁸ Same editor, vol. ii., pp. 148, 149.

⁹ 1888, vol. ii., pp. 86-91, 156-163.

of the present writer's cousin, Joshua Wheeler Robson, J.P., of Dalton, Huddersfield, we are able to give an illustration of these inscriptions. J. W. Robson informs us that Matilda Unsworth, a Friend of Huddersfield Meeting, resident at Yates Lane, Milnsbridge, says that the stones were in the garden of a house at Brighouse, bought by her uncle, Thomas Dearnaly, and on the death of his widow, her own aunt, she presented them to Huddersfield Meeting. These very handsome and splendidly preserved stones measure six feet one inch by two feet five inches.

The present writer was under the impression that, at one time, there existed another stone, for Judith Taylor, *née* Hanson, but J. W. Robson, on reading this paper, we think rightly controverts this idea, and says:—

I do not agree with the assumption that [Judith] Taylor had a gravestone, which is missing. My opinion is that the large empty space on her husband's stone was left for her; but that the scapegrace of a son was too careless to have the necessary inscription cut after his mother's death. The Captain, no doubt, looked well after the work of cutting his daughter's epitaph, and it is very noticeable what a difference there is between it and his own; the spelling is so much worse and more careless. The son perhaps did not give it much care, and when the time came to place his mother's epitaph upon the stone, he may have delayed the matter till it was too late.

It will be noticed in the accompanying illustrations how admirably the stone to Tabitha Taylor is cut, but singularly the letter G is always reversed, and it will also be noticed that the O in Taylor was originally an E in both stones, in that of Thomas Taylor so badly altered as to look like a D.

We must add a sad note from Heywood's *Memoranda*¹⁰:—

This year, *viz.*, A.D. 1689, there have failed in their estates a great number more than I have formerly observed, especially in November, Decemb. The latter end of this year, some four that come to my knowledge or near us are—[here follows particulars of 23 cases, and the second is] "Tho. Taylor of Brighouse, his father was a great quaker, he hath been a ranter, kept gentlemen's company, owes 1,000*li*, his goods were seized and now a selling to pay creditors, January, 1690.

JOSEPH JOSHUA GREEN.

¹⁰ Edited by J. H. Turner, 1881, vol. ii., p. 192.

HE ÆRE WAS LAYD
 THE BODY OF
 TABITHA TAYLER
 DOUGHTER OF
 THOMAS TAYLER
 OF BRIDHOVE
 WHO DEPARTED
 THIS LIFE THE
 SEVENTH OF THE
 NINTH MONTH IN
 THE YEARE 1672
 HER AGE BEING
 SEVENTEENE
 YEARES AND FIVE
 MONTHS SHE VICE
 DID FLYE AND
 LIGHT DID RETAINE
 WHOSE SOVLE TO
 ALL ETERNITYE
 IN HEAVEN DO TH
 REMAINE

HERE LYE
 THE BODY OF
 MASTARD OF
 BRIGMOVSE
 TETMISLIFE
 TETWENTID
 SEFEN OF APRIL
 1684

THESE STONES WERE REMOVED FROM
 BRIGHOUSE AND PRESENTED TO
 HUDDERSFIELD FRIENDS BY
 MATILDA UNSWORTH
 1902

Notes on Edinburgh Meeting Houses.

The earliest meeting place of the Society in Edinburgh of which we have record was the dwelling house of William Osburn, a gentleman who was at one time a Lieutenant-Colonel in the Army, but who afterwards, according to Sewel, the historian,¹ became "a zealous minister amongst the flock at Edinburgh"; this was in 1655. The small company of Friends there would seem to have continued to meet at a private house for many years; but when, in 1669, a regular system of Meetings for Discipline was established in the South of Scotland, one of the earliest cares of the Society thus newly organised was to appoint Committees of Friends residing "in the North," "the South," and "the West" of Scotland to "recommend to all particular persons . . . who are of abilitie that they contributte for the bwriall place at Ed^r w^t a meeting howse . . . and if anie money be collected for y^t wse it be pwt in the hands of Ja. browne, of Ed^r." "Also it is recommended to the Monthly Meeting to take caire abowt a meeting howse for present wse." From time to time the Monthly Meeting renewed its advice on the subject, and especially as regards the Burial Ground. Thus, in Seventh Month, 1670:—

Freinds haveing had wnder consideratione that a bwrieing ground for Answering the freinds in & abowt Ed^r is not yet provyded, & haveing a deep sence of the necessity of it & y^t it shold be done w^t speed [recommend] it to Ja. browne & Rich. Rae to wse y^r utmost caire & diligence for effectwating the thing.

Again, in First Month, 1672, Friends are urged "to mynde a bwriall place y^t it may be provided timeously." In the following month, Friends "wpon severall considerations" recommended James Brown, Richard Rae, and others "fowrthwith to take a convenient rowme for a Meeting." Meanwhile, as the marriages of Friends at Edinburgh were celebrated at the house of James Brown, tanner, at the Westport, a very zealous man for the Society, it seems likely that the ordinary meetings for worship were held there also.

¹ Sewel's *History*, 1811, vol. ii., pp. 159, 181.

At length, in Third Month, 1675, the Committee was able to report favourably of its "dilligence as to y^e buriall place w^{ch} now is found out & bought for y^e service appoynted." The deed conveying the land is a very verbose, quaintly worded production, of which a small portion runs as follows :—

Be it Kent till all men be thir present that We, Maister James Nasmith and William Hog, wretters in Edinburgh, heretable proprietors of the Tua pairt acker of Land underwine, baith with ane consent and assent. Forsūmeikl as David Falconer, merch^t, and burges of the said burgh of Ed., Hes instantlie advanced payed and delivered to us Al and haill the Somne of Eight hundred and thriescore merks, Scots money [ab^t £47 15s. 7d. sterling], And that as the full available pryce of that Tua pairt aiker of land underwritting Qrof we grant the receipt and holds us weill contentit satisfied and payed, and for us our aires and successors exoners quitclames and simpliciter discharges the said David Falconare his aires exres and all others.

The land is thus described :—

All and Haill That Tua pairt aiker of land with the houses biggins and pertinents thereof Lyand in the vennell of St. Leonards upon the East syd of the trans thereof Betuixt the aiker of land of umq¹² Robert Cairnes on the south That aiker of vmqhill John Moffat one the north The Lands of dishflat and the Common hie street on the East & west pairts.

It is to be held

in frie blench ferm for yearlie payment of ane pennie at the first of Whitsunday upon the ground of the saids lands in name of blench ferme if it beis requyred . . . y^e said infeftments to be holdine frae us and them of the provest and bayllies of Ed^r our imediat laüll superiors of the samen.

The vendors then proceed to appoint certain (whose names are, however, left blank in the deed) :—

ilk ane of them conjunctlie and severallie our verie laüll undubtit irrevocable procurators factors messrs [?] and speciall cirand beirers . . . to compeir befor the provest or anie ane of the bayllies of the burgh of Ed^r, our Immediat Laüll superiors of the lands and oyres [others ?] above wryttine. And ther with sic dow reverence and Eumilitie as becomes, be deliverie of earth and stone as use is to Resigne Surrender simpliciter up and over give Lyke as now as then and then as now We Have instantlie Resigned Surrendered Simpliciter up and over given All and Haill That tua pairt acker of Land, etc.

This was the property in the Pleasants³ which has ever since been used by Friends as a Burial Ground.

¹² Umqhill=former, late, deceased.

³ So called, it is said, from the Convent of S. Mary of *Placentia*, which formerly stood in that neighbourhood.

At Edinburgh Monthly Meeting, in Tenth Month, 1675, "The pepers concerning the buriall ground belonging to this meeting [were] given in by David Falconar with ane blanke disposition thereunto to be filled up when and to whom freinds shall see meet." The name of William Miller, gardener in the Abbey, was eventually inserted.⁴ The burial ground was thus satisfactorily provided, "ane door" built to it, and "ane spad, ane shovell, and ane Mattock" purchased at a cost of 55s. 4d. Scots (4s. 7½d. sterling), but a suitable Meeting House was much more difficult to find. Friends, indeed, seem to have resolved to build one for themselves, and mention is made in the minutes (Eighth Month, 1675) of "y^e paper subscribed by freinds as there Volunter Contrabutione for y^e building of a Meeting houss at Edin^r." There seems to have been a periodical collection for the same purpose until 1679, when the money in hand, amounting to £75 16s. sterling, was expended in purchasing a property in the Westport. Unfortunately the house was "not found at present convenient for that end" (*i.e.*, as a Meeting House), and the Friend through whom the purchase had been made was requested to "cownt to freinds for the añ rent of their money wntill freinds come to condiscend whither to make wse of the howse or not." This "annual rent" would appear to have been £50 scots, or, the minute naively adds, "as much more as they [the Committee in charge] can gett."

In 1681, died James Brown, the worthy tanner already mentioned, leaving, amongst several other bequests for the service of Truth, 2000 merks (rather more than £111 sterling) towards the purchase of the long-desired Meeting House. This money seems to have been secured on his dwelling-house in the Westport, so that Friends had now an interest in two properties in that region. Unfortunately, neither of them, however, was suited for a Meeting House, as appears from a minute of Eighth Month, 1681: "ffreinds being wnder a sense of the prejudice they Ly wnder for want of a convenient Meeting howse does Lay

⁴ The first recorded interment in the Pleasants was that of "Christian Lendores, wife to Hector Allen, Skipper in Leith, a trwely honest woman serviceable in her generation [who] died at Leith in perfect wntie with the trwth and freinds the 8 day of the 8 month 1680, and was bwyried in the pleasance the 9th of the said month."

it on *all freinds in particwlar* to get a convenient Meeting howse."

From a minute of Eleventh Month, 1681, it seems pretty clear that Friends were meeting at the house of the late James Brown.

It being proposed to the Meeting by W^m Neill & And. fisher [tanners], y^e they were minded (if the meeting had nothing against it) to take a Lease of the howse q^r now the meeting is, for themselves, being willing y^t freinds have the fowr rowmes for payment, wntill freinds can provide a more convenient meeting place, the q^{ch} freinds were satisfied with.

The minute proceeds:—

Freinds doe hereby jmpower Maurice trent & David falconar to speak & agree wth ane honnest Mason to build a good Large meeting howse on the end of the bwriall ground towards the street, & Likewayes to consider how money may be raised from the 2 howses upon q^{ch} freinds money Lyes for the accomplishing of the same; & to give Accot^e to every monthly meeting of their diligence & procedour in that matter.

How it came to pass that the "good Large meeting howse" was not erected on the property in the Pleasants must remain unexplained; for, about this period, there is a vexatious hiatus in the Meeting minutes for five or six years. On their recommencement in 1689, we find Friends apparently in possession of a Meeting House of their own in the Westport, "the keies" thereof being entrusted to a Friend named John Hopkirk, who was "Likwayes to Look after the Rent of the other hous below, and the keeping of it tennent stead in time coming."⁵ Whether this was the same house occupied by James Brown, and, probably, afterwards by William Neill and Andrew Fisher, we cannot now tell, though it seems not improbable. The property consisted of two or three "flats" in a "turnpike stair," and about this time (the close of the seventeenth century) it was often the lot of Friends to have to finish their meetings on the "common stair," or to assemble in the open street in front, when driven out of their Meeting House by the rabble. These "outrageous adversaries" caused grievous suffering to

⁵ We find from the Yearly Meeting Epistle from Edinburgh to London in 1690 that no epistle had been sent the year before because the city was "under such a consternation through the frequent shooting of the Castle [which was held for King James against the Whigs], and our Meeting house where freinds Records are [was] lying just under it in such danger." Several small shot had come through the window. (Devonshire House MSS.)

Friends, who in vain applied to the magistrates for protection. Indeed the authorities, with the Presbyterian preachers, were the open encouragers of the mob, and, in 1697, on Friends making more than usually urgent pleadings with them to restrain their excesses, the magistrates, by the hand of one of their number, Bailie Haliburton, seized the key of the house, and told Friends that the door would be built up and that they should never meet there again. For six months after this, Friends continued to assemble "at the fute of our own turne picke in the oppen stritts for a testimony against the unjust actings of the magistrats," the Meetings for Discipline being held in the Abbey at the house of Bartholomew Gibson or that of William Miller. After this, the flat below the Meeting House becoming vacant, Friends met there until 1698, when they recovered the key from the magistrates. The sufferings of Friends from the rabble continued several years after this, however, and in 1703, Friends were assailed in the law courts, an action being commenced by one "Barbrie Hodge" with the object of depriving Friends of their property.⁶ The suit dragged on for four years, but was at length decided in favour of Friends.

From its very frequent need of repairs, however, whether occasioned by the violence of the mob or by old age we cannot clearly gather, the property must have been a poor investment. Thus, in 1706, a Committee was appointed by the Yearly Meeting to "take some knowing workeman which they are to bespeak this night, and take along with them the morrow at six a'clock in the morning, and take inspection of the rooffe of the house and according as they conclude either to mend the same or if it be necessary to take of the whol rooff." The "knowing workeman" must have performed his part badly, for in 1714 complaint was made to the Yearly Meeting "y^t y^e Roof belonging to the Meeting House is like to fall"; consequently William Miller was

ordered to caus give it the necessary Repparations and to pay it out of y^e first and Readiest money he Receives in, it is y^e opinion of this meeting y^t the window in y^e Room wher y^e men's meeting sits wanteth to have

⁶ See THE JOURNAL, ii., pp. 107-109, 125, 126.

ane Lettice to be made and covered with parchment to be put up when friends sitts there, and that the plaistering of ye walls be helped and whitned, also the two Windows within ye door and without it be also Firlaced, to hinder ye stones for Coming upon friends when ye wyld Boys do Trou y^{re}.

In the following spring William Miller presented his account for these repairs, "both of mason work, sclating, dales, & trees, and Carpenter Work, and plaistering," amounting to the sum of £1,079 5s. 2d. Scots, "In English money 89lb. 18s. 9½d." In spite of this large outlay, the treasurer had to report in 1719 that Friends "had Lett non of ye Rooms above ye Meeting House, upon acct ye Loft of 3d story not being in Repair, so it is ye minde of Friends y^t ye said Loft be taken upp & Repaired."

Notwithstanding the many complaints of its unsatisfactory state, it continued to be used by Friends until 1729, when a new Meeting House was built in Peebles Wynd, one of the narrow lanes branching off from the Cowgate, not far from where Blair Street now stands. It cost £210 6s. 10d. sterling, the money "for the promotion of so good and laudable a work" being raised partly by subscription, partly by the sale of the old Meeting House, which was purchased by William Miller for £85.⁷ Thomas Story, who attended Edinburgh Yearly Meeting in 1730, mentions the new building with satisfaction as having accommodation for about six hundred, and as being filled on each meeting day "not with a rude Rabble as formerly," but with "a sober, reputable-like people," many also being without in the yard.⁸

Thirty years later we have a very different picture presented to us. The old zeal of Friends for the Truth and their bravings of cruel mockings, stonings, and imprisonments had quite died out, and the few left in Edinburgh bearing the name of Quaker assembled in their Meeting House or in the "Chapel of Ease" at Meadowflats, with the doors "barred and Locked in the time of worship" against all except themselves, and with a soldier paid for keeping guard at the door!

⁷ In the *Edinburgh Courant* newspaper for September, 1729 (?) (quoted in Cassell's *Old and New Edinburgh*), there is a notice of the new Meeting House: "Though it was roofed there is as yet no window in it: but some merrily observe these people have light within."

⁸ *Journal*, pp. 667, 668.

Very little remains to be chronicled regarding the old Meeting House—except its demolition. About the year 1790, the heavy hand of the city improver was laid upon it and the adjacent houses, the very Wynd itself, being swept away to make room for the alterations which resulted in the present South Bridge of Edinburgh. Friends were allowed £375 as compensation. And now, at length, something of the old idea was carried out, and “a good Large Meeting Howse” erected on the unused portion of the old Burial Ground in the Pleasants. In Eighth Month, 1790, workmen were engaged, and very shortly the Monthly Meeting was informed by the committee of management that the contract had been signed for the erection of the new Meeting House for the sum of £475. The contract, dated 9th November, 1790, was made between George Miller, Alexander Cruickshank and John Witchell,⁸ “merchants in Edinburgh . . . on account of the Society of people commonly called Quakers in and about Edinburgh of the one part, and Alexander Paterson, mason, and Thomas Dott, wright, both builders in Edinburgh, of the other part.” The mason work and roof were finished by the 27th of November, and £200 paid on account. The building was to be entirely completed by the 20th April, 1791, in time for the recently established “General Meeting.”

And so, ever since, the house has remained in use, a square-built, grave, substantial-looking building of stone, as beseems a Friends' Meeting House:

WILLIAM F. MILLER.

Southey's Appreciation of Sewel's "History."

Sewel's *History of the Quakers* is an honourable exception to the generality of Ecclesiastical Histories which of all other books are most remarkable for falshood. Never was any book written with more perfect veracity, & the consequence is that with the best disposition to believe that miracles were vouchsafed in favour of his brethren he relates but very few, & of those few the only one which may not obtain belief from the coolest judgment, is fetched from a distance, & the manner in which he relates it is sufficient to persuade me of his veracity. SOUTHEY.

⁸ John Witchell was the first husband of Mary Wright, a Friend of some note last century, who died at Leeds in 1859, aged 103.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from vol. v., page 189.

CUMBERLAND (*continued*).

CROGLIN (near CUMREW). 1678°. July 23. Henricū Skollock, Tremebundū; for refuseing to come to Church, & to pay the Minister his dues & other Church dues & also for y^t he is very scandalous & veptrious.

CENTRAL.

CASTLE SOWERBY. 1670°. Dec. 6. Johnem Simpson, . . . eius uxorem, Eliz: Hudson, Georgiū Simpson et eius uxor, Johnēm Simpson jun: et eius uxorem, Henricū Simpson, Joyciā Rickarbie, Thomā Rickarbie, eius uxorem, Richūm Bewley et Thomā Head; Quakers. 17° Jan. sched.

1673°. July 8. Georgiū Simpson de Ridding, a Nonconformist; for not receiveing the Sacrament.

1675°. Jan. 9. Gulielmū Jackson, Annam Topping, Johnēm Simpson, Janam ejus uxorem, Georgiū Simpson & Issabell ejus uxorem, Johnēm Simpson, Franciscam ejus uxorem, Richūm Bewley, Thomam Steade, Henricum Simpson, et ejus uxorem, Robtūm Scott, Thomam Rickarby & ejus uxorem, Magdaleñ Harrinson; Nonconformists & Quakers.

HUTTON IN FORRESTA. 1677°. June 5. Richūm Toppin & Isabellā ejus uxorem; Quakers.

Presented 1673°. July 8.	} as those who refuse comūion with the Church.
1674°. Mar. 9.	
1675°. Ap. 13	
& Nov. 9.	

1677°. July 3. *ut supra*.

SKELTON. 1670°. Nov. 28. Johñ Pearson, Robtūm Warton, Mabellā ejus uxor, Edv^m Langhorne, W^m Burnthw^t & Johñ Harrison; Quakers. 2s.

1670°. Dec. 6. *ut supra*. Excom 17° Jan. Sch. 1.
1671°. July 4. *ut supra*. Presented as "Nonconformists." 2s.

1672°. July 30. Robt Warton, Edwardum Langhorne, W^m Burnthwaite, John Harrison. P^d as "Nonconformists."

1672°. Oct. 8. *ut supra*. "Nonconformists."

1674°. March 9. *ut supra*. "Schismatics."

1678°. July 23. Gulielmū Gill de Skelton, Robtū Warton, Edrū Langhorne de Allonby, & Gulielmū Burnthw^t de Lamonby; Tremebundos.

GRAYSTOCK. 1674°. March 9. Richū Atkinson & Elinor ejus uxorem de eadⁱ (*i.e.* "Greystock"); Quakers.

Thomam Edmundson et Janam ejus uxorem; Quakers.

Johnem Todhunter de eadem, Richū Marke de Hutton roofe & ejus uxorem; Quakers.

1675°. Ap. 13. Richūm Atkinson & Elinor ejus uxorem de eadⁱ (Greystock); Quakers. Exco^m.

Thomam Edmundson & Ianam ejus uxorem pretensam. Quakers. Exco^m.

Richūm Slee, Agne^s ejus uxorem pretensam, Cuthbert Hodgson de Penruddocke, Ianam ejus uxorem, Ambrosium Hodgson de eadⁱ, Hugonem Atkinson & Margaret^e ejus uxorem, Johⁿ Slee, . . . ejus uxorem, W^m Greenhow, . . . ejus uxorem, Johnēm Sowerby de Bonsgill, . . . ejus uxore, Johnēm Todhunter de eadⁱ, Richūm Marke de Huttonroofe, . . . ejus uxorem pretensam; Quakers.

1675°. Nov. 9. Richūm Atkinson et Elinorā ejus uxorem de Graystock; Quakers.

Thomam Edmundson et Ianam ejus uxorem; Quakers.

1677°. June 5. Thomā Edmondson de Motherby, . . . ejus uxorem pretensam, Cuthbert Hodgson, . . . ejus uxorem, Ambrosiū Hodgson, . . . ejus uxorem, Johnēm Slee, . . . ejus uxorem, Gulielmū Greenhow, . . . ejus uxorem, Johnēm Sowerby de Bowsgill, . . . ejus uxorem, Johnēm Todhunter de eadⁱ, . . . ejus uxorem pretensam, Richūm Mark de Hutton roofe & ejus uxorem pretensam; Quakers.

1677°. July 3. Thomā Edmondson &c. *ut supra*
5 June, 1677°.

PENRETH. 1670°. Nov. 28. Jacobū Collison, Margaretā eius ux, Johnēm Hewetson, Eliz: ejus ux,

Johnēm Holme, Eliz: eius ux, Richm Holme, Eliz. uxorem Petri Taylor, Margaretā Fawcet, Robt Benson, Elinor eius ux., Annā Raper, Georgiū Corke, Ianā Reedhead, Thomā Middleton & Annā Shepheard; Quakers.

1670°. Dec. 6. Jacobū Collison, Margaref eius uxorem, Johnēm Hewetson, Eliz: eius uxorem, Johñ Holme, Eliz: ejus uxorem, Richm Holme; Eliz: uxorem Petri Taylor, Margaref Fawcet, Robtm Benson, Elinorā eius Uxorem, Annā Raper, Georgiū Cocke, Ianā Reedhead, Thomā Midleton & Annā Shipheard; Quakers. Excoñ. 17°. Jan. (schl.)

1677°. June 5. Georgium Cock, Thomā Midleton, Robtūm Benson, . . . ejus uxorem, Robtūm Benson, . . . eius uxorem, Jacobū Collison, . . . eius uxorem, Johnēm Holne, molitorem, . . . ejus uxorem, Johnēm Hewetson, . . . eius uxorem, Annā uxorem Thomæ Ritson; Quakers.

DACRE. 1672°. July 30. Ed^{dm} Walker & Margaref ejus uxorem, Thom Dawson et Margaretā ejus uxorem; Quakers.

1672°. Oct. 8. Edvardū Walker, Margaretā ejus uxorem, Thomā Dawson et Margaretā ejus uxorem; Quakers.

1673°. July 8. Edvardū Walker, Margaretā ejus uxorem, Thom Dawson et Margaretam ejus uxorem; Quakers, 2s.

1674°. March 9. Thomam Dawson, Margaretam ejus uxorem, Ed^{dm} Walker et Margaref ejus uxorem; Quakers.

1675°. Ap. 13. *ut supra.* Excoñ.

1675°. Nov. 9. Thomam Dawson, Margaretā ejus uxorem, Ed^{dm} Walt et Margaretā ejus uxorem; Quak^{rs}.

HESKETT. 1671°. Mar. 31. Randall Bulman, Mungon Bewly, Ianā ejus uxorem, Georgiū ejus filiū, Mabeſt ejus filiā, Bridgettā ejus filiā, et Richūm Oake ejus servū; Quakers.

1675. June 22. Mungonem Bewly, Ianam ejus uxorem, Georgiū ejus filiū, Mariā uxorem dicti Georgū, Mabeſtam dicti filiam Mungonis; Quakers.

1675°. Nov. 16. Mungonem Bewly ejus uxorem et filiam, Georgiū Bewly ejus uxorem et filium, Robtūm

Slacke et Johnem ejus filium, Simonem Atkinson¹ ejus filium² et filiam², Ed^{dun} Bunting et ejus uxorem,² Richum Robinson² et ejus uxorem², W^m Sand¹son² et ejus uxorem, Richum Hindson et ejus uxorem; Quakers.

1677^o. July 6. Georgiū Bewly, Maria ejus uxorm, Ianā ejus matrem & Bridgetū filiam dictæ Ianæ; Quakers.

FROM RECORDS AT DURHAM.

ALSTON. 1662. May 26. Gulielmū Maide, Hugonem Teasdell, Johnēm Moore et ejus familiā; Quakers. Ex^c.

G. LYON TURNER.

To be continued.

George Fox in Holland, 1684.

G. ff. Alex Park¹ Geo Watts were in Holland fro y^e 5 day of y^e 4^m 1684 til y^e 6 day of y^e 5^m, they went from London y^e 31th of 3^m returned againe 21^d of 5^m they travelled 772 milles, viz¹ in England, 149, by sea Rivers & in Holland 612, had 18 Meetings, viz¹ at Rotterdam 3, at Harlam 1, at Amsterdam y^e Yearly Meeteing & others 7, at Knipe 2, at Goodicke¹ at Lourden² 1, at Harlingham 1, in friezland 3, at Lance Meer³ 1, at Ackmeer¹ 1, besides other private Meeteings & discourses relateing to Religion & Truth two Earles came to y^e meeteing at Amsterdam & also seu¹all considerable psons & Great psons came to seu¹all of y^e meeteings.

From Swale MSS. iii. 150.

They threw stones upon me that were so great, that I did admire they did not kill us; but so mighty was the power of the Lord, that they were as a Nut or a Bean to my thinking.

THOMAS BRIGGS, *Account of Travels and Sufferings*, 1685, p. 7.

¹ "Licensed" (1672) as Presbyterian.

² Probably Presbyterian too.

¹ Perhaps, Gorredyke.

² Leeuwarden.

³ Landsmeer.

⁴ Alkmaar.

Notes supplied by B. Nieuwburg, Schoondyke.

The Journall of Susanna Freeborn and Esther Palmer From Rhoad Island to and In Pensylvania, &c.¹

8mo. The 23^d of y^e 8th m^o 1704 We left Rhoad Island and gott well to Long-Island y^e 3^d of y^e Week, and on y^e 5th day of y^e Week were at a Meeting at Flushing and on y^e 6th day at great neck 12 Miles from Flushing, And on y^e 7th day at y^e Burial of young William Lawrence at flushing, On y^e 1st day of y^e Week at Meeting at Metinnicock 24 Miles from Flushing, 2^d at Meeting at Bethphage 12 Miles from Metinicoock, 3^d at Hemsted 8 Miles from Bethphage, 4th day at Westberry 4 miles from Hemsted, 5th day at Meeting at Flushing, [6th] day at Flushing, 2^d at West-Chester 6 miles from Flushing, 3^d at Meeting at Jacob Dowtyes at Cowneck 18 Miles, fourth day at Westbury 5 Miles, 5th day at Flushing at an Evening Meeting at Sam^l Bowns, [6th?] day at York (where we had Two Meetings) 20 Miles from Flushing, on y^e 7th day [9 ^a/_m] we went from York to Elizabeth Town 30 Miles, & So to Woodbridge 12 Miles, and on y^e 1st day were at Meeting there, on y^e 2^d day we went to Richard Stockinses² 30 Miles

¹ Copied from the original, in the possession of Frank Rawlins, of Rhyl. The MS. is in a very tender condition, the paper brown and worn at the edges and the ink much run. The handwriting is firm, with heavy down strokes. Notes 2 to 6 have been supplied by Gilbert Cope, of West Chester, Pa.

Esther Palmer was the daughter of Joseph Palmer, of Flushing, L.I. She travelled frequently in her own country, and "seems to have ridden upon horseback through what must have been a wild, unsettled country in 1704-5 about 3,000 miles." She arrived in Great Britain in 1710, and engaged in extensive religious service. At Bristol, in 1711, E. Palmer married Richard Champion, of Bisley, as his second wife. Richard Champion, the Bristol china potter, was their grandson. Esther Champion died of smallpox in 1714.

See MS. with original Journal and other MSS. in D.

Susanna Freeborn is referred to in a letter from Leah Newbery, Rhode Island, 1706, to William Ellis (1658-1709), printed in *Backhouse's William and Alice Ellis* as "the young woman that came forth in a testimony when thou wast with us; to whom thou wast a nursing father." S. F. visited Nantucket, in company with John Richardson, of England (c. 1666-1753) in 1702 (Richardson, *Life*), and she is mentioned by Thomas Story in his *Journal* (pp. 314, 352, 358).

² Richard Stockton lived in that vicinity (near Princeton, N.J.).

from Woodbridge 3^d we rode 16 Miles to y^e ffalls of Delaware and were at a Burial, on y^e 4th day at Meeting there, and on y^e 5th day at Neshamany³ Meeting 6 Miles from y^e ffalls, 6th day we gott to Philadelphia 20 Miles from Neshamany, 7th day were there at the Meeting of Ministers, & on y^e 1st day there at three Meetings, & on y^e 3^d day at Meeting at Frankford 6 Miles from Philadelphia, 4th day at Meeting at Byberry 7 Miles from Frankford, 5th day at Meeting at Abington 10 Miles from Byberry, 7th day a Philadelphia 10 Miles from Abington at y^e Meeting of Ministers, 1st day at 3 Meetings in Philadelphia, 3^d at Meeting att Fair-Hill 3 Miles from Philad^a, 4th day [10 ^a/_m] at Meeting at German Town 3 miles from Fair Hill, 5th day att Meeting at Philad^a 6 Miles from German Town, 7th day at Philad^a at y^e Meeting of Ministers, 1st day we parted S. Freeborn Stay'd at Philadelphia and E. Palmer went to Marion⁴ 6 Miles from Philadelphia where we mett again at y^e Evening Meeting, 2^d day we were at a Quarterly Meeting a Philad^a, on y^e 3^d day wee went wth Jos: Glaister to Harford⁵ General Meeting 10 Miles from Philadelphia, & on the 4th day went to Burlington 20 Miles from Philad^a and on y^e 5th day were at Meeting there, on y^e 6th day we went to Crosswicks 12 Miles and on y^e 1st day had a Meeting there, 2^d day we went to y^e Widdow Wolees 4 Miles from Crosswicks, & on y^e 3^d 2 Miles to Springfield Meeting, on y^e 4th day had a Meeting at Ancocus 6 Miles and on y^e 5th day at Burlington, & on y^e 6th day at Burlington on y^e 3^d day at Ancocus, and on y^e 4th day at Meeting at W^m Evan's 13 Miles, and on y^e 5th day at Tho: Sheckells⁶ 7 Miles, on y^e 6th day at Meeting at Newtown, 7 Miles & on y^e 1st day at Meeting at Newtown, on y^e 3^d day at Meeting at Red Bank 8 Miles, but S. Freeborn being ill wth a Cold, could not Go, but E. Palmer wth some other ffrriends went & Came back y^e same night to John Estaughs where our lodging was, 5th day we were at Tho Shekels 4½ Miles & Came

³ Now Middleton Meeting, Bucks Co., at Langhorne.

⁴ *Merion*.

⁵ *Haverford*, in Chester (now Delaware) Co., Pa.

⁶ Thomas Shackle. See *Settlers in Newton Township*, 1877, p. 170, though the Author spoils it by making it *Shable* in his list of "Corrections."

back to o^r Lodging Same night, on y^e 6th day went to Red Bank to Jⁿ^o Lad 8 Miles & on y^e first day were at Red-Bank Meeting, on the 2^d day we went to Salem 30 Miles from Red Bank and on y^e 4th day we were at Meeting there, and on y^e 6th day at were at Meeting at Bartholomew Wyats 2 Miles from Salem, on y^e 4th day [11 $\frac{a}{m}$] we were at Meeting at Salem & on y^e 4th day at Meeting there, On y^e 6th day we Came to Red-Bank and had a Meeting at Newtown on y^e 1st day & it being very Stormy Weather we stay'd there till 5th days Meeting there and on y^e 6th day Came over the River upon the Jce, & on y^e first day we were at Philadelphia and y^e Water being hard we kept there about a Month & in y^t time were at ab^t 20 Meetings in Town, 12 $\frac{a}{m}$ y^e 25th being 1st day went to Meeting at Darby, & on y^e 1st day were at Philadelphia, & on y^e 4th day went to frankford, & on y^e first day were at Meeting at German Town, & on y^e 2^d day [1st $\frac{a}{m}$] were at y^e Quarterly Meeting at Philadelphia, on y^e 3^d day we went to Harford, & on y^e 5th day were at Meeting at Philadelphia, on y^e 6th day we went to Meeting at Marion 6 Miles from Philad^{ia}, on the 1st day we were at Radnor Meeting, & on y^e 3^d day at Springfield 5 Miles from Radnor, on y^e 4th day we had a Meeting at Providence 3 Miles from Springfield, & on y^e 5th day a Meeting at Chichester 7 Miles from Providence, & on y^e 1st day we were at Chester Meeting 5 Miles from Chichester, on y^e 3^d day we were at Concord Meeting 9 Miles from Chester, and on y^e 4th day we were at Darby Meeting 16 Miles from Concord, & on y^e 5th day at Meeting at Philadelphia 7 Miles from Darby, & on y^e 6th day at Philad^{ia} Monthly Meeting, & on y^e 7th day at y^e half Years Meeting of Ministers at Philadelphia, on y^e 1st day we went to Newtown Meeting 4 Miles from Philad^{ia}, on y^e 3^d day we were at Meeting at Philadelphia and on y^e 5th day 1st day & Third days following at Meetings there.

To be continued.

Interesting accounts of the rise and progress of the cocoa firm of J. S. Fry and Sons, of Bristol, appeared in *Grocery*, in July, and in *Truth* in October last.

Friends in Current Literature.

Most of the books mentioned in this article are in D., and may be borrowed by Friends.

E. Hockliffe, M.A., has edited for the Royal Historical Society, *The Diary of the Rev. Ralph Josselin, 1616-1683*. Josselin was Vicar of Earls Colne, Essex. The following extracts, copied for THE JOURNAL by J. Henry Quinn, a member of the Committee in charge of D., contain the references to Quakers in *The Diary* :—

1655, July 3. Preacht at Gaines Coln, y^e quakers nest, but no disturbance; God hath raised up my heart not to feare, but willing to beare, & to make opposition to y^e wayes in defence of truth; it is an evill that runs much in all places; soine think it will bee dangerous to Cromwells interest, and is so; God knows, I doe not, yett I think he feares them not, & perhaps y^e Clause in his declaration, not to disturbe y^e minister in exercise, was to hint to them they might doe it after, if they would, securely, for y^e is y^e practice.

July 15. Those called Quakers, whose worke is to revile the ministry¹ made a disturbance at Cogshall, and were sent to goale; oh, many feare y^e Quakers to ruine Cromwell; tis not words y^e alter governm^t, and rout armies; it must forme it selfe into a military posture first, and when that appeares, then enemies of y^e state, disturbers of y^e peace, seiseth on them.

July 28. The Quakers set up a paper on the church door at E. Coln.

July 29. This corner begins to feel y^e Quakers; some of y^e heads its said are among us, the Lord bee our refuge; an infallible spirit once granted them, what lies may they not utter, and what delusions may not poor men bee given up unto? Lord I see trialls, let me be fitted for them, and saved through them.

1655/6, Feb. 10. Great noise of people called Quakers; divers have fits about us, and y^eby come to bee able to speake; the Lord helpe us to stand fast against every evill and error.

Feb. 16. Heard for certain y^t one Wade,² a Quaker as called, comes to our tounce.

1656, April 9. Heard & true y^t Turners daughter was distract in this quaking busines; sad are y^e fits at Coxall like the pow wowing among the Indies.

April 11. Heard this morning that James Parnel the father of the Quakers in these parts, having undertaken to fast forty dayes & nights, was die. 10, in y^e morning found dead; he was by Jury found guilty of his own death, and buried in y^e Castle yard.³

¹ A footnote extract from "Commonwealth and Protectorate" is here given by the Editor, who adds "Not all who were called Quakers in those days were connected with the Society of Friends."

² A "John Wade" appears among the prisoners in Norwich Castle, referred to in "F.P.T."

³ This contemporary statement of the exact date of the death of James Parnel is valuable, as authorities have hitherto differed as to the month of 1656 in which the death took place. Frequent references to Parnel's supposed fast and consequent death may be seen in literature

Mr. R. H. told mee as seing y^e letter sent by Fleetwood to release Parnel, but he was dead first; had he been delivered y^e triumph his partie would have made! Its s^d in y^e contry that his partie went to Colchester to see his resurrection again.

Oct. 31. In y^e lane set upon by one called a quaker, the Lord was with my heart that I was not dismayed; I had some discourse with him, the Lord bee my helpe.

1659, Aug. 21. A quaker wench came boisterously into y^e church up almost to the deske, I perceived persons expected some disturbance, but shee staid y^e end & then went out quietly, blessed bee God.

1660, June 30. The quakers after a stop and silence, seeme to bee swarming and increased, and why Lord y^e onely knowest.

July 7. My soule mourneth to see how quakers and profanesse increaseth; Gods holy day is most mens vain day.

1662/3, Jan. 3. The quakers meetings are in great places disturbed, driven from thence, and other meetings of the nonconformists much omitted.

1674, Dec. [26]. Quakers increased; John Garrod their head in or town, building them a meeting place, appointing to meet once a week; I am not ov^r solicitous of the effect, having seen Abbotts meeting house left, expecting God will appear for his truth, and I hope in perticular for mee in this place who truly desire to feare his name. I doe not determine why, but this morning viz 26, y^e Garrods wife died, within 6 weeks of the use of that house;⁴ I onely desire to feare and tremble, but doe not question y^e downfall of that sect under y^e feet of Christ & his servants.

1678/9, Jan. 25. Allen^s the quakers speaker buried, the men & women following severally in some order.

777 *Chess Miniatures in Three*, collected and arranged by Edward Wallis, of Scarborough. These are three-move chess problems, no one of which has more than seven pieces on the board. A hundred and seventy composers are represented. There is an Introduction by P. H. Williams, F.C.A., and Hints to Solvers by A. Neave Brayshaw, B.A., LL.B. These two articles are printed in English, French and German. The key moves are given according to both English and German notation. The book may be obtained through Headley Brothers, price half-a-crown.

adverse to Quakerism. See Glisson, *et al.*, "A True and Lamentable Relation of the most desperate death of James Parnel, Quaker, who wilfully starved himselfe in the Prison of Colchester," London, 1656, at the end of which pamphlet is given the verdict of the Coroner's inquest, viz.: "We do find that Ja. Parnel through his wilful rejecting of his natural food for ten daies together, and his wilful exposing of his limbs to the cold, to be the cause of the hastening of his own end; and by no other means that we can learn or know of." See also "The Quaker's Fear," a ballad, printed in black letter as a broadside in 1656; and in favour of Parnell, see "The Lambs Defence against Lyes," 1656.

⁴ The absence of dogmatism from these words is in striking contrast with the strong assertions of George Fox and others, respecting the deaths of some of their opponents. See "Journal of George Fox," subject index, under "Judgments overtake Persecutors." The name of John Garritt, of Earls Colne, appears in Besse's "Sufferings," and is also found on Friends' Registers, but we do not find a reference to the death of his wife.

⁵ William Allen, of Earls Colne. See "Last Words and Testimonies," 1680, and "Piety Promoted."

A letter, written in Norwich Gaol, in 1682, by Anthony Alexander, to Benjamin Bangs, has recently been presented to D. with other papers, by Elizabeth Bellows, of Gloucester. A copy of this letter appears in *East Anglian Notes and Queries*, November, 1908, with introductory paragraphs by the Editor, C. H. Evelyn White, F.S.A., rector of Rampton, near Cambridge. Further information respecting the imprisonment during which the letter was written may be found in *F.P.T.*

The fourth volume of "The Genealogist's Pocket Library" has appeared—*The Churchyard Scribe*, by Alfred Stapleton (London: Simpkin, 5½ by 4½, pp. 106, 2s. 8d. or 65 cents. post free). This valuable and interesting little manual is divided into three parts:—i. On Recording the Inscriptions in a Churchyard or Burial Ground; ii. Hints on Reading Apparently Illegible Inscriptions; and iii. Typical and Authentic Examples. Six pages of part i. contain references to "Quaker Burial Grounds," and give a brief account of the attitude of London Y.M. toward gravestones, quoting minutes of 1717, 1766, and 1850.

There is a proposal on foot to bring out a reprint of the complete works of Jacob Behmen (living from 1575 to 1624). Further information may be obtained from C. J. Barker, Hill Croft, Russell Hill, Purley, Surrey.

In *My Life, A Record of Events and Opinions*, by Alfred Russell Wallace, new edition (London: Chapman and Hall, 7½ by 5½, pp. 408, 6s.), we read, page 41:—

"Among our friends were some Dissenters and a good many Quakers, who were numerous in Hertford, and on rare occasions we were taken to one of their chapels instead of to Church. We were generally advised when some 'friend' was expected to speak, and it was on such occasions that we visited the Friends' Meeting House, though I remember one occasion when during the whole time of the meeting there was complete silence. And when any brother or sister was 'moved to speak' it was usually very dull and wearisome; and after having attended two or three times, and witnessed the novelty of the men and women sitting on opposite sides of the room, and there being no pulpit and no clergyman and no singing, we did not care to go again."

I have received a copy of *The Two Hague Conferences and their Contributions to International Law*, by William I. Hull, Ph.D., of Swarthmore College (Boston, Mass.: Ginn, 8 by 5½, pp. 516, \$1.65 post free). This is a very comprehensive study of the whole subject, or rather range of subjects, considered at the Peace Conferences of 1899 and 1907, and must be the outcome of close study and careful arrangement of materials. The "Summary of Results" will specially attract the reader and serve to show that these results have been more numerous and fruitful than is generally supposed.

Edwin Ginn, of Boston, has also sent over a copy of *Texts of the Peace Conferences*, by Dr. James Brown Scott, of the Department of State, Washington (Boston & London: Ginn, 9½ by 6½, pp. 447, \$2.20 post free). The *Texts* are given in French, and in parallel columns there are English translations. The "Index-Digest" contains over seventy columns of matter.

A new edition has appeared of Theodore Compton's *Recollections of Spitalfields*. John Gray [c. 1775-1838], *A Journeyman Pewterer and an Honest Man*. With brief Memoirs of his Employers, John Townsend [1725-1801] and Thomas Compton [1749-1817] (London: Headley, 7½ by 5, pp. 67, 1s. 6d.). This trio of biographies is very readable, and makes mention of various Friends and their doings. It is worthy of note that the Friend who wrote this account of John Gray in 1839 should live to reissue it in 1908.

A piece of work which has occupied some time to prepare, viz., *An Index to the "Extracts from the Minutes and Proceedings of London Yearly Meeting, for the First Fifty Years of Issue, 1857-1906, together with a Historical Survey of the Half Century*, has now been completed. It can be obtained from Headley Brothers for half-a-crown net. The Historical Survey is from the pen of Isaac Sharp and the Index is the work of Norman Penney. In 142 pages there are over 8,200 references. It is hoped that the pamphlet may prove of interest to other Friends than those who possess a file of the "Extracts," as a record of the religious and philanthropic work of the Society for fifty years, and a reminder of the visits on both sides of the Atlantic, and in other parts of the world, of many justly esteemed for their work's sake.

I have received a copy of a new monthly magazine, "written and produced at the first Garden City," entitled *The City* (London & Letchworth; Dent, 8½ by 5½, pp. 24, 5s. per an.) The Editor and Manager is Henry Bryan Binns, 1, Baldock Road, Letchworth, Herts. The contents include verses by the Editor, "The Building."

Old Woodbrookers' Magazine No. 7 is to hand, full of interest as usual. Address Wilfrid E. Littleboy, 33, Carlyle Road, Edgbaston, Birmingham, for terms of subscription, etc. The present list of students gives names of Woodbrookers from Norway (6), Tasmania (1), Ireland (1), Holland (3), Pennsylvania (1), Switzerland (1), in addition to 29 from Great Britain.

A handsome souvenir of the visit of German ministers to Great Britain in Sixth Month last has been prepared in the form of an illustrated volume in German and English, *Peace and the Churches* (London: Cassell; Berlin: Warneck, 8½ by 10½, obl., 248 pp., 6s. net). It contains portraits of our Friends, J. Allen Baker, M.P., Joseph Rowntree, Right Hon. John E. Ellis, M.P., Allan B. Baker, Joseph B. Braithwaite, Henry T. Cadbury, Alfred J. King, M.P., Francis Wm. Fox, Thomas P. Newman, Dr. E. Claude Taylor.

Headley Brothers have brought out a new edition of John William Graham's *The Lord's Supper, A Historical Study*. The price is threepence.

Under new editorship, that of Francis A. Knight, *The Annual Monitor* for 1909 has appeared with several new features (London: Headley, 5½ by 3½, pp. 197, 1s. 6d. net). As a frontispiece appears a portrait of the late Editor, William Robinson (1832-1908), and we are also enabled to look at the faces, to many familiar, of Francis Williams Dymond (1825-1907), William Scarnell Leam, M.A. (1833-1908), Jane Miller (1818-1908),

Henry Newman (1818-1908), as he stands amid the beauties of his garden, William Tallack (1831-1908), Henry Thompson (1827-1908) and Ella Warner (1879-1907). Of the thirty memoirs which the book contains the Editor states that they are "more biographical than usual in their character."

George Vaux sends me a reprint from the "Proceedings of the Academy of Natural Sciences of Philadelphia" of an article by his deceased son, William S. Vaux, the last which he read before the Academy, on *Observations made in 1907 on Glaciers in Alberta and British Columbia*. In this article the writer had the assistance of his brother, G. Vaux, Jun.

The Christian Arbitrator and Messenger of Peace, Twelfth Month (J. B. Wood, Camden, N. J.), contains a sermon by Abram Fisher, preached in Fifteenth and Race Street Meeting House, Philadelphia, in Tenth Month last, and also the London Y.M. Epistle of last year, with other matters of interest to Friends.

A very interesting volume is *Sir Richard Tangye*, by Stuart J. Reid, D.C.L. (London: Duckworth, 8½ by 5½, pp. 270, 6s. net). Richard Tangye (1833-1906), though never actually in membership with Friends, was connected with the Society all his life; as expected, therefore, this biography contains numerous references to Friends. Life at Sidcot comes in for early notice; then the scene changes to Birmingham, and we read of Joseph Sturge, Thomas Worsdell, John Cadbury, William White and other worthy Friends of the Midland metropolis. Towards the close we are carried to Cornwall and we see Sir Richard amid the loved surroundings of his native county. Dr. Reid has supplied us with some delightful reading, in which he has freely scattered anecdotes relating to and related by the hero of his story. There is a good portrait of Sir Richard as frontispiece; other illustrations might well have been added.

A copy of the under-named book has been sent for review. Though not exactly coming within the scope of our periodical, the following review, supplied by J. Rendel Harris, D.Litt., will be read with interest:—

In the Days of the Councils, a Sketch of the life and times of Baldassarre Cossa (afterwards Pope John the twenty-third), by Eustace J. Kitts, pp. xxiii, 421. (London, Constable, 1908).

This volume is a study of the days of the great Schism which divided the Church of the West under two rival popes, seated respectively at Avignon and at Rome, and of the attempts made to restore unity to the Church by the assertion of the authority of councils against that of the Popes, an assertion which had in it the germs of much subsequent Protestant teaching with regard to the internal self-government of the Church.

The study itself is an excellent one, and, unless we are much mistaken, the book will be recognised as one of permanent value. The period with which it is concerned is one of the most educational in all history. If any one wants to know what apostasy means in the region of religion let him read the story of pride, lust, violence, plunder and simony to which the pages of this book introduce us, and which are portrayed with

singular moderation and no attempt at rhetorical invective; and it will be easy to conclude that if the outward Church which bears Christ's name is an abiding institution, it is so in spite of itself.

In 1686, the ship "Desire" reached Philadelphia with a company of emigrants known as the Plymouth Friends, of whom James Fox⁶ and Francis Rawle were the leaders, and among whom was Justinian Fox, whose relationship to James Fox has never been ascertained. Justinian Fox married Elizabeth Yard, in Philadelphia, and had seven children, of whom Joseph Fox was one, the subject of a biographical sketch by Anne H. Cresson, which appeared in the "Pennsylvania Magazine of History and Biography" last year. This has been reprinted as a *Biographical Sketch of Joseph Fox, Esq., of Philadelphia*, a copy of which has reached me from Joseph M. Fox, of Phila., a descendant of Joseph Fox. This twenty-eight page pamphlet gives a carefully prepared account of a man who touched life at various points—a prominent citizen, Assembly man, active at the time of the Revolution (so much so that he was disowned by Friends), large property owner, and of distinction in the social world. Among his descendants noted in the *Sketch* are persons of standing and ability, many of them members of the Society of Friends.

Frank Bate, M.A., B.Litt., of Liverpool, has recently prepared an admirable volume on *The Declaration of Indulgence, 1672. A Study in the Rise of Organised Dissent*, to which Prof. Firth of Oxford has written an Introduction (London: Constable, 9½ by 6½, pp. xiv., 144, lxxxix., vi., 6s. net). The first four chapters deal with the history of various attempts at Toleration, then comes the Declaration, followed in chapters 6 and 7 by the Withdrawal of the Declaration and the Recall of the Licences. In the Appendix appears a list (occupying about seventy pages) of the licences for persons and places granted in accordance with the provisions of the Declaration. References to Friends are not infrequent, though, as the Author states (p. 89):—

"The offer of licences made no difference to the Quakers. In spite of the persecution which had fallen most heavily upon them, they had never ceased to preach, speak and write boldly. . . . So now, without licences, they preached as before, but perhaps, with increased vigour."

Again, p. 99:—

"It is not strange that the followers of George Fox, who described the subtleties to which other Nonconformists were forced to resort as the 'veriest hyprocrisie,' should refuse to accept licences, for thereby they might seem to deny their right to preach where and when they liked. . . . From another point of view, the Quakers derived great benefit from the Declaration. . . ."

Then follows the story of George Whitehead's successful appeal to Charles II., which resulted in the release of nearly 500 Friends from prison!

⁶ See "The Descendants of Francis Fox, of St. Germans," 1872.

⁷ For a recent account of this episode in Quaker history, see the "Bulletin of Friends' Historical Society of Philadelphia," ii. 79.

(including some other prisoners for conscience sake, among them John Bunyan⁸, Sampson Larke, John Holcroft).

Mr. Bate has laid under contribution the ballad literature of the day, and in the extracts given Quakers appear here and there, as, e.g. (p. 141)—

"Come Friends let's away,
Since our Yea and Nay
In England is now slighted,
To the Indians we'll goe,
And our Lights to them show,
That they be no longer benighted.

"To New Jersey with speed
Come all Friends that need
Wealth, or large Possessions;
The Indians we'll make
To serve us and Quake,
And be slaves to our Professions."

In the same field of study and research—that of persecution for Dissent, our esteemed contributor, Prof. G. Lyon Turner, M.A., has been for long at work. He now proposes to issue, by subscription, the result of his labours in two volumes of about 700 pages each, entitled *Original Records of Persecution and Indulgence of Early Nonconformity*. The book will contain a transcript of the Episcopal Returns for 1665 and 1669 as contained in Volume 639 of the MSS. department of the Lambeth Palace Library, London, and of the documents connected with the issue of licences under the Declaration of Indulgence in 1672, as preserved in the Record Office in London. As Quaker conventicles are included in these Returns, it is to be hoped that many libraries of Friends' literature will become enriched with these volumes. For particulars address Prof. Turner, at Wheatham Hill, Hawkley, Liss, Hants.

Students of the early history of Britain will be interested in a book recently published, *The Storming of London and the Thames Valley Campaign. A Military Study of the Conquest of Britain by the Angles*, by Major P. T. Godsall (London: Harrison, 9 by 5½, pp. 288). It is stated that "the main object of this book is to prove that the Teutonic invaders of Britain, conventionally known as Anglo-Saxons, but herein called, as they called themselves, Angles, did after the battle of Crayford, do what any soldier would expect them to have done, namely, take the weak, dual City of London before the Britons had had time to prepare for its defence, and that thenceforward they made their hold of the water-way of the Thames the main feature of the invasion, until every stronghold of the Britons south of the Thames had been destroyed."

⁸ The exact part taken by George Whitehead and other Friends in the liberation of Bunyan and others is a subject of disagreement among students. The matter should receive attention in the pages of THE JOURNAL.

⁹ See also pages 3, 26, 35, 50.

Robert Bird, a Member of Glasgow Meeting, author of "Jesus the Carpenter of Nazareth," and other well-known Bible books for children, has written another book of a similar character, *Happy Sunday Hours* (London and New York: Nelson, 9½ by 7½, pp. 312, 5s.). It consists of fifty-two Old and New Testament stories, with the same number of full-page coloured illustrations. The stories are delightfully told; a warm Eastern glow rests upon both words and pictures.

A cheap edition of another of Robert Bird's collection of Bible narratives has also been published by Nelsons, entitled *Sunday Stories for a Year*, and is wonderful value for two shillings.

NORMAN PENNEY.

A Dutch Pamphlet on Quakerism.

A Dutch editor publishes a series of pamphlets under the title: Church and Sect; in each of these little books someone treats of a church or a sect, a religious party or phenomenon. Almost always the authors are persons that write on their subject sympathetically.

On the last of these publications I will fix attention on this place. For the author, Mrs. E. G. Nieuwburg-Wood, writes on Quakerism.

I will not say much about what is written in this little book; after a short introduction the author speaks on "Origin and Foundation," "Organisation," "The further life of the Founder," "Different peculiarities of the Quakers," "The Quakers in other Countries." Naturally English books tell on these subjects much more extensively.

But the importance of the book is that it has been written in Dutch. There was a time, wherein Quakerism had many followers in the Netherlands, but that time is far away; in the present day the author can name herself, "as far as she knows, the only representative of this sect in this country." Quakerism is quite unknown in the Netherlands. I have never before read anything on this subject in Dutch that gave even the least idea of its essence and intention.

However, Woodbrooke, and the fact that many Dutchmen come here, makes the question of Quakerism in the Netherlands also an actual one. And, unless I am mistaken, it will be still more so in the future. Under these circumstances it is a good thing that a small book exists which tells the most important things about the history and principles of the Quakers in our language.

I am glad that this pamphlet has appeared. The author has learnt quickly to write Dutch accurately, and speaks about Quakerism in a sympathetic manner. Her little book provides for a real want in our literature. I am thankful that it appeared and that I have read it.

G. H. VAN SENDEN (of Woodbrook).

Financial Statements sent to Swarthmore, 1654 and 1655.

George Taylor and Thomas Willan, of Kendal, acted as financial agents to Margaret Fell, and reported periodically on moneys received from Friends in various Meetings and expended for the benefit of those in need of personal assistance or to cover the cost of their public service. The following reports are from the originals in the Swarthmore collection of MSS., preserved in D. In this collection are over seventy letters from Taylor and Willan to Margaret Fell, dating from 1654 to 1658, and referring to money matters. This is a striking evidence of the care exercised by the mistress of Swarthmore Hall for the financial, as well as spiritual needs of the early Friends.

A note of what wee haue disbursed since the 1st of the 4th month (54) & some of it before :—

to C. Atkinson at his comeinge out of Bishopwrick	..	0	6	0
pd for him more that he borward	.. ..	0	5	0
pd for him to G. Calvert	.. ..	3	0	0
sent our friends in Wales	.. ..	0	12	0
while they were in prison here	.. ..	0	8	0
at theire goeing into Wales	.. ..	1	0	0
sent them by John Browne	.. ..	1	0	0
to Jo: Storj for Clothes makeing & furniture & mendinge..		1	4	9
for E: Burrough for a kase of knives	.. ..	0	3	6
for Tho: Holme for a pe of britches & showes	.. ..	0	10	6
for E: Leauens Clotheinge	.. ..	1	3	0
to a friend that came from Chester	.. ..	0	3	0
Elliz: fletcher Hatt	.. ..	0	2	4
to Mary Hovgill at Lancaster at twice	.. ..	0	10	0
to the prisoners at Apulby	.. ..	0	14	0
Cariage of ff: Howgill Cloake	.. ..	0	1	0
for a pe of showes to a friend poore	.. ..	0	1	10
to Jo: Browne to helpe to Cloathes	.. ..	0	7	8
to G: Calvert for M: Halehead & J Lancaster	.. ..	1	0	0
to Alexander Parker in Lincolneshire	.. ..	0	7	10
to Margrett Bradley vpon demaund	.. ..	0	8	0
to Jo: Browne for a pe of Britches	.. ..	0	2	8
to Bess Etherington	.. ..	0	3	6
to two friends goeing to Norwich	.. ..	0	6	0

to Jo: Browne for bringeing & Carrieinge B: fletcher hors too & againe	0 6 0
for Mary Dodinge J Harrison & Allise Birkett in the gaole ..	0 12 0
	<hr/>
	14 18 7

1654.

more pd to the prison's at Kendall	0 1 6
to Bessie Sewart for lookeing to y ^m	0 2 0
to the prisoners at Apulby	0 5 0
to Alice Birkett for a pe of showes	0 2 6
to Jo: Browne vpon his Jorney	0 1 6
for Carriage of 5 th of Peter Heads	0 0 10
Paide to C: Atkinsons mother being sick	0 6 0
to Alice Birkett at her goeing for Cheshire	0 3 0
to Myles Halehead	1 5 0
to E: B: & ffrancis Howgill	1 0 0
A paire of stockings for Myles Birkett	0 2 6
to R: Huberthorne & prison's at Noridg	2 0 0
to Tho: Rawlinson for friends in the south	2 10 0
to the prison's at Appulby	0 3 0
to the prison's at Appulby	1 0 0
to Tho: Holme at his goeing foorth	0 5 0
for Clothes and other necessities for him	0 13 0
for Cloth and makeing vpp and other necessities	0 9 0
to Ann Dixon of Grayrigg vpon her goeing to London or into the south partes as moued	0 10 0
to Christo: Atkinson mother	0 5 0
for bookes that was sent to G: ffox at Carlile wch was neuer yet put vpon Account	0 18 0
And to James Graime at Edenburgh for bookes	0 10 0
to Bess Etherington a friend in want	0 2 0
	<hr/>
Sume is	12 14 10

A perticuler note of what money wee haue paide out for friends in
theire service in other Nations now of late wch wee haue taken out
of the Generall Collection money gathered in these three northern
Counties of Lanc, Westm'land & Cumb. 1655:--

To Richard Roper and Ric: Waller for Ireland	1 0 0
to Joseph Nickhollson for New England	2 0 0
to Will: Cateton in Holland	1 0 0
to James Lancaster and Richard Cleaton for Ireland	1 11 6
to Willm Cartmell for bookes for friends in Ireland	0 15 0
to Regnalld Holme and Willm Wilson for Germany	4 0 0
And for bookes to them	0 3 0
to Ellizabeth Cowardt for Veince	0 10 0

all these for Scotland	to Richard Jshmaid at his goeing twice for Scotland ..	2 0 0
	to Jo : Graue at seuerall times for Scotland ..	4 9 0
	to Tho : Holme and Ellizabeth Holme ..	1 15 0
	To Tho : Hutton for Scotland ..	0 10 0
	to willm. Sympson for Scotland ..	0 15 0
	to George Wilson for Scotland ..	1 0 0
	to Tho : Stubbs for Scotland ..	1 8 6
	to James Lancaster and Richard Cleaton for Scotland ..	3 10 0
	to Tho : Rawlinson that he laide for for friends in Scotland	0 13 0

Jn all 27 00 00
And in money 13 00 08

£40 00 08

Too Scotland for John Bowron & Willm Stoddell ..	01 00 00
Jt to Barbery Pattyson for cloths & other Nessessaries ..	01 05 00
Jt to John Slee for a Bible & other Nessessaries ..	00 07 06
Jt to Margrett Bradley ..	00 03 06

02 16 00

Jt a pair of Shows for John Stubbs ..	00 03 06
---------------------------------------	----------

02 19 06

Laide fourth of pursse the Stock being then emptie since the first of ye 3d month (1655):—

Beeinge then out of pursse ..	0 3 7
to Jo : Browne at his goeing for Ireland ..	1 0 0
to C : Atkinson at Noridge ..	0 6 6
to the prisoners at Appleby ..	1 0 0
to Jo : Audland & friends in the west ..	3 0 0
to Ja : Lanc : & the rest in Bedford Gaole ..	1 10 0
And by Geo : Scafe to bee disposed on by E. B. Jfrancis	
Howgill & Robert Dringe ..	1 10 0
to Ann Wilson at her goeing southwarde ..	0 5 0
to the prisoners at Lanc : for bookes ..	0 7 0
to Leonard fell at his goeing into Yorkshire ..	1 0 0
to Tho : Lawson ..	0 5 0
to Tho : Rawlinson for All : Parker & others ..	3 10 0
to the prisoners at Appleby for bookes ..	0 2 8
to the prisoners at Appleby ..	0 1 10
for Gilpin bookes Answer giuen to seuerall ..	0 1 0
for bookes to Lanc : prisoners ..	0 2 2

The accompanying letter states that the writer has no time to add up the account!

to the prisoners at Apleby for bookes	0	1	2
to Jo: Camm to be disposed as hee sees cause	2	0	0
to Walter Clemett y ^e hee gaue Jo: Tiffin	0	10	0
to Ed: Whitewell of Hutton towards his horss beeing taken by Order from the Priest Greenhead for 6d. formerly dew	1	0	0
to Myles Birkett	1	0	0
to the prisoners at Appulby	0	10	0
to Tho: Lawson	0	10	0
to Jo: Browne	0	8	0
to E. B. & f ^r Howgill at their goeing for Ireland the			
of the 6 month	5	0	0
to the prisoners at Appleby	0	10	0
to Tho Saltas Bro: & another for the Jsle of Man	1	5	0
to James Lancaster	1	5	0
to Anthony Patterickson	0	10	0
for Postage and Carriage of letters & money neare aboute ..	0	14	0

John Townsend and the Bishop of London.

John Townsend (1725-1801) was apprenticed to Samuel Jefferys, pewterer of Holborn, London. In the latter's absence one day, there came a message from the Bishop of London requesting that some one might be sent to take an order. John Townsend at once waited on the bishop, and behaved to him in the manner of "a consistent Friend," which, instead of giving any offence seemed to please—perhaps amuse—the bishop. He treated the young Quaker with great kindness; made many inquiries and said he would send word, when he had considered the matter. In due time the message came, and the master was eager to wait on so important a customer, and to remove any ill effects the apprentice's manners might have left. Accordingly he addressed the bishop as "my lord," and affected the manners of the world; but he had mistaken his man. The bishop treated him coolly, and asked who the young man was who came before. "Oh," said the master, "he is only an apprentice." "Well, then," said the bishop, "send him to me; I will give my order to no one else."

From *Recollections of Spitalfields*, by Theodore Compton, 1908, p. 27.

Faith in Adam was a righteous act of obedience in his soul; therefore God imputed righteousness unto him; and blessed are his spiritual offspring for ever whose faith overcomes, and is not overcome of, the world.¹

WILLIAM PENN to the Princess Elizabeth, 1676. In his *Travels in Holland and Germany*.

¹ This last is most interesting, as being the words used by Thomas Loe in the meeting at Cork where Penn was convicted.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notice	53
Notes and Queries :—	
Quakers' Yard, Wincolmllee, Hull—Montesquieu and Friends—	
Bingley, Yorks—Meeting House Court, London Bridge—Holker	
Hall—Early Needlework—General William Wierman Wright—	
Binding Cases for <i>The Journal</i>	54
Royal Proclamations and William Penn, II. By <i>J. M. Rigg</i>	56
William Penn's Visit to Ireland, 1697	57
A Short Account of John Reckless and his Family, I. <i>Illustrated.</i>	
By <i>Emily Manners</i>	58
Voltaire, and Penn's Treaty with the Indians	62
The Journal of Esther Palmer, II. With Notes by <i>Gilbert Cope</i>	63
Meeting Records	71
The Somerby Estate, Leicestershire, II. By (the late) <i>Mary Radley</i>	
and <i>Henrietta Ellis</i>	72
Henry Lampe, M.D., of Ulverston	78
An Unpublished Letter of Margaret Fox, 1684/5. By <i>J. J. Green</i>	79
Hertfordshire Sessions Rolls	81
Early Quaker Finance, II.	82
The Sufferings of John and Mary Stanley, of Cladswell, Worcester-	
shire	86
Stanley of Tardebigge and Cladswell. By <i>Josiah Newman,</i>	
<i>F.R.Hist.S.</i>	90
Friends in Current Literature. By <i>Norman Penney</i>	92
Foreign Works on Quakerism. By <i>Isaac Sharp, B.A.,</i> and	
<i>T. Edmund Harvey, M.A.</i>	95

D.=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.=*"The First Publishers of Truth,"* published by
the Friends' Historical Society.

Notice.

The Annual Meeting of the Society will be held in
The Library at Devonshire House, on Fifth Day, the
20th of Fifth Month, at 2 p.m.

Notes and Queries.

QUAKERS' YARD, WINCOLMLEE, HULL.—This is a small yard, surrounded by cottages and entered by means of a covered passage. It is called, locally, "The Quaker Hole," and tradition states that it was so named after the people who lived there. Can any Friend say whether there is a possibility of its being the old burial ground? The disused burial ground situated in Hodgson Street, on the opposite side of the River Hull, was certainly not the original burial ground.—E. MITFORD ABRAHAM, The Weir, Hessle, East Yorks.

MONTESQUIEU AND FRIENDS.—Can it be shown that Montesquieu was directly affected by the influence of the Friends during his stay in England from 1729 to 1731? I am aware that Voltaire had written four of his 'Lettres sur les Anglais' about the Friends, and so I think it possible to discover some connection between the influence of the Friends and Montesquieu's views on slavery.—RUSSELL P. JAMESON, 15, rue Le Verrier, Paris.

[In Clarkson's *History of the Slave Trade*, 1808, vol. i., p. 259, there is a chart in the form of rivers, illustrating the continuity of workers and writers of abolitionist views. The name of Montesquieu appears in the course of one stream, and George Fox is the source of another, which soon divides into two—English and American. A confluence of these three streams takes place much later than the time of Mon-

tesquieu, viz., as a result of the work of William Dillwyn (1743-1824).—EDS.]

BINGLEY, YORKS.—In *Chronicles and Stories of Bingley and District*, by Harry Speight (fourth edition published in 1904) there are several pages devoted to the history of Friends in and around this West Riding town. Although Friends are "practically extinct" in Bingley, the name of Quaker still survives in "Quaker Hill," and Mr. Speight gives illustrations of the old Meeting House at Crossflatts dating from the seventeenth century, and of a house in Bingley where it is said Friends met for divine worship, and where lived also members of the Quaker family of Maud. The principal family of Friends was the Shackletons of Shackleton House, Harden Dale, of which there are frequent references in the book; other families, as Taylor, Lees, Heaton, and Maud are mentioned.

MEETING HOUSE COURT (vi. 4).—The owner of the property writes, in answer to an inquiry:—"I have made inquiries as to whether this property ever had anything to do with the Society of Friends, and although I can find no proof that such was the case, I can well remember when I purchased the property a very old gentleman (now deceased), who was formerly a member of the City Corporation, telling me that it was formerly a meeting-place for the Society of Friends."

HOLKER HALL.—Holker Hall was formerly the residence of the Prestons, who by purchase soon after the dissolution became owners of the Abbey Lands of Furness. Sir William Lowther having married Catherine, daughter of Sir Thomas Preston, became possessed of the estates and adopted the Hall as his residence. It continued a favourite seat of the Lowther family until 1756, when the baronet of that date, dying without issue, left his possession to his cousin, Lord George Augustus Cavendish, ancestor of the present owner, Lord Richard Cavendish.

The owner in 1855 was William Earl of Burlington, who on the death of his cousin, the Sixth Duke of Devonshire, became the Seventh Duke of Devonshire, and Holker Hall was his home until his death in 1891, when his son, the Marquis of Hartington, became Eighth Duke of Devonshire, but did not live at Holker Hall, which became the property and home of Mr. Victor Spencer Cavendish, who on the death of his uncle, the Eighth Duke of Devonshire, became Ninth Duke of Devonshire in 1908, and Holker Hall became the property and home of Mr. Richard F. Cavendish, afterwards created Lord Richard F. Cavendish.

In 1840, a new wing was added to the Hall, which wing was burnt down in 1871, and rebuilt as it now stands, the old part on the left hand remaining practically unchanged; but whether that old part is the original Hall as it was in the days of the Prestons and George Fox I cannot say.—WM. R. NASH, Clerk in Cartmel.

EARLY NEEDLEWORK (v. 175; vi. 4).—A beautiful specimen of a sampler has recently been on loan at Devonshire House. Its size is 17½ ins. by 13½ ins. On the upper portion are shown a number of winged heads, and below is a flock of sheep with shepherds and dogs. In the centre is worked "Glory to | God in the highest and | on earth peace good will to Wards men This | is the Work of Hannah Penn Anno Dommine | 1757."

This Hannah Penn appears to be Hannah, only daughter of Richard Penn, Proprietary, who was born c. 1733, married James Clayton, of London, in 1774 and died, sp., in London, 1791. It is interesting to notice that in a letter to her uncle, John Penn, in 1745, she refers to some advice given her "to do Cross Stitch chairs." See Jenkins's *Family of William Penn*, 1899, pp. 179-181.

GENERAL WILLIAM WIERMAN WRIGHT.—Daniel Gibbons, of Brooklyn, N.Y., in a recent letter, writes, "It may be of some little interest to know that one of our Generals of the great Civil War, 1861-5, lies in Friends' Burying Ground at Huntington, Adams Co., Pa. He is the General who engineered Sherman 'from Atlanta to the Sea,' and is mentioned favourably in Sherman's *Memoirs*. He was a member of Huntington Meeting to the day of his death, I believe."

Cases for binding the volumes of THE JOURNAL may be obtained from the Publishers: Cloth, 1s. 6d. per vol.; Half-calf, 2s. 6d. per vol.

Royal Proclamations and William Penn.

Continued from page 5.

J. M. Rigg, who wrote the article on William Penn in *D.N.B.*, has given permission for the publication of the following letter, which he has addressed to the Editors :—

"As to the two questions you raise, to wit, (1) what may have been the reasons for Penn's inclusion among the suspects? and (2) what connection he may have had with the other persons mentioned in the proclamations? I fear it is not in my power to say anything of importance.

"While writing, now a great many years ago, the article on Penn to which you refer in *The Dictionary of National Biography*, I was unable to discover any solid ground for regarding Penn as party to the intrigues of the Jacobites, and I gave my reasons for discrediting his alleged complicity in Preston's plot. Since then I have not had leisure to pursue the investigation further; but I am not aware that anything has transpired of a nature to invalidate those reasons. Malice and preternatural suspicion are fully adequate to account for the accusation, which, indeed, was never, I think, seriously regarded by the Government.

"Perhaps your readers may be interested in the following extract from the *Calendar of State Papers, Domestic*, 1690-91, p. 282, which shows how unconcernedly Penn confronted the charge upon its revival in 1691 :—

VISCOUNT SYDNEY to the KING.

1690-91, February 27th.—About ten days ago Mr. Penn sent his brother-in-law, Mr. Lowther, to me to let me know that he would be very glad to see me, if I would give him leave, and promise to let him return without being molested. I sent him word I would, if the Queen would permit it. He then desired me not to mention it to anybody but the Queen, and I said I would not. On Monday he sent to know the time I should appoint, so I named Wednesday evening, and accordingly I went to the place at the time, and found him just as he used to be, not

at all disguised, but in the same clothes and humour I have formerly seen him in.

It would be too long for you to read a full account of our discourse, but in short it was this: that he was a true and faithful servant to King William and Queen Mary; and if he knew anything that was prejudicial to them or their government, he would readily discover it. He protested, in the presence of God, that he knew of no plot, nor did he believe there was any in Europe but what King Louis had said; and he was of opinion that King James knew the bottom of this plot as little as other people. He said he knew that you have a great many enemies, and some who came over with you, and some who joined you soon after your arrival, he was sure, were more convertible against you and more dangerous than the Jacobites. "For," he said, "there is not one man amongst them that hath common understanding to the letters that were found with my Lord Preston, and the paper of the conference." He would not give any positive answer, but said, if he could have the honour to see the King, and the King would be pleased to believe the sincerity of what he said, and pardon the ingenuity of what he confessed, he would freely tell everything he knew of himself, and other things which would be important for his Majesty's service and interest to know. But if he cannot obtain this favour, he will be obliged to quit the kingdom, which he is very unwilling to do. He also said he might have gone away twenty times if he had pleased; but he is so confident of giving you satisfaction, if you would hear him, that he was resolved to wait your return before he took any sort of measures. What he intends to do is all he can do for your service, for he cannot be a witness if he would, it being, as he says, "against his conscience and his principles to take an oath." This is the sum of our conference, and I am sure you will judge it as you ought to do.

"I regret my inability to give this matter the full elucidation which, I gather, some of your community desire; but if you think this letter is of any consequence or interest, you are fully entitled to publish it."

William Penn's Visit to Ireland.

At a Mens Monthly Meeting, held att Horsham, the 12th of the 11th Month, 1697.

Whereas our Deare friend, William Penn, is Intended to pass ouer into Ireland, this Meeting desires William Garton & Josiah Garton to draw a Letter of Comunion, and send it vnto him before his passage, and to bring a Coppy of it to our next Monthly Meeting.

at all disguised, but in the same clothes and manner I have formerly seen him in.

It would be too long for you to read a full account of our discourse, but in short it was this: that he was a true and faithful servant to King William and Queen Mary; and if he knew anything that was prejudicial to them or their Government, he would readily discover it. He protested in the presence of God, that he knew of no plot, nor did he believe there was any in Europe but what King Louis had said; and he was of opinion that King James knew the bottom of this plot as well as other people. He said he knew that you have a great many enemies, and some who came over with you, and some who joined you soon after your arrival, he was sure, were more conversant against you and more dangerous than the Jacobites. "For," he said, "there is not one man amongst them that hath common understanding to the letters that were found with my Lord Preston, and the papers of the conference." He would not give any positive answer, but said, if he could have the honour to see the King, and the King would be pleased to believe the sincerity of what he said, and pardon the ingenuity of what he contended, he would freely tell everything he knew of himself, and other things which would be important for his Majesty's service and interest to know. But if he cannot obtain this favour, he will be obliged to quit the kingdom, which he is very unwilling to do. He also said he might have gone away twenty times if he had pleased; but he is so confident of giving you satisfaction, if you would bear him, that he was resolved to wait your return before he took any sort of measure. What he intends to do is all he can do for your service, for he cannot be a witness if he would, it being, as he says, "against his conscience and his principles to take an oath." This is the sum of our conference, and I am sure you will judge it as you ought to do.

"I regret my inability to give this matter the full elucidation which, I gather, some of your community desire; but if you think this letter is of any consequence or interest, you are fully entitled to publish it."

William Penn's Visit to Ireland.

At a Mens Monthly Meeting, held at Holsman, the 12th of the 11th Month, 1747.
Whereas our Dear friend, William Penn, is intended to pass over into Ireland, this Meeting desires William Garton & Josiah Garton to draw a Letter of Communion, and send it unto him before his passage, and to bring a Copy of it to our next Monthly Meeting.

A Short Account of John Reckless and his Family.

PART I.

All students of his *Journal* are familiar with the graphic account of George Fox's visit to Nottingham in 1649, his testimony in St. Mary's church there, and the subsequent conversion of the Head Sheriff, but as the account shows us something of the character of John Reckless, a character fully confirmed by his after life as shown by the Minute Books of the Society of Friends at Nottingham, it seems better to introduce him in George Fox's own words. We wonder, as we read, whether the Sheriff and his wife were amongst the congregation who, as George Fox says, "looked like Fallow Ground," on that memorable First-day. After preaching in the church, George Fox tells us he was taken away by the officers, and put into "a nasty stinking prison." He then goes on :—

But that day the Lord's Power sounded so in their Ears, that they were amazed at the Voice, and could not get it out of their Ears for some time after ; they were so reached by the Lord's Power in the Steeple-house. At Night they took me out of Prison, and had me before the Major, Aldermen and Sheriffs of the Town.¹ . . . They examined me at large ; and I told them how the Lord had moved me to come. Then, after some Discourse had passed between them and me, they sent me back to Prison again. But sometime after, the Head Sheriff, whose Name was John Reckless, sent for me to his House ; and when I came in, his Wife met me in the Hall, and said, "Salvation is come to our House." And she took me by the Hand, and was much wrought upon by the Power of the Lord God : And her Husband, and Children and Servants were much changed ; for the Power of the Lord wrought upon them. And I lodged at the Sheriff's House and great Meetings we had in his House. . . . And this Sheriff sent for the other Sheriff, and for a Woman they had had Dealings with in way of Trade ; and he told her before the other Sheriff that they had wronged her in their Dealings with her (for the other Sheriff and he were Partners) and that they ought to make her Restitution ; This he spake Chearfully. But the other Sheriff denied it, and the Woman

¹ William Nix, Mayor ; John Reckless, Richard Watkinson, Sheriffs
—Cropper, *Sufferings of the Quakers in Notts*, 1892, p. x.

in it, London, 1663, dated from Nottingham, xi., 1663, is signed by John and Hannah Reckless amongst others.

Besse³ mentions that in 1666 John Reckless and John Hart were committed to prison for absenting themselves from "the National Worship."

In the same year, George Fox paid another visit to Nottingham and to John Reckless.

In Eleventh Month, 1670, an address *To the King and both Houses of Parliament*, on the sufferings of Friends in Nottinghamshire, was signed by over two hundred Friends of that county, including John, Joseph, Samuel, and Hannah Reckless, and Hannah Reckless, Jun.

In 1671, when the Women's Quarterly Meeting in Nottinghamshire was first settled, John Reckless's wife and daughter Hannah, and Anne Reckless, who might have been a daughter-in-law or sister, were "appoynted and named for publicke Service" (see *THE JOURNAL*, vol. v., p. 137).

In 1674, John Reckless wrote a short Testimony to his friend, William Smith, of Besthorpe, which was printed in *Balm from Gilead*, 1675.

In 1674, a piece of land, situated on the South side of Walnut Tree Lane in a certain place near to the Castle Hills, Nottingham, was purchased as a Burial Place for Friends, and a Declaration of Trust dated 9th of January, 1675, shows that William Watson, of Nottingham, Yeoman, John Recklesse, of the same, Malster, Richard Richardson, of the same, taylor, and John Hart, of the same, Chandler, were the first trustees.

The Death Register shows us that 17 iii. 1675, John Recklesse lost his wife, and that she was buried in her garden. And on 12 i. 1677 his son John died; he does not seem to have been a very active member of the Society, as we do not find his name on the Minute Books.

Yearly Meeting Instructions to Quarterly and Monthly Meetings from two sundry meetings in London, the one being on the 27th and the other on the 31st of the Third Month, 1675, were addressed "ffor John Wreckless, a shoppkeeper, Nottingham"; also further Instructions from London, 18th of Eighth Month, 1675, were addressed to him.

³ *Sufferings*, i. 553.

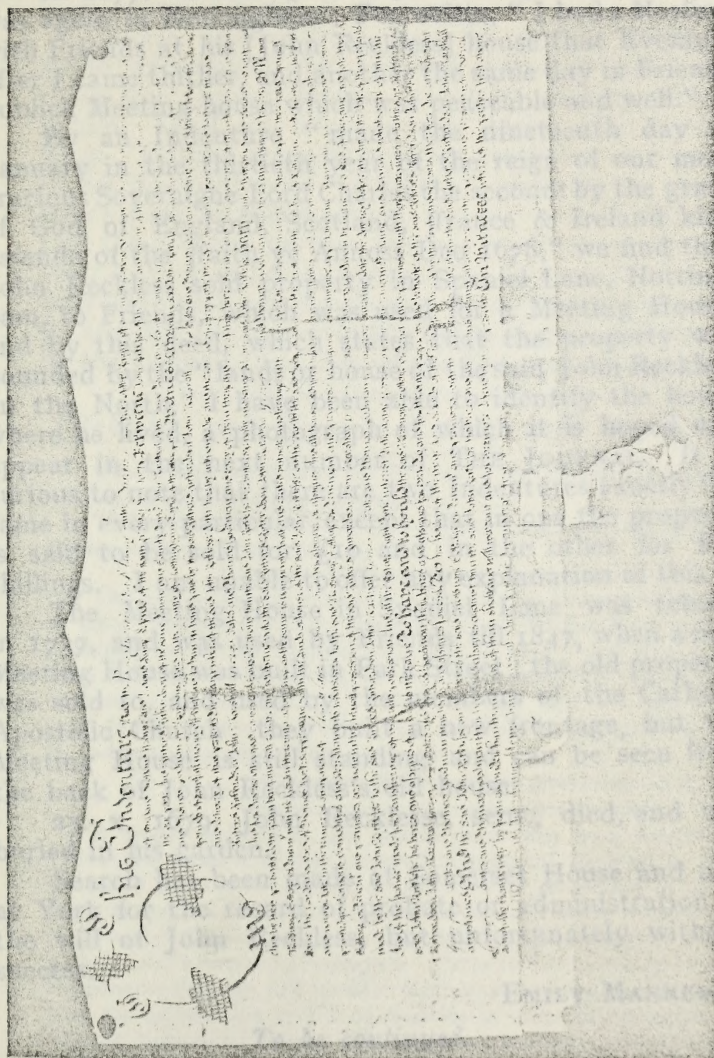


Photo.]

INDENTURE FOR SALE OF PROPERTY.—JOHN RECKLESS TO FRIENDS. (See page 61.)

[Rachel L. Manners.

In 1677, we find by George Fox's *Journal* that he was again in Nottingham ; Fox writes, " I had a Meeting with Friends at his [John Reckless] house that Evening, after I came thither, and another the same day in Friends' publick Meeting-house which was peaceable and well."

By an Indenture " made the nineteenth day of January in the thirtieth year of the reign of our most gracious Sovereigne Lord Charles the second⁴ by the grace of God of England, Scotland, France & Ireland king defendo of the ffaith ye Annoss Deo 1678," we find that John Reckless sold property in Spaniel Lane, Nottingham, to Friends, which was used for a Meeting House, and by this deed, which states that the property was bounded by the "lands or house of the said John Reckless on the North," I have been able to identify the house where he lived, a photograph of which it is hoped will appear in the next number of THE JOURNAL. It is curious to note that there are two Indentures exactly the same in every particular, except that in one the property is said to be sold for £10 and in the other for five shillings. I am unable to offer any explanation of this.

The Meeting House in Spaniel Lane was rebuilt in 1737, and was used by Friends till 1847, when a new Meeting House was built in Park Street ; the old property was sold to, and used by the members of the Catholic Apostolic Church ; they built a new frontage, but the Meeting House is still standing and can be seen from the back of John Reckless's old house.

25. x. 1679, John Recklesse, senr., died, and was buried in his garden.

Search has been made at Somerset House and also at York for the record of probate or administration of the will of John Reckless, but unfortunately without success.

EMILY MANNERS.

To be continued.

[I have again gratefully to acknowledge the kind help of A. S. Buxton, Esq., for drawing, and of my daughter, Rachel L. Manners, for photograph of deed.]

⁴ The accession is dated from 1649.

The following note on the Nottingham prison has been supplied by A. S. Buxton :—

Assize and sessions held in portion with largest gable approached by covered steps at side. Second gable was Council House. Gaol for debtors under next gables. Gaol for felons under Assize Hall on ground floor. Prisons were in a filthy condition in Fox's time, so his description of "stinking" gives us no clue as to which part he was confined in, otherwise I should have said the debtors' portion, inasmuch as tanners warehoused their leather and skins beneath the debtors' portion, which may have been untanned and so anything but savoury. At any rate the large window in the biggest gable probably lit the Council Chamber where Fox was examined.

Voltaire, and Penn's Treaty with the Indians.

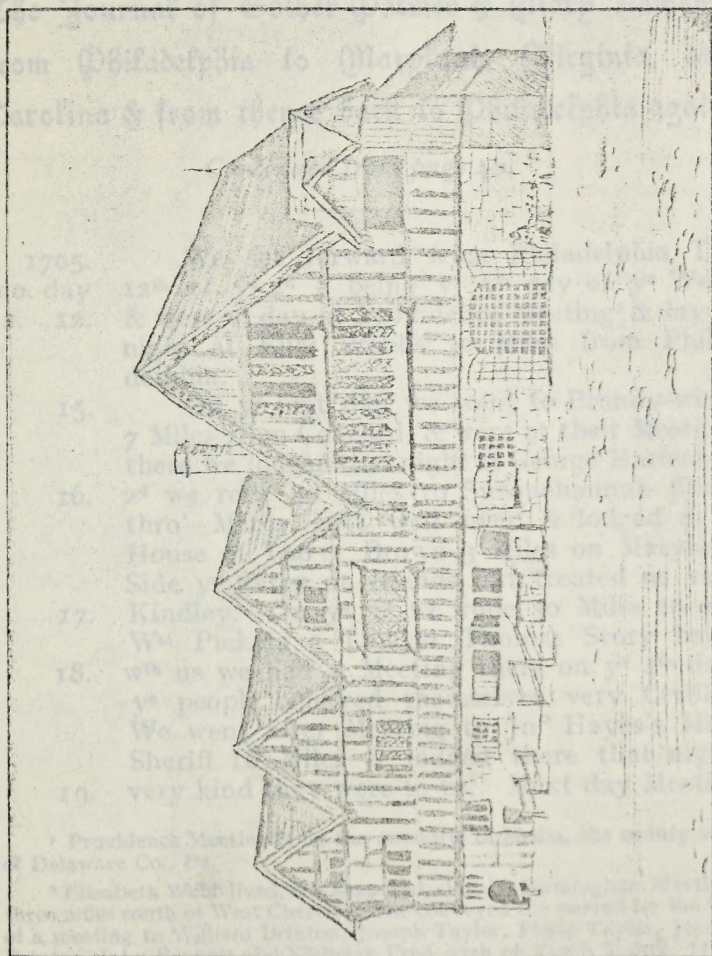
C'est le seul traité entre ces Peuples, & les Chrétiens qui n'ait point été juré, & qui n'ait point été rompu.

VOLTAIRE, *Lettres Philosophiques*, Quatrième Lettre sur les Quakers, édition critique, Paris, 1909, p. 48.

The only witchcraft trial in the province of Pennsylvania occurred in 1683. Margaret Mattson appeared before William Penn and others. Tradition has it that William Penn said to her: "Art thou a witch? Hast thou ridden through the air on a broomstick?" When the poor, confused creature answered, "Yes," he said that she had a perfect right to ride upon a broomstick, that he knew no law whatever against it, and promptly ordered her discharge.

GUMMERE, *Witchcraft and Quakerism*, 1908, p. 38.

A portly volume of 499 quarto pages has been received from J. Franklin Jameson, of the Carnegie Institution of Washington, D.C. It is entitled *Guide to the Manuscript Materials for the History of the United States to 1783, in the British Museum, in Minor London Archives, and in the Libraries of Oxford and Cambridge*, and has been compiled by Charles M. Andrews and Frances G. Davenport. The latter paid a visit to Devonshire House some time ago, and found so much more of value than she expected that she delayed her return to America in order to do justice to the Friends' Reference Library. Five pages are devoted to a brief description of D., the Penn MSS. being described in considerable detail. In the 105 columns of the Index are to be found numerous references to Friends, collective and individual, which have been carefully noted for future reference. It is well to know, e.g., that correspondence, etc., of Bartram and Collinson, the naturalists, is preserved in the British Museum, in the All Souls Library in Oxford, and among the archives of the Royal Society.



From a drawing by A. S. Linford.
OLD GUILDHALL AND PRISON, NOTTINGHAM (See page 62.)

The Journal of Esther Palmer & Mary Lawson,
from Philadelphia to Maryland, Virginia, and
Carolina & from thence back to Philadelphia again.

Continued from page 40.

1705. We set forward from Philadelphia The
mo. day 12th of y^e 2^d ^o being y^e 5th day of y^e Week
2. 12. & were y^t day at Providence Meeting⁷ & lay y^t
night at Eliz^a Webbs⁸ 30 Miles from Phila-
delphia.

15. On y^e first day we went to Brandy-wine⁹
7 Miles from Concord, & were at their Meeting,
there we lodged that night at George Harlems.¹⁰

16. 2^d we rode 40 Miles to Susquehannah ferry
thro' Mercy gott well over & lodged at y^e
House of Tho: Brown 3 Miles on Maryland
Side y^e ferry no friends but treated us very

17. Kindly. On y^e 3^d we rode 30 Miles to one
W^m Pickets a Lawyer Thomas Story being

18. wth us we had a Meeting there on y^e 4th day,
y^e people behaved themselves very Civilly;
We went after Meeting to Jn^o Hayes's High
Sheriff 18 Miles & lodged there that night,

19. very kind they were to us. Next day Meeting

⁷ Providence Meeting is on the outskirts of Media, the county seat
of Delaware Co., Pa.

⁸ Elizabeth Webb lived, it is supposed, close by Birmingham Meeting,
three miles south of West Chester. She conveyed the ground for the use
of a meeting to William Brinton, Joseph Taylor, Philip Taylor, Joseph
Brinton, John Bennett and Nicholas Fred, 27th of Tenth Month, 1721.
See *The Friend* (Phila.), xxix. 77. Before that time Friends attended
Concord Meeting.

⁹ The meeting at Brandywine is known as Centre, nearly south from
Birmingham and about a mile south of the circular line of Delaware State.
See A. C. Myers's *Irish Quakers*, 122.

¹⁰ George Harlan lived just north of the circular line on the same
(west) side of Brandywine Creek, in what is now Pennsbury (then Kennet)
Township, Chester County.

- being appointed at Pattapsco 12 Miles from John Hayes's to Pattapsco y^e ferry about a Mile over y^e ferry & a mile to y^e Meeting House we got to Meeting, after Meeting- we went to Rich^d Cromw[ells] and lodged there
20. y^t night, they were Kind to us. The next day being 6th day we rode to Doc^t Moors 30 Miles from Pattapsco, we lodged there 6th
22. & 7th day at Nights. first day we were at West river Meeting 5 Miles & stay'd at Samuel
21. Gallaways till 2^d day then went to Richard
22. Snowdons and on y^e 3^d day was at Meeting there ; after Meeting Came to Sam^l Gallaways
23. 12 Miles. 4th day we were at Hering Creek Meeting 8 Miles from Sam^l Gallows after Meeting we went to Phillip Coles (who was very kind to us) being 4 Miles from y^e Meeting
24. House ; on y^e 5th day we went to y^e Clifts Meeting 12 Miles from Phillip Coles, after Meeting to Rich^d John's 4 Miles from the Meeting House, they were very kind to us,
25. We stay'd at Rich^d Johns on y^e 6th day, and
26. on y^e Seventh day we went to Daniel Rawlins on the 1st day we were at Meeting at Potuxen^u 25 Miles from R: John's, & 2 Miles from
30. D: Rawlins, after Meeting we Came to y^e Widdow Hutchinses 25 Miles from y^e Meeting ;
3. 1. and on y^e 2^d day we went to Potuxon^u ferry 2 Miles from y^e Widdows & a Mile & half over, and from y^e ferry we rode 30 Miles to Cedar Point in y^e Way we mett J: Glaister & J: Simcock, we Endeavoured to gett over Pottomack River y^t night w^{ch} the [? they] Count Seven Miles Broad & 3 Miles up to y^e Landing, but it being dark night, & after Sunsett, we were Exposed to danger, & loosing o^r way we got to land, but neither y^e Boatman nor Christopher Mather nor George Harris (who were y^e friends y^t Accompanied us out of Maryland) Knew where we were, but we gott through

" Patuxent River, in Maryland.

- Mercy to Shore & made a Comfortable Fire being very Easy in our minds, we were fain to Continue theer till Morning it raining Sometimes upon us: Blessed be y^e Lord he delivered us that night from Eminent
2. danger. The next morning finding our Selves to be many Miles out of our Way we gott into our little Boat again, and got Safe on the other Side to y^e House of Francis Thornton, they received us very Kindly, his Wife is Something of a friend, they Live upon Virginia Shore, the man has a Daughter Sarah Thornton a very Courteous young Woman: the ffriends (to witt) C: Mather & G: Harris
 3. getting a bigger Boat went back for our Horses (w^{ch} we had left on Maryland Shore), but y^e Wind being high they Stay'd till next
 4. day, and y^a gott Safe over wth our Horses.
 5. On y^e 5th day we had a Meeting at a Justices House (one room belonging to Jane Thornton) about a Mile from Fracis Thornton's. after Meeting we went to Peter Skinners 6 Miles
 6. from y^e Meeting; on y^e 6th day we went to y^e Widdow Wilsons 40 Miles from Peter Skinners 7 Miles from Peters we went over Rapahannock fferry a Mile over & got to the Widdows that night. on y^e 7th day of y^e Week we went to Charles Flemmings 30 Miles from y^e Widdows in y^e Way we went over two little ferrys about a quarter of a Mile over & gave 12^d apiece ferriage we got to Charles Flemmings that night, & was at their first days Meeting, there is but a few
 7. friends; We stay'd there at C: F's and apointed a Meeting at their Meeting House
 8. on y^e 3^d day (being y^e 8th of y^e Month) & there came a pretty many People, & they
 9. were Civil. on y^e 4th day we went to Jane Pleasants 23 Miles from C: F's, & was at
 10. their Meeting on y^e 5th day, there is but a
 11. few friends, on y^e 6th we went back again to 5 Miles to W^m Peters to their Monthly Meeting

- a pretty large Meeting it was ; after Meeting
12. we Came back to Jane Pleasants, 7th day we went 14 Miles to James Howards in Charles Citty County where we had a large Meeting
 14. & y^e People were very Civil, on y^e 2^d we went to Skemico and from thence to Edward Thomases at Banger Creek, from James Howards to y^e ferry is 20 Miles & y^e ferry abt $\frac{1}{2}$ a Mile over, & afterwards 14 Miles
 15. to Skemico & 6 Miles to E: Thomas's where we stai'd till 5th day & had a Meeting
 18. there and on y^e 6th day we sett forward to James Town 15 Miles from Edward Thomas's, the Wind blowing we stay'd there that night,
 19. y^e 7th day we got well over y^e ferry James River 3 Miles & $\frac{1}{2}$ over. we got to Benja Chapmans 5 Miles from y^e ferry & had a Meeting
 20. 21. there on y^e 1st day, on y^e 2^d day we Came to Mathew Jordans in Live Neck & had a
 22. Meeting there. on y^e 3^d day after Meeting we Came over Pagan Creek & rode 10 Miles to y^e Widdow Jordans at Chuckatuck & were
 23. at Meeting there on y^e 4th day, on y^e Western
 24. Branch 7 Miles. on y^e 5th day after Meeting we went to Nathan Newbys 17 Miles from
 25. y^e Meeting House. 6th day we went to Gabriel Newbeys in Carolina between fifty & Sixty Miles, through Mercy we got well there at night through many Swamps. We went from
 26. G. Newbeys on y^e 1st day to Yawpim Meeting 12 Miles through bad Swamps a Large Meeting it was ; after Meeting we went to Francis Toms 8 Miles, the River we went over is abt a Mile Broad y^e Name of it (I think) is
 28. Paquimim¹², on y^e 3^d day was at Meeting at
 29. F: Toms. on y^e 4th day we went to little Creek 14 Miles from F: Toms y^e ferry is half
 30. a Mile over. on y^e 5th day we had a Meeting at Little River at Henry Whites 3 Miles from y^e ferry, after Meeting we went to Tho:

¹² Perquimans River, North Carolina.

- Simons over a little River & lodged there, on y^e 6th day we had a Meeting at [blank in MS] 6 Miles from T. Simons after Meeting we went to Joseph Jordans 3 Miles from y^e
31. Meeting on y^e 1st day we had a Meeting a Paspakant¹³ 8 Miles by Water, we had a large Meeting tho' there is but a few friends ; after Meeting we had a very rough Sea, as if we should have been buried in it, but thro' y^e Lord's Mercys we were all well preserved ;
- 4 1. there were Several Cannoes wth us. On y^e 2^d day we had a Meeting at Tho : Cartwrights 8 Miles from Emanuel Lows (for there we lodged when we Came from Paspatank¹³) after Meeting we went back to J: Jordans 7 Miles.
2. on y^e 3^d day we rode 28 Miles to Francis Toms,
3. & on y^e 4th day was at their Monthly Meeting ;
4. on y^e 5th day we Stay'd at G. Newbys it being
5. rainey. on y^e 6th day we Came to Nathan Newbeys in Virginia, 50 or 60 Miles. on
6. y^e first day we was at Meeting at Nancimum¹⁴ 10 Miles from Nathan Newbeys, after Meeting we went to Rob^t Jordans 7 Miles from Meeting, on y^e 3^d day we had a Meeting at y^e Southern
7. Branch 7 miles from R: Jordans. on y^e 4th
8. day we had a Meeting at Benj^a Smalls: on
9. y^e 5th day we was at their Monthley Meeting at Chuckatuck, 4 miles from Benj^a Smalls
10. on 6th day at Meeting at Chuckatuck, on y^e
12. 1st day at Meeting on y^e Western Branch w^{ch} was very large being 9 Miles from B: Smalls after Meeting we went to y^e Widdow
13. Jordans 17 Miles, 2^d we went to See friends, on y^e 3^d day we went to Meeting at Benj^a
14. Smalls. on y^e 4th day we had a Meeting at Darasco Neck at Rich^d Ratclifts 8 Miles from y^e Wid^w Jordans where the Envious Priest Came & Exposed his folly in pleading wth Tho : Story for Sin : After Meeting we

¹³ Doubtless Pasquotank.¹⁴ Nansemond, Virginia.

- Came to Mathew Jordans 10 Miles from
16. Rich^d Ratclifts ; on y^e 6th day we had a Meeting at Pagan Creek ; after Meeting we went to
 17. Benja^a Chapmans 10 Miles. On y^e 7th day we went over James River 3 Miles & 5 Miles from B: Chapmans 14 Miles to Ed^w Thomas's,
 18. on y^e 1st day we were at y^e Yearly Meeting
 19. where was T: Story & J Glaister, on y^e 2^d
 20. day y^e Yearly Meeting Ended ; on y^e 3^d day we Went to Ann Acres 30 Miles & by y^e Way Call'd at y^e Governours at Williams Burrough (at his request) who treated us
 21. Kindly. on y^e 4th day we had a Meeting at y^e Wid^w Acres ; on y^e 6th day we went
 22. to Kickatan to meeting 28 Miles from the Widdows there we parted from o^r Worthy friends T: Story & J: Glaister, we Came back
 24. to the Widdows 28 Miles that night, on y^e 1st day we was at Martin [*blank in MS.*] at Meeting 15
 25. Miles after Meeting 15 Miles more to Jn^o Bates's
 26. at York where we stay'd 2^d day & on y^e 3^d
 27. day we went to Cha: Flemmings 40 Miles & on y^e 4th day had a Meeting there ; on
 28. y^e 5th day we went to y^e Wid^w Wilsons, 30
 29. Miles, & on y^e 6th day we went to Peter Skinners 50 Miles & had a Meeting there on y^e 1st
 5. 1. day after Meeting rode 14 Miles to Colonell
 2. Hoes, on y^e 2^d day we got Safe over Potomack 3 Miles over and got y^t night to y^e Wid^w Hutchenses y^t day we rode about 40 Miles ;
 3. on y^e 3^d day we went to Honest R: John's
 5. & Stay'd there till 5th day then went to y^e Monthly Meeting at West River (28 Miles) w^{ch} held 5th & 6th days, on y^e 5th day at night
 6. lodged at Sam^l Galloways, on y^e 6th day after Meeting we went 10 Miles to Sam^l Chews at Hering Creek & were at y^e Meeting that was
 7. on y^e 7th day appointed for a Burial, after y^e Burial was over we went to R: Johns 14 Miles
 8. & was on y^e 1st day at Meeting at y^e Cliffts y^e Meeting House is 4 Miles from R: Johns where we mostly lodged while that way, we went

9. there that day after Meeting, on y^e 2^d day we went to Vissit a friend 5 Miles from R:
10. John's, on y^e 3^d day we Came back and lodged
11. at Abraham John's, on y^e 4th day we went to Hering Creek Meeting 14 Miles, after Meeting we
12. went to Rich^d Harrisons 4 Miles, & on y^e 5th day went to West River Meeting 8 Miles, and after Meeting went to Sam^l Thoma's 2 Miles, on
13. y^e 6th day we went to Docter Moors 8 Miles,
14. on y^e 7th day we went to Patapsco 30 Miles,
15. & on y^e 1st day was at Meeting there, after Meeting we Came to Rich^d Snowdons 28
16. Miles; On y^e 2^d day we went to Doct^r Moors
19. 10 Miles and stay'd there till 5th day then went to Hering Creek Meeting 15 Miles; after Meeting Came back to Doct^r Moors, on
20. y^e 6th day we Intended over the Bay but it being Wett & Contrary Winds we stayd at
21. Doct^r Moors till 7th day then tryed to gett over y^e Bay but was drove Back by a gust (when we were about half way over) into West River & went up to Honest Sam^l Galloways
22. & were at West River Meeting on the 1st
23. day w^{ch} I believe was for y^e Best, on y^e 2^d day Several friends Coming to Sam^l Galloways to take their leaves of us; we Set out wth many friends wth us & throug Mercy got Safe over & Some friends return'd y^e same day; on y^e
24. 3^d day we had a Meeting at y^e Bay Side pretty large, after Meeting we went 20 Miles to Tho
26. D[*blank in MS.*] & on y^e 5th day was at Meeting at Tredhaven 4 Miles from T. D's after Meeting we went 6 Miles to Daniel P[*blank in MS.*] on y^e
27. 6th day we went 8 Miles to a friends House, &
28. on y^e 7th day were at Meeting at Tuckoho 4 Miles from the friends House; after meeting we went 20 Miles to y^e Widdow Stevensons;
29. on y^e 1st day was at Meeting at Choptank a Mile from y^e Widdows where we went after Meeting, that day we went over Choptank about 4 Miles by Water, & then went to Jos: Kennerlys 12 Miles & had a Meeting

6. 4. at Transquaking on ye 4th day, after Meeting we went 20 Miles forward toward ye Whore Kilns,¹⁵ & finding a little House we stay'd there till next morning. Two friends being o^r Pilots (viz) J: Kennerlly & W^m Stevens, then set forwards & rode 60 Miles & got well through Mercy to the Whore Kills, & on ye 5th day, & had a Meeting there on ye first day and another on ye 4th day following; we
9. Stayd there till ye 7th day then went to Joseph Booths at Cedar Creek 34 Miles & had a
12. Meeting there on ye 1st day; on ye 2^d day
18. we rode 58 Miles to Deep [?] Creek to Joseph
19. Englands (J: Booth being wth us) & had a
20. Meeting there on ye 4th day. On ye 5th day
22. we rode 44 Miles to Chester in Maryland, &
23. was at Meeting there on ye 1st day, on ye
26. 1st day after Meeting we rode to Henry
27. Hosiers, & on the 2^d day had a Meeting at Cicell 12 Miles from Henry Hosiers, after Meeting we went to ye Wid^w Popes 7 Miles
28. from ye Meeting; on ye 3^d day we rode 44 Miles to Georges Creek¹⁶ in Pennsylvania & had
29. a Meeting there on ye 4th day after Meeting we went Elsenborrough¹⁷ about 3 Miles over Delaware River, Jn^o Lewis ye friend that accompanied us out of Maryland being wth us.
30. We had a Meeting there on ye 5th day, we stay'd at ye Wid^w Morrisses till 7th day yⁿ rode 8 Miles to W^m Halls at Salem & had
7. 1. a Meeting at thire Meeting House on ye 1st
2. day, After Meeting we Came back to ye Widdow Morrises at Elsenborrough 8 Miles & lodged there y^t night, next day we Came over ye River to Newcastle Several friends being with us from Newcastle we rode to

¹⁵ Now Lewes, Sussex County, Delaware.

¹⁶ Now in Delaware, then a part of Pennsylvania, or, as styled, the Territories of Pennsylvania.

¹⁷ Elsinborough, Salem County, New Jersey.

3. Caleb Puseys¹⁸ y^e Same day where Mary Lawson was taken wth a Violent feavor & Ague. we Continued there till y^e 6th day then rode to
7. Philadelphia 18 Miles.

To be continued.

Meeting Records.

AT MEETING HOUSE, PARK STREET, NOTTINGHAM.

1. Derbyshire Q.M. Book, 1672-1761.

Contains some unique Derbyshire papers on Tithes, etc., also an autograph Testimony by Miles Hubbersty to young John Brocksope, who copied many papers, and whose early death may be the reason there are no Q.M. minutes entered earlier than 1672. The minutes commence quite informally in 1672; there are several pages left vacant before them as though other entries of an earlier date had been intended.

2. Book of Denials, Disownments, etc., 1685-1820.

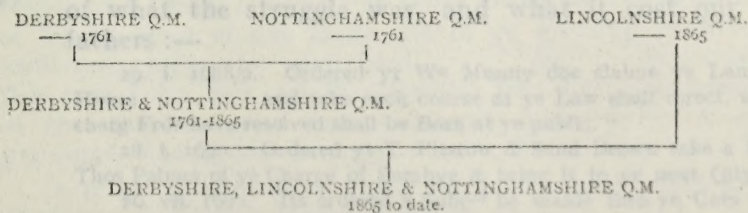
Includes disownment, in 1761, of Gilbert (Heathcote) Rodes, of Barlborough Hall, successor of Sir John Rodes, for worldliness.

3. Monyash M.M. Book, 1672-1735.

This book is described in *THE JOURNAL*, iii. 82.

4. Derbyshire Women's Q.M. Book, 1672-1761.

This contains only a bare record of collections and expenses, except a long paper at the beginning, apparently undated, from "Our County Women's Meeting in Lancashire, to be dispersed abroad among the women's meetings everywhere." It is followed by many names of Women Friends of Derbyshire, under date 25th 4 mo., 1689, among which occur those of Ellen Fretwell (died in Derby gaol, 1693), Margaret Lynam, Elizabeth Roads, Sarah Fearn, and about thirty-six others, four erased.



¹⁸ Caleb Pusey lived near Chester, on the Delaware River, in Delaware County, Pa. He wrote in defence of Friends and was a prominent person in the Colony. See *The Friend* (Phila.), xxix. 148.

GILBERT COPE.

The dates in the margin do not agree, in some instances, with the days of the week given in the text.—Eds.

The Somerby Estate,

THE CHIEF ENDOWED PROPERTY OF THE QUARTERLY
MEETING OF LEICESTER AND RUTLAND.

Continued from page 22.

The earliest hint of Friends entering on their estate is dated 1687/8 :—

Its agreed yt ye folloes^r of ye land yts Given by William Thomson for ye use of Poore friends should be ordered by ye Persson yt in Possetion of it at Sumerby and if Friends Injoy it yu to be responsible for his soe ordering of it. Its further resolved yt Tho : Pittstoe take up to London Will Thomsons will to have ye advice of friends Conscarning ye Title yt friends have in it & If they Give incoraigement then this meeting resolves to defend ye Tytle against all Oposers, and ye charge be born in Genrall fines.

By the second clause in this minute, it is obvious that Friends were not to receive their inheritance "to sett their furlongs to the present orderer" without a challenge from the heir-at-law, one Jeffrey Willcocks. Neither Braunstone Monthly Meeting (which then held itself to be the immediate owner) nor the harrassed and beggared Quarterly Meeting felt guaranteed in pressing their title without the superior advice of the Yearly Meeting. That advice being encouraging, the Quarterly Meeting addressed itself to the legal battle with the perseverance, the sore and prolonged self-denial, which resulted in its success—in our succession to our now possession. A series of quotations will give a picture of what the struggle was, and what it cost our forefathers :—

29. 1. 1688/9. Ordered yt W^m Munny doe claime ye Land and House . . . and take such course as ye Law shall direct, and ye charg Frds have resolved shall be Born at ye public.

28. 1. 1690. Ordered yt T. Pitstow & Saml Brown take a Bill of Thos Palmer of ye Charge of Sumbye & bring it to ye next Qtly Mtg.

26. vii. 1690. Its ordered a Subp^{ia} be maide thro ye Cnty for ye present Carrying on of ye Lawe Sute now depending for ye recovery, &c., &c.

25. vii. 91. A collection be maid thro ye Cnty to repay £20 yt Frds are indepted upon for Law Sutes to recover, &c., &c.

? ? Fallows or furlongs.—M. Rv.

25. x. 1691. Collections for to discharge ye Law Sute :

From Sutton Mtg by W ^m Dand	..	..	13	6
Dunnington	..	..	19	6
Dalby by Jno Fox	..	..	10	0
Ye Vaile—Edard Hallam	..	..	7	4
Okham—Saml fish	..	..	1	14
Sileby—Thos Marshall	..	..	1	2
Beeby	..	..	2	6
Hinckley—Rich ^d Woodland	..	..	1	0

And paide Saml fish for Thos Beeby for horse hire and suppenes for law Sute, £1.

Also du upon Lawe Sute for moneys laide down :—

To John Fox £2 10s., Jno Evans £1, Jno Brooks £2, Jno Farmer 10s., Saml Hefford £1, Jno Willoes £1, Saml Wilson £1, Saml Fish £1, To the Lawyer £4 10s.—£14.

(The odd 10s. was not written in.)

Ye Attorney to bring Judgement in order to Gett Cost of Suite against Wilcocks and to make an account by Thos Pittstowe to ye next Quly Mtg.

25. x. 1691. Its continued: Its ordered yt ye ffoftees . . . are to bring in . . . ye Rents and profitts of ye s^d Land, in order to helpe to paie ye Deptts of ye Law Sute.

Its desired yt all Frds yt have lent moneys towards ye Recovery of ye Somerby Land doe signifie yr freedoms in giving ye same upp in Order to Incorage ye Building or fitting a Meeting House in Sumerby and Repairing ye Burying Place, &c. and bring in yr Ansr. . .

25. 1 mo. '92. Ye Mtg remains indepted upn Sumby acct :—

Jno Palmer & Will Shenton £3, Jno Evans £1, Willoes £1, Hefford £1, Wilson £1, Fish £1, Ye Law £4 10s., Jno Fox £2 10s., Jno Brooks £2, Jno Farmer 10s.

Rests in Thos Pittstows hands 7s. 0^d.

Friends now feeling secure in their possession, four Friends were deputed, "25. i. 1691/2," to put the House and Burial Ground "in Good Order for the service of Truth & y^t y^r doe make use of ye growing profitts until ye charge be satisfiye . . . &c." Towards this cost John Fox (of Wimeswold) lent £10, and some of the tenants (who had evidently been withholding payments during the dispute) were to be pressed.

1. iv. 92. Thos Pittstow and Saml Wilson are ordered to Shew for Rents from the Tennants, if cause require it: viz :—

Anthony Ryley £5 10s., William Roberts £2 15s., Ralph Willcocks £5 10s.—£13 15s. and we paid Saml fish for Law Sute 4s. 6d. and Robt Hawley for the same 6s.

The tenant, Roberts, long gave trouble, the back rents did not come in—£17 of the borrowed money

was still owing in 1695, and the lenders, on the Meeting's request, were "well content" to wait for it from the rents.

By 1700 the Homestead was let to a poor Friend, Thos. Higby, who lived in the Meeting House, for about 10s. per annum, and the whole of the land was "Sett" to Thos. Beeby, a Somerby yeoman and Friend, for about £5 per annum. The first payment which the Meeting was able to apply to the donor's objects is thus mentioned:—

1701. 7 mo. 26—This Meeting being resolved to pay Edw^d Muggleston of Swannington £10 for his boarding of our friend Thos. Pitstow's youngest son Joseph, have ordered Thos Beeby to pay him £5 out of ye Recits of Sumbrby Land!

The next £5 was used for the orphans of Thomas Cant of Witham, and the rent for 1706 was promised forward for the enlargement of the Leicester Burial Ground; twenty years afterwards Oakham new Meeting House was helped. In 1710, on the rent being laid down in the Quarterly Meeting, Samuel Brown was ordered "to send 10s. to John Presson^s for some charges he hath been at for a tarry of Sumerby Land and other services he hath done on Truth's account."

It would appear that Friends and Willcox drew their shares of the 140 or 150 lots alternately, the final pieces were "a rood" and "a headland," which being again drawn for, Willcox drew the rood and Friends had the small headland. No two of the pieces of the entire yard land appear to have been adjacent; and they were chiefly of a *rood* in extent. If there was a mutually signed paper, it does not now appear; the Terrier was not completed either by signature or by computation of total area; it was "a half-yard-land," a sufficient definition.

The onward history marks vicissitudes common to landed property. Friends had not paid off their debts when the writings of Somerby, as well as of other Trusts, were missing, and were "enquired for thro'out the County that they be not imbesseled nor lost." Thos. Pitstowe was "ordered to Bie a Truncke and in it keepe ye Dedes belonging to Friends." Then John Brookes

^s John Pearson, of Oakham, the recorder of the *Sufferings*.—M. RV.

(who lived in a cottage in Soar Lane near to Leicester Meeting House) "is elected by ys Meeting to keepe ye Deeds for ye Meeting Plans and Burials grownds of ye County." The tenants fell behind in their payments, were displaced after long patience, and superseded by others "not Friends." Doubtless times were hard then as now, for in 1720 the Quarterly Meeting advised the Trustees to forgive Thos. Beeby's arrears. In 1726 Mary Highby was spoken to "about her arrears and other practices," as her husband had often been. "The trustees are to get her arrears, and she is to leave ye Meeting-house, but if they can't be got, the Trustees to be excused by this meeting."

In 1720, the new Trustees, under the appointment of 1711, were entered on the Quarterly Meeting Books:— John Palmer, Melton, Hatter; William Palmer, Carlton, Grazier; John Hubbard, Barleythorpe, Farmer; John Pearson, Oakham, Wool Comber; George Robinson, Oakham, Cooper; John Pilkington, Branston, Weaver. Subsequently the income was generally divided between the five monthly Meetings. In 1737, the Meeting House and Croft were to stand unoccupied and the land to be let to a Friend, John Dansey, at £5 per annum. In 1758 the number of the Trustees being reduced, their renewal is recommended and James Hubbard is desired to inform the surviving Trustees to desire their concurrence thereto. John Hawley, Joseph Burgess, Thos. Bakewell and Robert Jesson, jun., are named as suitable together with those the Trustees shall chuse.

The trust of 1759 was from George Robinson and John Hubbard the younger, to James Hubbard, John Pilkington, William Start, Parkinson Baker, Francis Robinson, Robert Hawley, John Hawley, Robert Jesson, Joseph Burgess, Thomas Bakewell.

The year 1760 saw the passing of the Enclosure Act— an Act which during the following sixty or eighty years changed the appearance, as well as the farming economy of half of England. Somerby, with its 1,000 acres, in perhaps 5,000 separate portions, was one of the earliest parishes to avail itself of the new order. The Act for its Enclosure was passed in 1761. The Impropropriator and then the Vicar being first allowed to select their own goodly portions; the Commissioners allotted the

remainder of the Parish between the several owners and the extensive "Common Lands." In lieu of their twenty-one or twenty-two acres in the three fields, Friends received over twenty-four acres in Marefield in the Southern—the clayey (rather than the stony) part of the Parish. This increased acreage shows that at least an eighth of the land had been occupied by baulks or other divisions. The cost of the enclosure was heavy, though how much does not appear.

At the Michaelmas Quarterly Meeting:—"This meeting hath paid Robert Hawley £33 13s. 4½d. for the *remaining charges* of enclosing Somerby estate," equally contributed by the five Monthly Meetings, and there was a loss of one or two years' rent. The next Spring "Matthew Cartwright and John Burgess and Sam^l Palmer are desired to take care of and Set ye Estate." The new tenant paid about 10s. per acre until his death in 1784. Robert Hawley and Joseph Burgess then re-let it for about £16 per annum. The last rent brought into the old Quarterly Meeting of Lester and Rutland was presented wholly to Lester Preparative Meeting, "their Expenses being very great." The Trust was renewed in 1790, and again in 1826, when James, Thomas and Wilson Burgess, Samuel Waters and Richard Crossfield were appointed.

In 1794 "the Tenant has in some instances broken the agr^t as to the mode of management and misused some part of the Estate & ye s^d Frds are desired to relet it." "1st. mo. 1795.—Several persons have offered as Tenants. 7 mo.—The Estate was let at Lady Day to George Roberts at £24 12s.⁹ and he is to have £2 12s. to put the premises in good repair."

In 1808 a manorial encroachment was made upon the frontage of Friends' Estate to the Cold Overton Road, whereupon "John & Joseph Burgess and Robert Hawley, Jn^r, were appointed to enquire respecting a piece of Land called a 'Freeboard' at Somerby, which is intended to be enclosed whether it is legal or not; and also to examine the Timber, &c., &c." The timber was taken down and sold for £33 9s. 8d. This £33 9s. 8d., together with £24 12s. Somerby rents and £10 Pares's

⁹ £1 per acre if Homestead included.—M. Ry.

Rent Charge and Oakham Preparative Meeting Special Contribution of over thirty pounds were all presented to Leicester Meeting for the alteration of its Meeting House.

4th mo. 1809. The Friends report "that Frewen Turner has proceeded in enclosing the Free-board, and this Meeting not being satisfied as to the legality thereof requests the said Friends to procure the Opinion of a Counsellor thereon."

1810. 1 mo. "The Friends appointed have produced an extract of the Award from Somerby, and from what legal information has been obtained it seems best not to proceed any further with respect to the right of the Free Board."

In 1820. "The Tenant being dead, his widow is to continue at £30, and the Land to be drained by this Meeting." The drainage cost £20 1s. 10d.

In 1829, the tenant, Sanders, complaining that his rent of £36 was too heavy, Joseph Ellis and Joseph Burgess recommended its reduction to £30. Much repairing was needful, in which the tenant was to share.

During the next twenty years about £90 was spent upon the old premises, which had again become let apart from the land.

The Homestead, upon its three roods, had thus become a costly possession; it had not been used as a Burial Place for ninety years, nor as a regular Meeting House for over seventy years. Without prospect of recurrence to its original use, Leicester Monthly Meeting, in 1864, concluded to sell it, with the sanction of the Charity Commissioners, and accepted £300 (its value being estimated by their own surveyor) from — Forester, Esq., the owner of the next house.

Thus this Homestead, once an integral accompaniment of a "Yard Land," passed away from Friends "Half yard land" for ever, the Trustees claiming by a special clause in the Deed of Transfer, the non-disturbance of the Burial Ground, first consecrated by the remains of its Donor.

In 1865 the surviving Trustees, James, Thomas and Wilson Burgess, returned the income from William Thompson's gift thus:—

For rent of 24a. or. 11p., £35 less taxes.

Proceeds of sale of Homestead invested in three per cent. Consols yielding a yearly income of £9 13s. 4d.

Acknowledgment of use of pathway, 4d.

The concluding portion of this article will briefly describe the Meeting of Somerby.

Henry Lampe, M.D., of Olverston.

In 1895 was published, by Headley Bros.,¹ the unique and most interesting autobiography of this attractive personality, described in a long review in *The Daily News* as "a Quaker Gil Blas." This was edited from a tiny manuscript of four inches by three, formerly the property of Thomas Binns, of Liverpool, who died in 1842, and it was probably copied from an earlier manuscript in the early part of last century.

Singularly enough, a much older manuscript of the autobiography has been discovered, in the possession of John William Graham, M.A., Principal of Dalton Hall, Manchester, and which was also the property of Thomas Binns, but how it came into its present possession is unknown. This is an extremely neat manuscript of 25½ pages quarto (7½ by 6½ inches), which the owner has had appropriately bound in its original drab paper covers, in whole tree-calf, etc. Inside the original cover is the autograph of "John Marsden, His Book, 1741," and below is a printed label "John Marsden, Lancaster," underneath which is the signature of Thos. Binns. At the end of the manuscript under the concluding *Amen* (in an old law hand) is "M. L. scripsit, 1730." Who the copyist was it is not easy to say, as it could not be one of the Lampe family, which the autobiography will prove; it may, however, have been one of the Lawsons, a well-known and influential Quaker family at Lancaster.

As the worthy Doctor Lampe died in May, 1711, it will be seen that the MS. was copied within twenty years of his decease. We have carefully perused it, and believe that the more modern copy from which the autobiography was printed was an exact transcript of this with the exception that the old-world contractions were extended. At the end of the manuscript of 1730 is pasted an original certificate "from our monthly meeting at the Height in Cartmell, the 2^d day of 5th month, 1700," addressed "To the monthly meeting of Lancaster these" informing the latter meeting that John Danson of [? Swarthmoor] Monthly Meeting had laid before his friends his intention of marriage with Mary Waithman of Lancaster Monthly Meeting," etc. It is signed by James and Myles Birkett, Joseph Goad, George Knipe, and last but not least by Henry Lampe himself.

JOSEPH J. GREEN.

¹ *Curriculum Vitæ, or the Birth, Education, Travels, and Life of Henry Lampe, M.D.* With an Introduction, Supplement, and Notes, by Joseph J. Green, pp. xx. + 91.

LETTER OF MARGARET FOX
Unpublished Letter of Margaret Fox, 1684-5.

The following letter is a transcript of the original which I discovered accidentally in a manuscript book having no connection with it, and enclosed in a wrapper endorsed by my late uncle, Henry Robson, who died at my father's house, Stansted, Essex, 1850, aet. fifty-one. It is probable that it was given to my grandfather, Thomas Robson, of Liverpool, by his intimate friend, Thomas Thompson, of the same, whose collection of Quaker MSS. is now at Devonshire House. The letter is a folio one, on one side of the paper only; the right hand margin has portions missing, and has been mended by the late H. Robson.

The letter is addressed at the back :—

“To Rachell Abraham at Swarthmore near Lancaster These ddd in Lancashire.”

It is dated, “London y^e 7th 12th mo., 168³.”

Dear Son & Daughter^r Abraham.

J received your letter & J praise y^e Lord for your pres[er]vation in y^e truth & in y^r health as we are here all a[t] this time glory to y^e lord forever, our busyness at y^e L[ords ?] is not yet ended but we hope in y^e Lord to get it ende[d] this next week, here hath been a great & as Suddain Change, King Châles was taken Jll on 2^d day morning and departed this life yesterday about Mid day, & in y^e after noon Kings James y^e 2^d Late Duke of York was proclaimed, soe y^t this day y^e Judges have received Comission to Sit agⁿ (as we hear), We expecte your Sister Lower² to be here y^e next week for I writt to her to return as Shortly as She could because yee writt y^e Small pox was Soe near hand w^{ch} J confess J was affraid of, We doe not know how things will be as yet but we will wait upon y^e Lord to Manifest his will and pleas[ure] and for your Suffering you must

¹ Rachel Fell, wife of Daniel Abraham, of Swarthmore Hall, who nursed her mother in her last illness.

² Mary Fell, wife of Thomas Lower.

be Content & in y^e Strength of y^e Lord give up to doe his will & J hop[e in] y^e Lord it will not be very long till we shall ende[avour] to return to you, My dear love & Constant pr[ayer] is to y^e Lord for you y^t in his powerfull Ar[m and] Strength yee may be preserved, My dear Love is [to] Leonard ffell & his wife and to all y^e Servants [&] friends, We Can give noe account what will [become] of Mary Woodburns busyness till our Motion C[omes] on, Your Brother and³ Sister Mead & Sister Susanah⁴ have [their ?] dear Loves remembered unto you, which is all at present,

From your dear
Mother in y^e Lord
M.F.

Your Cussin Bethia⁵
hath her dear Love
remembered unto you.

On the reverse is the letter following from Sarah Meade, wife of William Meade, of Gooses, Essex, and daughter of Margaret Fox:—

“J have in closed thee an acct betwixt us, by w^{ch} thou will see there is [] of thine in my hand; w^{ch} J shall pay to bee laid out as thou desires. J desire [] if thou has done as J desired in paying Addison wife 20^s from her sonn w^{ch} J mentioned in one [of] mothers Lettrs, but J doe not know that thou mentioned y^e receite of it; it was alitle [before ?] y^e time called Christmas: J am glad to heare y^t Bro: hath gott the money [of] [M]arshall & Buskell, J thinke hee hath done very well in it, & J take his care [] kindly in gettinge it. J would know of thee, what more of y^e fforge money (besides [what t]hou hath in thy hands, & if all y^e forge money bee come in): and then J shall ord^r [] how to Returne it; J intend to order thee y^e 12^s thou mentions about Ratcliffe; out [of the ?] money in thy

³ These last two words in Sarah Meade's hand, as an omission.

⁴ Susannah Fell, wife of William Ingram.

⁵ Bethiah (daughter of Margaret Fell, Jun., wife of John Rous), who married David English, 1692.

hands ; [Sister] Lower will I suppose supply her selfe another way.

not else but kind Loue to thee & Brother
from Thy truely Loveinge sist^r, S.M."

On the reverse are also the following endorsements :

"40" : and " My Dear & Honour'd Grand Mothers Letter to my Dear and Affectionate ffather and Mother when she was att London.

" J. ABRAHAM."

In the above mentioned wrapper is also a copy of a letter of Margaret Fox to King William III., dated " London the 24th of y^e 4th moth called June 1698," written on a large square sheet of paper in the excellent caligraphy of Sarah Meade. At the foot of this document Sarah Meade has added :—

" This is A Coppy of a paper, deliuered to Kinge William the Third, at his Pallace at Kensington, the 25th of the 4th moth 1698 :—by Susannah Ingram, sixth daughter of the aboue mentioned Margaret Fox."

This address is printed in Maria Webb's *Fells of Swarthmoor Hall*,⁶ but it does not say there that Susanna Ingram was Margaret Fell's sixth daughter, though this is stated on page 441. Owing to the loss of the registers of Ulverston at the period of their baptisms, the sequence of the children of Judge Fell has been uncertain, but in this case at least, it is cleared up by the autograph endorsement of one of the Fell sisters herself, viz., Sarah Meade.

JOSEPH J. GREEN.

Hertfordshire Sessions Rolls.

Much information regarding Friends in Herts may be found in *Notes and Extracts from the Sessions Rolls, 1581 to 1698*, compiled by W. J. Hardy, F.S.A., Vol. I. (Hertford: Office of Clerk of the Peace, 10 by 6 $\frac{1}{2}$, pp. 494).

⁶ Second edition, 1896, pp. 421, 422.

Financial Statements sent to Swarthmore, 1655 and 1656.

Continued from page 52.

George Taylor and Thomas Willan, of Kendal, acted as financial agents to Margaret Fell, and reported periodically on moneys received from Friends in various Meetings and expended for the benefit of those in need of personal assistance or to cover the cost of their public service. The following reports are from the originals in D. (Swarthmore MSS.)

Since y ^e 3 th of the 3 month And att y ^e time y ^e Stocke			
Emptie And we vpon a new Accompt out of pursse ..	00	03	07
to John Browne att his goeing for Ireland ..	02	00	00
to C: Atkinson att Norige ..	00	06	06
to y ^e prisoners att Apleby ..	01	00	00
to John Audland & friends in y ^e west ..	03	00	00
to James Lancaster & y ^e Rest in Bedford goale ..	01	10	00
And by Geo: Scaife to others to be desposed on by E: B	01	10	00
and francies Howgill or R: Drin[g] ..			
to Ann Wilson att hir goeing southward ..	00	05	00
to the prisoners att Lancaster for bookes ..	00	07	00
to Lenord fiell y ^e 24 month ———xx ^s ..	01	00	00
to John Lawson ..	00	05	00
to Tho: Ralison for A: Parker and others ..	03	10	00
to the prisoners att Apleby for bookes ..	00	02	08
to y ^e prisoners att Lancaster ..	00	01	10
for y ^e Answer to Gilpin Booke giuen to seu'all ..	00	01	00
more for bookes to Lancaster ..	2 ^s 2 ^d	00	02
to Apleby for bookes ..	00	01	02
for John Came him selfe or others as he sees ..	02	00	00
to Walter Clemett y ^e he gaue John Tifin ..	00	10	00
to Ed: Whitwell of hutton towards his horse that was			
taken from him by priests Greenheads order and	01	00	00
neuer any ouer pluse restored him by any ..			
to Myles Blrkett ..	01	00	00
to the prisoners att Apleby ..	00	10	00
And to Tho: Lawson att his goeing in to Sury ..	00	10	00
more to the prisoners att Apleby ..	00	10	00

to James Lancaster	..	..	..	..	01	05	00
to John Browne	..	..	..	..	00	08	00
to Tho : Salthouse Brother & another friend for Jle man	..	..	..	..	01	05	00
to E : B : and Francis Howgill	..	..	..	..	05	00	00
to Antho Patrickson	..	..	..	..	00	10	00
to the prisoners att Lancaster	..	..	..	..	01	10	00
to the prisoners att Apleby for bookes	..	..	..	..	00	02	03
And to Lancaster prisoners for bookes	..	..	..	..	00	01	04
to y ^e prisoners att Carlile	..	..	..	..	00	10	00
to John Stubs & will : Cateton	..	..	..	..	04	00	00
to Tho : Holme w ^{ch} he had paid for friends	..	..	..	..	04	00	00
More to John Camm y ^t he disburst to friends in South	..	..	..	..	02	00	00
to the prisoners att Apleby	..	..	..	..	00	10	00
Laid forth att severall times to friends y ^t nescesity required itt	..	..	..	..	00	07	00
for Bookes to the prisoners att Lancaster they sent for agenst the Asizes	..	..	..	..	00	08	00
to John Slee to dispose on	..	..	..	..	01	10	00
for Postage Leters Carringe money Carringe and the like	..	..	..	..	01	05	08

45 18 02

Since the 1st of the 7 month (55)

to London	..	..	..	..	3	0	0
to T. Taylor	..	..	..	..	0	10	0
to R Hub :	..	..	..	..	0	5	0
to Geo : Whithead & J : Parnell	..	..	..	..	1	0	0
to R : Cleaton	..	..	..	..	1	0	0
to E. Holme p Clothes (& some to A. Birkett)	..	..	..	..	1	5	0
to R : Heb : & t : Allexandr	..	..	..	..	0	5	0
to W : Simpson p Ireland	..	..	..	..	1	0	0
to M : Gilpline	..	..	..	..	0	10	0
to E : Holme	..	..	..	..	0	10	0
to T : giue T : Holme	..	..	..	..	0	10	0
to T : Taylors wife	..	..	..	..	0	15	0

10 10 00

for Carrige postage & bookes	1	13	0
------------------------------	----	----	----	----	---	----	---

Jn all that month	..	..	..	..	12 ^{li}	03	00
8 month was	..	..	..	..	09	18	10

both months	23	01	10
-------------	----	----	----	----	----	----	----

Since the 1st of the 8 month 55.

Paide foorth for Carriage of letters postage bookes to
prison's : and Carriage of money :

Jtt for bookes sent into Ireland	..	..	0	3	6
Jt to the prisoners at Lanc' for bookes	..	..	0	1	6
to the prison's at Apleby (p bookes)	..	..	0	1	8
for postage one weeke	..	..	0	2	5
the next weeke	..	..	0	4	5
to the prison's at Lanc : p bookes	..	..	0	3	6
for postage	..	..	0	1	6
for bookes to friends at Hakside to bee dispersed in the world	..	..	0	3	4
to Leonard ffell into Cumbland	..	.. p bookes	0	1	8
more to the prison's at Lanc :	..	.. p bookes	0	2	6
next weeke for postage	..	..	0	1	8

1 7 8

sent the	to the prison's at Lanc.	..	..	1	10	0
1 st of the	to John Slee	..	..	0	14	0
8 month	to Alice Birkett	..	..	0	5	0
	to London to J : N : R : H : R : D :	..	..	5	0	0
for Elizabeth Cowcrtt wastecoate petie	}	..	..	0	19	2
Coate makeing & furnishing		..	..	
at her goeing into the south	..	..	..	0	3	0

8 11 2

in all the 8 month	..	..	9	18	10
the 7 month came 12 th 3 ^d	..	..	

both monthes cometh 22 1 10

Since the 1st of the 9 month 1655

paid foorth to Alice Birkett at her goeing southward this

last time	..	..	..	00	05	00
To Agnes Wilson	..	..	..	00	03	00
to Jo: Stubbs & Willm Cateton	}	..	..	03	00	00
at their goeing for Scotland		..	..	
to Willm Gandle for Rebeca Ward	..	..	..	01	00	00
for E: B: T: Holme & E: Fletcher	}	..	..	00	09	08
each of them a paire of showes		..	..	
for Jo: Browne Alice Birkett and severall other friends in the service p mending their showes	}	..	..	00	04	00
at severall times as much as came too		..	..	
to Tho: Holme at his goeing south	..	..	..	00	05	00
To Jane Waugh at Danbery	..	..	..	01	00	00

To James Harrison at his going into Scotland	..	01	00	00
Sent by him 10 ^s to James Moore wch				
never had penie at all of vs	.. ..	00	10	00

This month				
comes too		07	16	08

Postage and letters Carring				
And bookes to the prisoners	.. ..	0	11	11
and friends this month	..			

Jn all		8	8	7
--------	--	---	---	---

Since the 1st of the 10th month: 1655.

To James Lancaster & Richard Cleaton	.. ..	01	00	00
at theire going for Ireland				
To Tho: Taylors wife and Children	.. ..	00	10	00
To Tho: Lawson wch he sd hee wanted	.. ..	00	05	00
To Jo: Audland wch hee borrowed for	.. ..	02	00	00
M: Halhead and T: Saltas	..			
To Robert Storey that he gaue to	.. ..	00	07	00
Dorathie Waugh	.. ..		
And 2 ^s more that shee tooke of another	.. ..	00	02	00
friend that wee pd againe for her	..			
To Jo: Slee wch hee tooke at T. Bewlys	.. ..	01	14	00
To the prisoners at Lancaster	.. ..	01	10	00
To John Scafe wch hee tooke of Robert Atkinson wch	.. ..	00	10	00
wee pd him againe	.. ..		
		07	18	00

To Jo. Browne for a paire of shoves and	.. ..	00	05	00
lineings to his britches	.. ..		
		08	03	00

for bookes to the prisoners at Lanc	.. ..	0	5	6
to Robert Saltas bookes came to	.. ..	0	1	0
And this month for postage letters carring				
and other pcells for friends	.. ..	0	9	11
and Carriage of money	..			
		0	16	05

Jn all this mo:		8	19	5
Ninth month		8	8	7

These two monthes comes to in all		17	8	0
-----------------------------------	--	----	---	---

in our hand is now but 3^u 8: 9

The Sufferings of John and Mary Stanley, of Cladswell, Worcestershire.¹

1694. Something written by John Stanley² with his own hand, as touching himself, and Mary his deceased wife, respecting what they passed through during the time they lived together, which was 21 years and 8 months, his wife being taken from him into peace with the Lord, the 2nd of 9th month, 1693.

John, the son of Foulke Stanley & Frances his wife, was baptized according to the Protestant way the 3rd of Jan. 1648, & was strictly brought up by my parents therein until the age of nineteen years, at which time the Lord in His great Love opened my understanding, & by His power through his servant Richard Moore, I was convinced of God's everlasting truth, & in a measure preserved in the same unto this day, blessed & for ever blessed be His Holy name, saith my soul. When I came to the age of three & twenty, I took a wife amongst

¹ Transcribed by Caroline W. Pumphrey, from a typed copy of a tattered sheet of foolscap once belonging to the late Stanley Pumphrey, of Worcester, and considered by him one of his most valuable possessions. A similar MS. in the same handwriting is in the possession of a member of another branch of the family. It is probable that John Stanley was the writer of both manuscripts. *The print has not been corrected by the original manuscript.*

This MS. is printed by permission of Josiah Newman, F.R.Hist.S. (a descendant of the Stanleys), who has in hand a compendious history of the Stanley and allied families, which history will trace back to remote periods the lineage of several Quaker families, and demonstrate the fact (often ignored) that among the early Friends there were numerous members of families of outward rank and position.

² John Stanley, of Cladswell, parish of Inkberrow, yeoman, married, firstly, Mary, daughter of William Reading of Linn, Co. Stafford, 20 xii. 1671. She died, s.p., at Cladswell, 4 ix. 1693. He married, secondly, at Worcester, 12 i. 1694/5, Elizabeth Chandless, widow, of Worcester, late of Perton, Co. Stafford, whose maiden name was Somerford. She became the mother of five children, and died at Cladswell, 23 i. 1732. John Stanley died at Cladswell, 1 iv. 1706. The descendants of John and Elizabeth Stanley are to be found in large numbers among Friends to-day.

For further particulars of the Stanley and Somerford families in addition to the proposed history thereof by Josiah Newman, F.R.Hist.S., already referred to, see *The Journal of George Fox*; Brown's *Ecclesham Friends*, pp. 214 ff.

Friends, according to the order of Truth, whose maiden name was Mary Reading, & the Lord made her a help-mate to me every way both inwardly & outwardly. Soon after we were married the Lord suffered us to be tried for His truth's sake, & in a measure gave us strength to bear the same patiently, blessed for ever be His name. When the Priest that I had been a hearer of, being Vicar of the Parish, perceived that I had taken a wife contrary to their way, & came not to hear him or pay him, he was soon filled with envy against us, & forthwith began to prepare war against us. Now my land lyeth in two Priests' Tythings, the Priest of the Parish, & the Prebend's place belonging to the College of Hereford. First, the Priest that was the Prebend sued at law my Mother, who, he said, was several years behind with him for Tithe. When the Bailiffs came to arrest her, finding her so weak in bed, that she could not lift her hand up to her head, they blessed themselves, & said they would not meddle with her lest she should die under their hands & went their way. Then John Harris, the Prebend, let the suit fall, & he began again with me, & said he would make me an example to the whole parish. So he subpoenaed me into the Exchequer, & soon after sent me to prison for my Mother's debt for the most part, from my tender wife whom I had been married to but half a year, & from my weak Mother that could not help herself. There he left me from the 12th of Seventh month, 1672, to the last of the Fifth month, 1673, & would not suffer me to go off the Castle grounds all that time to see my tender wife & weakly mother. But the Lord in his love preserved my wife faithful & she bore testimony nobly for God & His truth against the oppression & cruelty of Tithe, & encouraged me to be content & to bear my imprisonment patiently, for she believed the Lord in His due time would set me at liberty again, for we were not only called to believe, but to suffer for His Name's sake. And after a time the King granted an act of Grace by which I had my liberty. Soon after the Prebend understood that I had my liberty, & was home again, he caused me to be served up to London again into the Exchequer. But I left my cause to the Lord, & never appeared by an Attorney. So he sued out a Writ of

Institution as they call it, & sued me in County Court, & got an execution against me & sent his Bailiffs, & took from me six cows, being all we had, which my wife & I were made willing to part with for the Lord's sake. The cows were valued at that time worth £24, but they were put up to sale for what they could get, for there were few people that knew how they came to them that would meddle with them. But the lawyer's kinsman bought the worst of them, & the lawyers & bailiffs parted the rest between them for their share. But the Lord according to His promise to the faithful is not wanting; after some time our stock increased & we had six cows again, thanks be given to the Lord. And after some time the Vicar of the Parish where I live, demanded tithe of hay & corn & Easter dues, as he calleth them, which he said was unpaid from the time that we left hearing him unto that day. Now part of the time I was under age, & was a servant to my mother, & as the former Priest had pressed, so this envious parson pressed against me, serving me into the Exchequer, issuing a Writ of Institution, & taking three cows from me. His bailiffs William Getley & W^m Wested sold them about the 14th of Fourth Month, 1680. The three cows were worth about £10, which were taken from me for about £3 demanded, which covetous evil practice still made the Priests odious & manifest unto us & all that observed the evil of their way. Now about this time the old Prebend died, & his successor farmed the Prebend's part of the Tithe to two neighbours, namely Richard Harriot, & Richard Glover. So these men began to deal with us as their master did, & served me up to the Exchequer, & issued a writ of Justicion, & sued me again in the County Court, & got execution against me, & sent Bailiffs, & took from us six cows more, & one two-year old heifer big in calf, being all we had. They took them to the Market Place, & sold them, & never gave us an account. This was about the 10th of Twelfth Month, 1680. The seven cows were valued at about twenty pounds. But the Lord according to His wonted mercy gave me & my wife free contentment, & we could witness the saying fulfilled of those who "suffered joyfully the spoiling of their goods" for the Lord's sake. My tender

wife would often say, "Husband, let us commit our cause to the Lord, & seek no revenge, but be ready to do them any good we can." It was a great comfort to me to see the wife of my bosom not only take part with me in suffering, but also speak a word of comfort to me with advice & encouragement to me. After while she lived to see one of them come to decay in his estate that had dealt so unneighbourly with me, & she would put me on to lend him money or anything he wanted, which I did, so that we might show no ill will against him for anything he had done to us, but leave all to the Lord who rendereth to every one according to their deeds done in this life. So my wife & I lay still & contented in the will of the Lord, & saw the Priests & Tithemongers begin to be troubled & concerned at what they had done to us. For the Lord pleaded our cause in their hearts, & they were weary of suing us. Notwithstanding we did not spend one shilling in law with them. After they had wearied themselves they consulted together that when harvest came they would take it off our land. So they proceeded, never heeding us nor our fences. But they would go & break in & take what they pleased, sometimes a load in one place when we had carried some off the place before. Or at another time they would take the tenth cock or sheaf. Seeing these things my wife & I sometimes have considered that innocent suffering most becomes the Gospel of Christ. And we have gone to them and told them that it was for the sake of Christ, who put an end to all these things, that we could not pay them their unjust demands & not out of covetousness. Neither did we quarrel with them for coming on our ground & breaking open our hedges & gates, nor strove with them to keep them out by strong hand, but suffered innocently, committing our cause to the Lord, which always gave most satisfaction to both my wife & myself. Since she is taken from me, it arose in my heart to write this & leave it behind me, when it shall please the Lord to take me hence, for the encouragement of those that come in my room, to be faithful to God & dwell in His Truth, & not to be afraid of mortal man whose breath is soon gone. For this is my testimony, He will not forsake those that suffer for His Name's sake. J.S.

Stanley of Tardebigge and Cladonwell.

COMPILED BY JOSIAH NEWMAN, F.R.HIST.S.

RICHARD STANLEY, of Tardebigge, = PERNELL. . . Left a widow in Co. Worcester. A grandfather at the date of his will, made 9th October, 1555, proved in the Consistorial Episcopal Court of the Lord Bishop of Worcester, 31st March, 1556. Buried in the Churchyard of St. Bartholomew, Tardebigge.

1556. Buried in the Churchyard of St. Bartholomew, Tardebigge. Her will of 7th September, 1558, proved at Worcester. 20th September, 1558, by her only surviving son, Christopher Stanley, the Executor.

CHRISTOPHER STANLEY, of the Parish of Tardebigge, with eight children living at the date of his father's will, in 1555. Born soon after Christopher Columbus discovered America. Buried at Tardebigge. His will of 9th November, 1558, proved at Worcester, 21st February, 1558/9.

= AGNES [? JAMES]. Buried at Tardebigge 4th September, 1583. Her will of 3rd September, 1583, proved at Worcester, 4th October, 1583, in which she refers to her eight children and her brother, William James.

RICHARD STANLEY, eldest son, = DEANES,¹ eldest daughter of William Cookes, of Tardebigge (his will was proved at Worcester, 16th June, 1563) and Isabell, his wife. Married at St. Bartholomews, Tardebigge, 28th September, 1567. Buried there 18th January, 1606/7. Her will of 25th November, 1606, proved at Worcester 23rd May, 1607, by her eldest son, John Stanley.

¹ Henry Cookes, the brother of Deanes, was the great-grandfather of Sir William Cookes, first Baronet of Notgrove, High Sheriff of Co. Worcester, who joined Charles I. at the Battle of Worcester, when, according to family tradition, Charles gave him the family motto "*Deo Regi Vicino*." His eldest son, Sir Thomas Cookes, Bart., was the Founder of Worcester College, Oxford.

a

<p>JOHN STANLEY, of Bentley Pauce- foot, in Parish of Tardebigge, yeoman. Buried at Tardebigge, 16th April, 1654. Born circa 1570. His will of 30th March, 1654, proved at Westminster, 16th June, 1654.</p>	<p>= ALICE, daughter of William Mascall, of Hemlockhill in Parish of Tardebigge. Bapt. there 31st December, 1571. Married there, 30th June, 1594.</p>
--	---

<p>FOULKE STANLEY, of Cladswell, in Parish of Inkborough, Co. Worcester. Baptised at Tarde- bigge, 24th August, 1608. Youngest of nine children.</p>	<p>= FRANCES WILD. Married at Tardebigge, 30th December, 1640. Died, a Quaker, 22nd April, 1677.</p>
--	--

<p>JOHN STANLEY, of Cladswell, in Parish of Inkborough. Baptised there 3rd January, 1648. Died there 1st April, 1706. Enter- tained George Fox. His first wife was Mary Reading, who died 4th November, 1693. Elizabeth Somerford was the widow of Roger Chandless, of Perton.</p>	<p>= ELIZABETH, daughter of Thomas Somerford, of Somerford Hall, in the Parish of Brewood, Co. Stafford, gentleman, twenty- fourth in descent from Alfred the Great and seventeenth from William the Conqueror. Her grandmother was Dorothy² Onslow (a Quaker), of the family of the present Earl of Onslow. Elizabeth married John Stanley, at F.M.H., Worcester 12 March, 1694/5. She died at Cladswell, 23 January, 1732, and was the ancestor of all John Stanley's descendants.</p>
--	---

Morgan Bunting, of Darby, Pa., has rendered valuable service by compiling *A List of the Records of the Meetings constituting the Yearly Meeting of the Society of Friends held at Fifteenth and Race Streets, Philadelphia* (8 $\frac{1}{2}$ by 6 $\frac{1}{2}$, pp. 104).

² The esteem in which Dorothy (Onslow) Somerford, daughter of George Onslow, of Boreaton, was held by Friends in Staffordshire is shown by the following record of her burial in Book 249, page 53, at Somersel House:—

"Dorothy Sumerford of Sumerford Hall, widow, a zealous woman for God and His Truth and a lover of all people who did truly serve the Lord, And of good report and repute amongst her nibors where shee lived, departed this life the 12th day of the Eighth Month called Octobr, and was buried at Stafford the fifteenth day of the same month in ye year of O^r Lord Christ according to the common account one thousand six hundred floore seccor and one, 1681."

Friends in Current Literature.

A warm welcome is extended to the Baptist Historical Society, founded last year; a copy of the first *Transactions* of this body, dated November, has been received. The President of the Society is George Pearce Gould, M.A., Principal of Regent's Park College, London, and the Secretary is W. T. Whitley, M.A., LL.D., F.R.Hist.S., 7, Wolseley Road, Preston, Lancs. The *Transactions* (London: Baptist Union, 4, Southampton Row, W.C. 2s.) are to appear three times in the year. The first issue contains a valuable article by the Editor, Dr. Whitley, on "Baptists and Bartholomew's Day," in which the names of Richard Claridge and Samuel Fisher occur—"Richard Claridge, M.A., who had been rector of Popleton, was baptised at Bromsgrove in 1691, and soon joined the Friends. . . . Samuel Fisher, M.A., laid down the vicarage of Lydd before 1649 to join the Baptist Church at Ashford." See "*F.P.T.*" An active correspondence has already opened between the Secretaries of the B.H.S. and the F.H.S.

Commander Charles N. Robinson gives an outline of the well-known story of Thomas Lurting in his *British Tar in Fact and Fiction* (London and New York: Harper, 9 by 6, pp. 520, 15s. net). At the close of his reference to Lurting, he says, "It is worth while to observe that Philemon Bacon, captain of the 'Bristol,' was killed in the Four Days' Battle in 1666."¹ A chapter of this volume is devoted to the "Fair Quaker of Deal," which opens with "There is a distinct quality about Charles Shadwell's comedy," which was first produced at Drury Lane in 1710. "Miss Santlow was the original Dorcas Zeal . . . 'the gentle softness of her voice, the composed innocence of her aspect, the modesty of her dress, and the reserved decency of her gesture, made her seem the fair Quaker she represented.'" On page 264, we read of the "Quaker Surgeon, who, while in principle averse to fighting, has always some good reason for engaging the enemy with the prospect of plunder, and without theresponsibility." This doubtful character appears in "Captain Singleton," published in 1720, attributed to Daniel Defoe. There is not any reference in the book to Richard Sellar, 1665.

Penn and Religious Liberty, interpreted by Representatives of Sixteen Denominations, is the title of the volume containing the addresses given in Friends' Meeting House, Fifteenth and Race Streets, Philadelphia, in Founders Week, last Tenth Month.

¹ For information respecting Thomas Lurting, see also "Friends' Intelligencer," 1898, pp. 447, 463; "Friends' Quarterly Examiner," 1901, p. 170; Clement's "Settlers in New Jersey"; Myers's "Immigration of Irish Quakers"; Tanyge's "Tales," fourth series; MSS. in D. A new edition of Lurting's life, placed in its historical setting, is needed.

Two articles recently contributed to periodical literature by Dr. Isaac Sharpless have been reprinted under the title *The Quaker Boy on the Farm and at School*, with fifteen illustrations by Jane Allen Boyer and Amy C. Sharpless (Philadelphia: The Biddle Press; and London: Headley, 9½ by 6½, pp. 38, \$1).

Amelia Mott Gummere's book, *Witchcraft and Quakerism* (Philadelphia: Biddle Press; and London: Headley, 7¾ by 5½, pp. 69, \$1), throws valuable light upon a little-trodden bypath of knowledge. Our author commences with the statement, "In many respects the Quakers stand out conspicuously free from some of the current phases of thought prevalent at the time of their rise. Among these may be mentioned the belief in witchcraft," but she adds (page 19), "George Fox was not entirely superior to the superstitions of his age." Writing of the third decade of the eighteenth century, and in respect of Philadelphia Y.M., A. M. Gummere states (page 49): "It is not safe to assert that sorcery or witchcraft had come to an end, even among the Quakers, except officially, although the mild forms in which it still survived gave little cause for notice." The book contains a wealth of illustrative extracts from printed books and manuscript records. I am in hearty agreement with the words (page 32), "The prints that were published at this time [c. 1655], as well as the pamphlets, books and broadsides, form a necessary part of Quaker history, disagreeable and coarse, like the times, but none the less important and quite neglected." *Devonsdale* is, of course, a slip for *Doomsday* (page 25). An index might have usefully occupied some of the four blank pages at the end of the book. The frontispiece is a reproduction of one of Robert Spence's etchings, "George Fox and the Witches."

In the Christmas number of *Milling* several pages are occupied with an illustrated account of a new flour mill recently erected at Luton, in Bedfordshire, for Brown Brothers, of that town. Until his recent retirement the head of the firm was William Henry Brown; now the partners are his sons, Wilfred Henry Brown and Percy William Brown; for about two-and-a-half centuries the business has been in the same family of Friends, and the present heads are well-concerned members of the Society.

The Treasury (London) for January contains an article on Friends, under the heading, "Byways in English Religion," by Arthur Reynolds. It is, on the whole, sympathetic. The writer visited Westminster Meeting House, "a bare hall, badly lighted from the roof, and depressing in its appearance," and thus sums up the meeting:—

"The long silences, broken only by prayers and addresses uttered in subdued tones and with remarkable deliberation, the atmosphere of tranquility, the evident devoutness of the people assembled, lifted this singular act of worship far above the commonplace, and everything that was said and done was in perfect good taste."

¹ His contact with witchcraft may be seen in his *Journal*, bi-cent. ed., i. 165, 166, 400; see also forthcoming Cambridge *Journal*.

In connection with the Angus Lectureship, J. Rendel Harris, M.A., D.Litt., gave seven lectures at Regent's Park College, London, during last year. These have now been published under the title *Side-Lights on New Testament Research* (London: Clarke, 7½ by 5½, pp. 243, 6s.).

The first chapter of *Cornish Characters and Strange Events*, by S. Baring-Gould, M.A. (London and New York: John Lane, 8½ by 5½, pp. 774), describes briefly the life of William Pengelly (1812-1894), but without any reference to his Quakerism.³ Another chapter deals with Sir William Lower, Knt. (c. 1600-1662), a relative of Thomas Lower, son-in-law of Margaret Fox. "The Lowers were a very ancient family in Cornwall, seated in S[aint] Winnow parish, and at Clifton, in Landulph."

E. Howard Brown, author of "Young People's History of the Friends' Church," has issued an illustrated pamphlet, *War against War* (New Sharon, Ia.: The Brown Press, 7 by 4½, pp. 30).

A Revised Edition of the *Journal of Joseph Hoag* (1762-1846) has just been printed by William H. Pile's Sons, Philadelphia; it can be obtained for 50 cents from Friends' Book Store, 304, Arch Street, Philadelphia.

In *The East Anglian Notes and Queries* for October last, there appeared an article headed "Theodore Eccleston of Crowfield Hall, Esq." In a subsequent issue, February, 1909, appeared a further article, headed "The Quaker Family of Eccleston," supplementary to and correcting the previous article. We gather from these two papers that Theodor Eccleston (1650-1726), the well-known London Friend, was the son of Richard and Priscilla Eccleston, Seekers who became Quakers. Richard Eccleston died in 1665, his widow married Thomas Hart, of Enfield, in 1671. Theodor Eccleston married Anne Selby in 1677. His son, John (born 1678) married into the Quaker family of Harwood, of London and Crowfield, co. Suffolk. John's only surviving son, Theodore, was born 1715. John Eccleston appears to have left Friends; his son became connected with the Anglican Church, and was specially noted for his interest in bell-ringing. Theodore Eccleston the younger had one son, of the same name, who died in infancy. Thus came to an end the descendants in the male line of the valued Quaker Minister, Theodor Eccleston.

The *Official Report of the Seventeenth Universal Congress of Peace*, held last year in London, is now out (9½ by 6½, pp. 480, 5s.).

Fielden Thorp, of York, has recently published *A Brief Sketch of the History of the Early Friends* (York: Sessions, pp. 60, 6d. net, post free). The author states that his sketch is "based upon lessons given many years ago in the School at Bootham and on some lectures delivered somewhat later to members of York Meeting, recently abridged and revised." The pamphlet is written in a very readable style, and deals with the beginnings of Quakerism, from the "orthodox" point of view.

NORMAN PENNEY.

³ William Pengelly did not come of Quaker stock, but joined Friends and, later, married, as his second wife, Lydia Spriggs, a Friend. See *Memoir*, 1897.

Foreign Works on Quakerism.

In the last issue appeared a notice of a book on Friends in Dutch; below are given reviews of books in German and French.

A valuable addition to the George Fox literature has appeared in *George Fox. Aufzeichnungen und Briefe des ersten Quäkers*. It consists of selections from the "Journal" translated into German by Fräulein Marg. Stähelin, of Basel, whose father is a distinguished writer on Church history, and the biographer of Zwingli. The introduction is by Professor Dr. Paul Wernle, of Basel, well known for his theological works. Professor Wernle, in an impartial analysis of the character of George Fox and of the influences that contributed to its formation, places him in his historical setting. Both the Professor and the translator are enthusiastic admirers of George Fox, and the former remarks that, in briefly explaining the place occupied by him and the Quakers in history, it becomes clear whether he has a message for the world to-day. The intention has been to reproduce all that is essentially characteristic of George Fox and the early Friends, and to retain in translation the simple unaffected style of the original. This intention has been admirably carried out in some 340 large 8vo. pages. The type is exceedingly clear, and the notes are concise and informing. There is a chronological table of events from 1642 to 1689. The work is published by Mohr of Tübingen, and bears date 1908. It may be obtained of Headley Brothers for 5s. net. An English translation of Professor Wernle's introduction has been prepared for the *Friends' Quarterly Examiner*.

ISAAC SHARP.

The world of letters is greatly indebted to Professor Gustave Lanson for the first scientific critical edition of Voltaire's *Lettres Philosophiques*, the first volume of which contains the four famous letters on the Quakers (Paris: Société des Textes Français Modernes, 7½ by 4½, pp. 220, 5 francs). The text of the letters, which were printed by various publishers in London and Amsterdam from different manuscripts, presents many critical difficulties, which are dealt with in a masterly way by the Editor in his introduction and initial notes. At least until one of the MS. versions (several copies of which were sent by Voltaire to his friends before the work was printed) is discovered, Mr. Lanson's edition is likely to be regarded henceforth as the *textus receptus*.

Amongst the notes of special interest to the readers of THE JOURNAL may be cited a hitherto unpublished contemporary account, giving a picture of the new sect in 1659 (pp. 8-10).

"Their sermons," says this French critic, "are only a sort of jumble or tissue of passages of the Scripture, with but little judgment. . . . The most remarkable thing in their outward appearance, beyond their sad countenance, is that they often sigh and groan, whether from the feeling of their own weakness or from reflecting over the sins of other

men. . . . The only person of quality who has appeared amongst them is the Earl of Pembroke,¹ and he has since withdrawn from them."

Voltaire's letters themselves are delightful examples of his wit, and of the rapier thrusts of his characteristic irony, and present a not unkindly picture of the old Hampstead Quaker, Andrew Pitt, who serves as a foil to expose the unreal conventional religion of the day. With not a few of the standpoints of the Quaker Voltaire was in agreement, but he did not understand mysticism, while the externals of Puritanism only seemed to him absurd and barbaric.

He evidently skimmed through, at least with some amusement, and not without admiration, the life of William Penn, and he recounts various anecdotes also of Fox, several of which are typical stories which on analysis prove to be confections from various sources in Sewel and Croese. Voltaire quotes with admiration the close of Barclay's dedicatory letter to Charles II., but he probably would not be interested in the theological argument of the "Apology." It was the practical statesmanship and tolerant spirit of Penn which above all appealed to him. His concluding observations are full of significance:—"I cannot divine what will be the lot of the Quaker religion in America, but I see that it is dying day by day in London [1728-9]. In every country the dominant religion, when it does not persecute, in the long run swallows up the rest. The Quakers cannot be members of Parliament or hold any office, because it would be necessary to take the oath, and they will not swear. They needs must gain their living by trade; their children, made rich by the industry of their parents, wish to play, to enjoy honours, buttons, and ruffles, they are ashamed of being called Quakers, and turn Protestants to be in the fashion." One wonders how the keen-eyed philosopher would have viewed the Quakers of to-day.

T. EDMUND HARVEY.

The Pedigree Register (227, Strand, W.C.) for March contains, as its first article, a paper by the President of the Friends' Historical Society on "Genealogical Reminiscences and Anomalies," in which occur the names of many Quaker families.

The first volume of *Publications of the Pennsylvania History Club* (Philadelphia, 1300, Locust Street, 9½ by 6½, pp. 58), is dated February. The principal portion of the book is occupied by a valuable "List of Members with their Historical Bibliographies, a Contribution to Pennsylvania Historical Bibliography." The Club had its inception early in 1905 (see *THE JOURNAL*, II. 124). Albert Cook Myers, Moylan, Pa., is Secretary and Treasurer.

¹ This statement conveys an erroneous impression. The Earl of Pembroke is referred to in a letter from Burrough to Howgill, dated London, 24 vii., 1658, and quoted in Barclay's *Letters*, "The Earl of Pembroke has been with us; there is a principle of God stirring in Him;" but the writer adds, "This night at Woodcocks at the meeting was the Earl of Newport—he is truly loving to us." Lord Newport is also mentioned in George Fox's *Journal*.

men. . . . The only person of quality who has appeared amongst them is the Earl of Pembroke, and he has since withdrawn from them."

Voltaire's letters themselves are delightful examples of his wit and of the rapidity of his characteristic prose, and present a not unkindly picture of the old Hantsdown Quaker, Andrew Pitt, who serves as a foil to expose the unmelancholy conventional religion of the day. With not a few of the standpoints of the Quaker Voltaire was in agreement, but he did not understand mysticism, while the extremes of Puritanism only seemed to him absurd and foolish.

His evidently stunted intellect, which with some amusement and criticism admitted the *History of William Penn*, and he records various anecdotes also of Fox, several of which are typical stories which can hardly prove to be contributions to the study of Quakerism. Voltaire quotes with admiration the story of Barclay's "delicately" letter to Charles II., but he probably would not be interested in the theological argument of the "Apology." It was the practical statement and tolerant spirit of Penn which especially appealed to him. His concluding observations are full of significance:—"I cannot divine what will be the lot of the Quaker religion in America, but I see that it is dying day by day in London [1752-5]. In every century the dominant religion, when it does not persecute in the holy war, swallows up the rest. The Quakers cannot be members of Parliament to hold any office, because it would be necessary to take the oath; and they will not swear. They need must earn their living by trade; their children, made rich by the industry of their parents, wish to play, to enjoy horses, buttons, and ruffes; they are ashamed of being called Quakers, and non-Quakers to be in the fashion." One wonders how the keen-eyed philosopher would have viewed the Quakers of to-day.

T. EDWARD HANLEY.

The *Perpetual Register* (27, Strand, W.C.) for March contains as its first article a paper by the President of the Friends' Historical Society on "Genealogical Reminiscences and Anecdotes," in which occur the names of many Quaker families.

The first volume of Publications of the Pennsylvania Historical Club, Philadelphia, 1900, Local Street, 25 by 64, pp. 285 is dated February. The principal portion of the book is occupied by a valuable "List of Members with their Historical Biographies, a Contribution to Pennsylvania Historical Bibliography." The Club had its inception early in 1900 (see *The Journal*, II, 154, *Albert Cook Myers, Mowbray, F.R.S.* Secretary and Treasurer).

This statement conveys an erroneous impression. The Earl of Pembroke is referred to in a letter from Barclay to Howland dated London, 24. vii. 1682, and quoted in Barclay's "Autobiography." The Earl of Pembroke has been with us; there has been a principle of God starting in this; but the water adds. This night at Woodstock at the meeting was the last of Newport—he is truly loving in us. Lord Newport is also mentioned in George Fox's Journal.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Decease of the President - - - - -	97
Notes and Queries :—	
Meeting House Court—The Father of Benjamin West—The Family of Benjamin West, P.R.A.—“Repentance beyond the Grave”—Bingley, Yorks., and the Quaker Family of Lister—Early Needlework—Norman Penney, F.S.A.—“Annals of the Pemberton Family” - - - - -	98
Obituary - - - - -	102
Extracts from Presidential Address at Annual Meeting. By <i>Joseph J. Green</i> - - - - -	103
A Rare Tract on Persecution in Scotland - - - - -	108
Incidents at the Time of the American Revolution, connected with some Members of the Society of Friends. By <i>George Vaux</i> - - - - -	109
A Short Account of John Reckless and his Family, II. <i>Illustrated.</i> By <i>Emily Manners</i> - - - - -	115
Sheriff Court Decrees against Barclays of Ury. By <i>W. A. Mac-naughton, M.D., D.P.H.</i> - - - - -	122
Early Quaker Finance, III. - - - - -	127
“The Orders Touching Quakers,” 1661 - - - - -	128
The Somerby Estate, Leicestershire, III. By (the late) <i>Mary Radley and Henrietta Ellis</i> - - - - -	129
The Journal of Esther Palmer, III. With Notes by <i>Gilbert Cope</i> - - - - -	133
Meeting Records - - - - -	139
George Fox's Knowledge of Hebrew. By <i>Mary G. Swift</i> - - - - -	140
Vagrancy. - - - - -	146
The Quakers in Greystoke Parish, Cumberland. By (Rev.) <i>J. Hay Colligan</i> - - - - -	147
Friends in Current Literature. By <i>Norman Penney, F.S.A., Isaac Sharp, B.A., and Edward Watkins</i> - - - - -	153
Officers for the year 1909-10 - - - - -	159
Balance Sheet for the Year 1908 - - - - -	160

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.
F.P.T.—“The First Publishers of Truth,” published by
the Friends' Historical Society.

Decease of the President.

We regret to announce that a few days after his election, our new President, Frederick Goodall Cash, died at the residence of his son-in-law at Middlesbrough, Yorks, aged eighty. A brief obituary and some Notes from his pen appear on later pages.

Notes and Queries.

MEETING HOUSE COURT (vi. 4, 54).—Referring to the above, I should have said, till a few days ago, that there was no such locality "near London Bridge," unless the Old Jewry were called so, (which it manifestly isn't). A Meeting House Court existed *there* till a few years since, as I can testify.

However, the one about which the Editor seeks information, and which I have now traced, is in, or rather just out of Miles Lane, Arthur Street West. If my readers know Crooked Lane!—which is one of the straightest in London—they will know that it leads from King William Street and Cannon Street into Arthur Street. Immediately opposite, through an archway, is a flight of steps which take the wayfarer into Miles Lane. In passing, I may remark that this Lane in all probability took its name from Miles Coverdale,² the eminent translator

¹ The name probably arose long before the Great Fire, when this lane used to curve round and over what is now the approach to the present London Bridge, into Fish Street Hill, where Edward the Black Prince had a mansion, close to the spot where the Monument now stands. Fish Street Hill was for centuries the chief approach to Old London Bridge.

² Mention has been made of Miles Coverdale. It is a remarkable fact that his remains were interred three times, once in a Moorfields church, where he had been Rector, and when that building was demolished many years ago to make room in a growing neighbourhood, his body was

of the Bible, who was Rector of St. Magnus, a church hardly a stone's throw away on the eastern side of the bridge. On the west side of this little-known Lane is the tiny Court in question. It has just space enough for three tiny shops or stores. The houses, old and rather tumbledown, were probably one structure formerly, and are thought locally to have escaped the Great Fire, which, however, raged furiously close by. It is also said locally to have been a "Quakers' Meeting House." A tenant of the Lane, to whom I spoke, said he had been there fifty years, and the place was the same fifty years since as now. It was probably "the Quakers' Meeting House." The corner house, he added, leading to the Court, as I understood him, was at one time occupied by a Quaker hatter named Noble. I went up the little, old, dark staircase of one of the stores, almost sheds, as far as the second storey, and found it and its outlook desolate though, withal, interesting—a veritable "bit of old London."

Subsequent search at the British Museum through several London Directories of the eighteenth century, beginning with 1738, an insignificant volume of less than 100 pages, revealed no proof nor disproof of the above theory.

removed to the crypt of St. Magnus, London Bridge, where he had also filled the pulpit. Finally, when these vaults were cleared a few years since, his coffin was again removed with all the others, and deposited in a suburban cemetery.

Many lists of "Quakers' Meeting Houses" appear from time to time, but there is no mention of this one unless the frequent mention of "Michael's Lane" gives the clue. St. Michael's Church, destroyed by the Fire, was close to Crooked Lane, and "Michael's Lane" may have existed as part of or side by side with the former.

On the evening of the very day on which I wrote the above, I most unexpectedly came upon a complete confirmation of my theory that Michael's Lane was the same as, or was in the immediate neighbourhood of Miles Lane. This therefore also confirms my belief that the above-named Court contained a meeting-house of the Society of Friends. For Michael's Lane is given year after year in the old Directories in the lists of "Quakers' Meetings."

Three quarters of a century ago St. Michael's Church (which had replaced an earlier one destroyed by the Great Fire) was demolished to make room for the approach to "new" London Bridge, which was opened by William IV. and Queen Adelaide in 1831. These alterations "necessitated the removal of all the houses," I read, "in the parish east of St. Michael's (or, Miles' Lane)" etc. "Various little courts and passages branched out of these two lanes" (Michael's and Crooked) and "these have all disappeared except two or three on the west side of Miles' Lane."

I need not quote more. Much of additional interest I could have given about this locality in the earlier remarks, but such has no reference to our Society's connec-

tion with Meeting House Court. It appears certain that in early days Friends met for Divine Worship in this little cribbed and confined place.—FREDERICK G. CASH.

THE FATHER OF BENJAMIN WEST.—In Woodfall's *Public Advertiser*, 17th October, 1776, we read:—

"On the 5th of this Month died at Warborough in Oxfordshire, Mr. John West, Father of Mr. West, the Historical Painter. He was born at Long Crandon in Buckinghamshire in 1690, and in 1715 he went to Pennsylvania in America, where he had three brothers settled, who went there with William Penn. He married, and raised a family of ten children in that Province; and in 1764 he returned to England to visit his native Land, and see his youngest Son (the Painter), who at that Time was settled in London. . . . He was one of the People called Quakers, a Man of a pious, humane Mind, impressed with a due Sense of Religion without Bigotry or Superstition. He was just, charitable and upright in all his Dealings with Men, beloved and respected by them when living, and at his Death lamented by all who had the Happiness of his Acquaintance."

THE FAMILY OF BENJAMIN WEST, THE ARTIST, P.R.A.—Benjamin West's father, John West, born 10 mo. 28, 1690, at Long Crandon, Bucks (Upperside Mo. Mtg.), was a son of Thomas and Rachel (Gilpin) West and a grandson of Thomas Gilpin (my ancestor), the Cromwellian soldier and Quaker

tion with Meeting House Court. It appears certain that in early days Friends met for Divine Worship in this little crumbled and ruined place—Trentham Court.

THE FATHER OF BENJAMIN WEST.—In Woodfall's *Pictorial History*, 17th October, 1796, we read—

"On the 21st of this Month died at Westborough in Oxfordshire Mr. John West, Father of the West the Historical Painter. He was born at Long Cranston in Buckinghamshire in 1695, and in 1715 he went to Pennsylvania in America, where he had three brothers settled, who went there with William Penn. He married and raised a family of ten children in that Province; and in 1740 he returned to England to visit his native Land, and send his youngest Son (the Painter) who at that time was settled in London. He was one of the People called Quakers, a man of a pious, humane mind, impressed with a deep sense of Religion without bigotry or superstition. He was just, charitable and upright in all his Dealings with Men, beloved and respected by them when living, and at his Death lamented by all who had the happiness of his Acquaintance."

THE FAMILY OF BENJAMIN WEST THE ARTIST, F.R.A.—Benjamin West's father, John West, born in 1695, settled at Long Cranston in Bucks (Upper Mills village) was a son of Thomas and Elizabeth (Coburn) West, and a grandson of Thomas Coburn (my ancestor, the Cromwellian soldier and Quaker).

Many lists of "Quakers' Meeting Houses" appear from time to time, but there is no mention of this one unless the frequent mention of "Michael's Lane," gives the clue. St. Michael's Church, the site of the Lane, was close to Crooked Lane, and "Michael's Lane" may have existed as part of or side by side with it.

On the evening of the very day on which I wrote the above, I most unexpectedly came upon a complete confirmation of my theory that Michael's Lane was the same as or was in the immediate neighbourhood of Miles Lane. This I discovered by consulting my belief that the above-named Court contained a meeting-house of the Society of Friends. For Michael's Lane is given years after year in the old Directories in the lists of "Quakers' Meetings."

Three quarters of a century ago St. Michael's Church (which had replaced an earlier one destroyed by the Great Fire) was demolished to make room for the approach to "new" London Bridge, which was opened by William IV. and Queen Adelaide in 1831. These alterations "necessitated the removal of all the houses," I read, "in the parish east of St. Michael's (or Miles' Lane)," etc. "Various little courts and passages branched out of these two lanes" (Michael's and Crooked) and "these have all disappeared except two or three on the west side of Miles' Lane."

I need not detain you. Much of additional interest I could have given about this locality in the earlier centuries, but such has no relevance to our Society's concern.

minister of Warborough, Oxfordshire (*Piety Promoted; First Publishers of Truth*, 215-217; *Gilpin Memoirs*). John West came to Pennsylvania in 1715 and married Sarah Pearson (daughter of Thomas, from Cheshire), by whom he had nine or ten children, of whom the youngest was Benjamin, born in 1738. John West's portrait appears in (1) his son's picture of the West family; (2) in the painting and engraving of Penn's treaty with the Indians; and in (3) a book of West's early sketches owned by the Historical Society of Pennsylvania. John West left in England a son, Thomas, who was brought up there and never came to Pennsylvania. Thomas figures in the picture of the West Family and Penn's Treaty with the Indians. He was a Friend and resided in Reading.

Query: What do the registers and minutes of Upper Side Mo. Meeting show as to John West's first marriage, his removal to Pennsylvania, and the birth and death of his son, Thomas?—ALBERT COOK MYERS.

[A search has been made in the Registers and Minute Books of Upperside M.M., but without the discovery of further information.—EDS.]

"REPENTANCE BEYOND THE GRAVE."—From Nottingham Monthly Meeting Minute Book, date 2 vii., 1760, I copied the following:—

"The Friends that was appointed to speak to Mary Jerrom reported that they had a suitable opportunity with her and that she still maintained her

erroneous opinion of there being a State of Repentance beyond the Grave or Time, Saying that ye souls in misery submitting themselves or repenting may be restored to Mercy, and the Devils also in time, for she could not think that the Almighty could be so cruel or unjust to punish the Wicked Everlastingly without End for crimes committed in this short space of life. Her mother, at the same time, vindicated her daughter's opinion, recommending to the Friends Hartley's book which she had by her, in favour of those opinions."

Do you know anything of "Hartley's book"?—EMILY MANNERS.

[This was, probably, Thomas Hartley, Rector of Winwick, Northants (c. 1707-1784), a convert to Swedenborgianism. He revised the translation by William Cookworthy of Swedenborg's *De Coelo et de Inferno*, which was published in 1778 (see *Smith's Catalogue*, i. 448). Samuel Scott, the Quaker Minister, of Hertford, writes of Hartley in his *Diary*, "A man of unaffected piety, great sincerity, and exquisite sensibility. He lived some years in Hartford, and left a sweet savour behind him, both among rich and poor" (quoted in *White's Life and Writings of Emanuel Swedenborg*, 1867, ii. 592).

We cannot say which book by Hartley is referred to; his collaboration with Cookworthy was of a later date than that of the Nottingham M.M. Minute.—EDS.]

BINGLEY, YORKS, AND THE QUAKER FAMILY OF LISTER (vi. 54).—It is somewhat remarkable

that in the *Chronicles*, etc., of Bingley, referred to in the last JOURNAL, there is no allusion to the Quaker family of Lister, from which Lord Lister is lineally descended, and of which family there are a number of entries in the Friends' registers of Knaresborough Monthly Meeting, including births from 1700, marriages from 1715, and burials at Crossflats, near Bingley, from 1736. Some members of this family resided at Gilstead in Bingley, and the status was that of yeoman, tanner, maltster, etc.

Thomas Story alludes in his folio *Journal* of 1747³ under date 1738 to attending

"On the 18th of the Fifth Month, being the First of the week . . . a Yearly Meeting for Worship at Bingley which was very large, consisting of many Hundreds of People; and the Truths of the Gospel being largely opened unto them, and no publick Minister there besides myself, I was very much spent as to my natural strength, and now of great Age; but the Lord being pleased to restore the Strength of my Mind, and being Kindly entertained, in Company with many Friends, by our friend, William Lister, at his House there, my strength, through the goodness of God, was soon recovered; for the Lord sanctifies every Blessing to the ends proposed in it.

"On the 2nd (of the Fifth Month) I went to Carleton, accompanied by William Lister the younger," etc.

Two members at least of the Lister family of Bingley settled in the parish of Saviour's, Southwark, and Aldersgate Street, as

tobacconists, one of whom, viz., Joseph Lister of Southwark, son of Thomas Lister, of Bingley, maltster, was the father of John Lister apparently, the father of Joseph Jackson Lister, F.R.S., and grandfather to Lord Lister. For further particulars of the Lister family, we must refer to *Family Fragments*,⁴ by William Beck, and Burke's *Peerage*,⁵ the latter of which, however, gives no earlier details of descent before the above-named John Lister of Stoke Newington.—JOSEPH J. GREEN.

EARLY NEEDLEWORK (v. 175; vi. 4, 55).—I should rather doubt the identity of the fair worker of the Hannah Penn sampler with the only daughter of Richard Penn, inasmuch as the majority, certainly, if not all the many samplers I have seen (and there are Quaker samplers owned by my family dating from 1660) were worked by girls in their *teens* or even earlier, whereas Hannah Penn would be about twenty-four at the date of the sampler. Of course it is not impossible, but as an example of juvenile work, when the late Elizabeth (Sanderson) Hanbury, widow of Cornelius Hanbury, died at Richmond, Surrey, in 1901, aged 108½, she left a sampler behind her, worked in 1800 or 1801, when aged eight!—JOSEPH J. GREEN.

Sarah A. Storrs, of Virginia Water, Surrey, has recently presented to D. some beautiful specimens of needlework said to have been produced by Quaker

⁴ 1897, pp. 39-43. etc.

⁵ 1904, p. 971.

prisoners in York Castle at the end of the seventeenth century. These consist of three strips of linen, $10\frac{1}{2}$ inches long by $\frac{1}{2}$ inch wide, with two rows of very fine stitching and a buttonhole at each end; also two strips in miniature, measuring only $1\frac{1}{2}$ inches long by $\frac{1}{8}$ inch wide.

Norman Penney, the Society's Librarian at Devonshire House, has just been honoured by election as a Fellow of the Society of Antiquaries [of London], one of the oldest of the learned societies. Fellows of the Society of Antiquaries are entitled to use the letters F.S.A.—*The Friend* (Lond.), 25th June, 1909.

ANNALS OF THE PEMBERTON FAMILY.—In the *Friends' Miscellany*, edited by John and Isaac Comly, Byberry, published in Philadelphia, 1835, vol. vii., no. 1, it states that Phineas Pemberton wrote a narrative describing the early sufferings of James Harrison, his wife and also himself, in England on account of their religious principles. James Pemberton lent this book but could not recollect to whom, and it was consequently lost. Some time previously his brother, John Pemberton, read the narrative, and made a few extracts, which are given in this account. Has the original ever been found and published?—ROBERT MUSCHAMP, Myrde Cottage, Radcliffe, Lancs.

Obituary.

On the 31st of Fifth Month, the death of Frederick Goodall Cash, of Birmingham, took place at Middlesbrough, Yorks. Ten days previously our friend was elected President of the Friends' Historical Society. He left the North at an early hour to attend the Annual Meeting on the 20th, and he afterwards expressed to several of his friends his pleasure at the result of the election. F. G. Cash had special knowledge of ancient London, and was greatly interested in historical and topographical research. A brief account, with portrait, appears in *The Friend* (Lond.), for 18th June.

Thompson Wigham died at his residence in Carlisle on the 23rd ultimo, aged seventy-four years. T. Wigham took much interest in antiquarian research, and had extensive knowledge of local history.

EXTRACTS FROM PRESIDENT'S ADDRESS

Extracts from the President's Address,

DEVONSHIRE HOUSE, 20 v. 1909.

The Friends' Historical Society supplies, I think, in an attractive form, much that is likely to unite its members, and Friends generally who may peruse THE JOURNAL, in a greater interest in the general welfare of the Society of Friends at the present day, which is reaping the heritage and inestimable benefits won for us through the faithful and strenuous lives of a long line of Quaker forbears.

I think we may congratulate ourselves upon the progress made by the Society, which has now a membership of between four and five hundred, considerably larger, I believe, than the Congregational Historical Society, which is also doing such excellent work. To that Society, to the Wesley Historical Society, and to the newly-formed Baptist Historical Society I should like to offer our cordial good wishes.

I am sure we shall all agree that already a great deal of permanent interest and instruction has been published, notably that most valuable volume, printed as a Supplement to THE JOURNAL, viz., "*The First Publishers of Truth*," which illustrates and supplements in the most interesting and striking manner *The Journal of George Fox*, Besse's *Sufferings of the Quakers*, and other old standard Quaker publications.

I understand that it is proposed to print as a Supplement, transcripts from the Public Record Office (from the fine series of State Papers, Domestic series), relating to Friends up to the time of the Restoration; these should prove of special interest.

We shall all admit that our Quaker records, both of a public and private character, whether preserved at Devonshire House, in the safes of the various Quarterly and Monthly Meetings, at Somerset House, in public libraries, or in private hands, are so extensive, and the contributions made by members of our Society, I presume, so numerous, that the Editors must find considerable difficulty in dealing with such an *embarras de richesses*.

Dismissing the present, however, for the moment, it may be interesting to recall a few bygone Quaker worthies, who have in their day and generation, and in their private capacity, accomplished what are some of the present objects of our Society, *viz.*, the issue of publications relating to the history, bibliography, biography, and the more private family history of the Society of Friends.

In the seventeenth century we have notably the founder of Quakerism himself, whose Swarthmore papers, many of which are preserved in the strong-rooms on these premises, were by him arranged and docketed, and his *Journal* (although, as Carlyle says, it is so innocent of exact dates) is a remarkable instance of diligent, careful, painstaking, and, broadly speaking, accurate history of extraordinary value.

Then we have Theodor Eccleston, a foremost London Friend and Minister, to whom the historian Sewel expresses in his celebrated *History of the Quakers* his hearty acknowledgments for the vast amount of material he so diligently collected and provided for the book.

Amongst bibliographers we have the foremost name of honest John Whiting,¹ whose catalogue of Friends' books, printed in 1708, was the basis of the manuscript compiled by Morris Birkbeck and Thomas Thompson, preserved in two volumes at Devonshire House, and carried down to 1820.

Then comes the celebrated *Catalogue* by our late diligent friend, Joseph Smith, of Whitechapel, whose two volumes, later supplemented in 1893, were published in 1867, and earned the thanks of Mr. Gladstone; and whose name, I understand, finds a place in every volume of that indispensable work, *The Dictionary of National Biography*. To Joseph Smith we are also indebted for *A Catalogue of Books Adverse to the Society of Friends*, printed in 1873; and, in passing, I may remark that we sadly need another supplement to Smith's *Catalogue*, which would now form a bulky volume.

Other distinguished bibliographers were Francis Fry, F.S.A., of Bristol, whose noble collection of early printed Bibles and Testaments is amongst the treasures of the Bible House; also Henry Bradshaw, M.A., Fellow

¹ For a sketch of the life of John Whiting see *THE JOURNAL*, iv. 7-16.

of King's College, and University Librarian at Cambridge, the son of a Friend, and one of the most distinguished of scholars and bibliographers, whose name is kept before us by the "Henry Bradshaw Society."

Amongst diligent collectors of Quaker books and manuscripts, in the early days of our Society, was Steven Crisp, of Colchester, whose collections, made known to us by our friend, Charlotte Fell Smith, in her *Steven Crisp*, are still preserved at Colchester, and also upon these premises.

Thomas Marche, of Sandwich, was another indefatigable collector, and his admirably arranged Kent Records are amongst the treasures at Devonshire House, his excellent caligraphy being especially noticeable.

To Richard Hawkins we are indebted for a fine series of rare early Quaker pamphlets, many of them originally the property of George Fox, and formerly preserved in the Library of Westminster Meeting House, now here.

Thomas Ellwood, the editor of Fox's *Journal*, was another early Friend, many of whose manuscripts are still preserved; and amongst others was a precious collection of State papers and letters, formerly belonging to his immortal "Master John Milton," which afterwards came into the possession of John Nickolls, F.S.A., the Quaker publisher, who printed them in 1743.

Then we have Benjamin Furly, of Colchester, and Amsterdam, one of the compilers of George Fox's "*Battle-door*," friend of Locke, Algernon Sydney, and other distinguished men, whose most interesting catalogue of books and curiosities, published in 1714, deserves more attention than it has at present received.

In later times, we have John Kendall, of Colchester, whose fine collection of books, left in trust, was unhappily dispersed some forty years ago; it contained, amongst other treasures, Benjamin Furly's family Bible.

Other collectors were James Dix, of Bristol, John Thompson, of Hitchin, Francis Fry, of Bristol, Richard Day, of Saffron Walden, Thomas Thompson, of Liverpool, Paul Bevan, of Tottenham, Arthur John Naish, of Birmingham, James Midgley, of Rochdale, Thomas Mounsey and Edward and Thomas James Backhouse, of Sunderland,

Thomas Robson, of Liverpool, and others, all diligent collectors of Quaker books, manuscripts, and other Quakeriana.

Then amongst antiquaries we have the distinguished name of Dr. Thomas Young, the Egyptologist, and amongst other well-known names were Benjamin Bartlett, F.S.A., the topographer and antiquary, who used to write in the famous summerhouse belonging to his Newton ancestors at Hartshill, where George Fox himself is said to have been similarly engaged. Others were Thomas Birch, Peter Collinson, the naturalist and antiquary, Dr. Richard Mead (whose wife, Ruth Marsh, was a Friend), Dr. Lettsom, Hudson Gurney, Anna Gurney, Joseph Sams, Henry Ecroyd Smith, Nathaniel Samm, and others.

Amongst historians we may mention William Sewel, Joseph Besse, Robert Proud, Samuel M. Janney, John Gough, Thomas Wight, John Rutt, James Bowden, Charles Tylor, Dr. Hodgkin, John Stephenson Rowntree, John Wilhelm Rowntree, William Beck, Charlotte Fell Smith, and others.

Quaker genealogists and family historians have also been much to the fore, especially of late, and we may name in this connection Daniel Gurney, George Griffin, Joseph Foster, James Backhouse, George Richardson, Anne Ogden Boyce, George Baker, Charlotte Sturge, Samuel Lloyd, Francis Corder Clayton, Josiah Newman, Percival Lucas, William Ernest Marsh, Sir Alfred E. Pease, Norman Penney, and Henry Ecroyd Smith.

Our friend, Frederick Goodall Cash, whom I have had the privilege of knowing for over forty years, and who will, I hope, succeed me in the presidential chair, is also well known to us for his accurate knowledge of London topography.

To conclude, perhaps I may be just allowed to mention my earliest association with the records at Devonshire House.

Some thirty years ago I applied to Devonshire House Monthly Meeting for leave to make extracts from the Minute Books of that Meeting, and I possess a copy of a

minute, dated 18 xi., 1880, signed by the Clerk, our able and indispensable friend, William Frederic Wells, granting me this privilege, and I was committed to the paternal care of the late Edward Marsh, manager of Friends' Book and Tract Depository, whose brother, James Marsh, was my father's partner in business.

I may add that I made very full use of that minute, and I was allowed to rummage amongst the then somewhat neglected and musty treasures of the Lower Strong-room, and made extracts from the ponderous tomes containing Quaker Sufferings, from which Besse compiled his famous folios. I recollect that my curiosity inclined me to "go up higher" in the room, and Edward Marsh and Charles Hoyland caught me in the act of examining, upon a top shelf, the contents of one of a series of small square deal boxes, which contained ancient Yearly Meeting papers.

Many years after, Isaac Sharp gave me permission again to examine the contents of this box, which, to our delight, produced papers in the handwriting of George Fox, and amongst them was no other than his original Testimony concerning Ann Whitehead, which was later reproduced by William Beck in his valuable *George Whitehead*, so that my curiosity was well repaid.

From 1880 to the present time I have given much attention to Quaker history and records, more particularly perhaps to family history, my own people having remained Friends since 1652; and I have formed a very large and carefully arranged collection of books, papers, and relics, relating to hundreds of Quaker and other families, of which I have recently compiled a general catalogue of two folio volumes of some 600 pages.

Tunbridge Wells.

JOSEPH JOSHUA GREEN.

2

Though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not sensible of inward life and their souls not changed from unrighteousness to righteousness, they could add nothing to us.—ROBERT BARCLAY, *Apology*, xi. 7, quoted in R. M. Jones's *Little Book of Selections*.

A Rare Tract on Persecution in Scotland.

The Devonshire House Reference Library has recently added to its literary treasures a 4to 12-page tract with the following title, "Some Queries touching | EXCOMMUNICATION | Published by the People of GOD, (termed in derision *Quakers*) to be considered by all the Bishops and Synods of | this Nation, or any others that may be concerned | in such Proceedings against them. But most | especially, by the present Bishop and | Synod of *Aberdeen*." The Queries number eleven. The first asks how the power to excommunicate comes from God (as they allege)—mediately or immediately; then follow questions regarding the nature of the excommunication, the particular grounds and reasons thereof, and the form of the words used, and some further Queries from Isaiah lxvi. 5. The ninth query refers to a "sermon by G. M. in the 9th month, 1666, falsely chargeing the People of the Lord with Heresies." The conclusion of the pamphlet is as follows:—

These were delivered to the late Bishop of *Aberdeen*,¹ in his own hand, at the Synod-house door (access being stopped) by *John Cowie*, and *Thomas Milne*, as he was coming out, 1674.

After which, the said Bishop put a stop to such proceedings, during his life-time, being one of the most sober and moderate among them. And now this present Bishop, his successour,² and his Clergie being intending a new procedure, with their sentences of Excommunication, (so-called) against the people of the Lord; we have published these Queries both for them and others of their National-Church-Officers, (as they are called) to consider and answer: which we judge they are holden to do in reason before their procedure, as they would be esteemed just or equal in their dealings by the World. And they are now proposed not out of any regard to their sentence, or for seeking any delay thereof, out of any fear we have of it, but only for clearing the Truth, and out of Compassion to them; lest they be found fighters against God & his people.

G. M. Fraser, librarian of the Aberdeen Public Library, in response to an enquiry, states that the date of the tract is 1682. His library has no copy of the tract, but there is one in the Advocates' Library, Edinburgh. It does not appear to be in the British Museum. Edmond, in his *Aberdeen Printers*, pt. 3, p. 131, says, "I have no hesitation in ascribing this tract to John Forbes's Press. It was probably printed shortly after Bishop Haliburton's translation to the See of Aberdeen in 1682."

Henry T. Wake, of Fritchley, Derby, from whom the copy of the tract now in D. was purchased, writes, "I bought the tract from Ludwig Rosenthal, München, Germany [in 1898]. It appeared in my Catalogue No. 286 and again in the recent one from which thou ordered it."

¹ Patrick Scougal, consecrated Bishop of Aberdeen 1664, died 1682.

—G. M. FRASER.

² This was George Haliburton, translated from Brechin to Aberdeen, 1682, and remained Bishop of Aberdeen until the Revolution in 1688. He died at Cupar Angus in 1715, æt. 77.—G. M. FRASER.

*Incidents at the Time of the American Revolution,
connected with some Members of the
Society of Friends.*

As is well known, the British Army, under General Howe, landed at the head of the Elk River in north-eastern Maryland on the 28th of the Eighth Month, 1777, and marched forward into Pennsylvania. Washington's army, which had been at Wilmington, Delaware, near the southern boundary of Pennsylvania, moved to intercept it, and the hostile armies met near Birmingham Friends' Meeting House, and the Battle of Brandywine ensued, resulting in the defeat of Washington, who retreated to Pottsgrove, now Pottstown, on the north-east bank of the Schuylkill River, where the American Army was on the 20th of the Ninth Month, 1777.

The British moved northward, and on the same date were located on the south bank of the Schuylkill River, the right wing resting at Valley Forge, opposite Fatland Ford, and the left wing being near Moore Hall, and about in the position where Phoenixville now stands. Washington detached a small part of his army, and sent it to endeavor to cut off the supplies on the rear of the British. This detachment was encamped on the night of the 20th of the Ninth Month, near Paoli, where it was surprised by the British, and a battle ensued, popularly known as "the massacre of Paoli," though probably not more of a massacre than all battles are.

Edward Randolph, who was, or had been a Friend, was attached to this section of the army, whether as an officer or a private, I do not know. He was grievously wounded, and left on the field as dead. A British officer and soldier passed him, and the soldier raised his musket and was about to shoot the prostrate man, when the officer restrained him, saying that powder was too scarce to waste on dead rebels. The couple passed on, leaving the supposed dead man as they found him. But Edward

Randolph, though very seriously wounded, was not dead, and he was subsequently found and taken to a neighbouring farmhouse. There he was nursed, and recovered. He afterwards became a worthy member of Philadelphia North Meeting, and for some years occupied the position of an Elder; he lies buried in Friends' Western Burial Ground.

Washington himself appears to have made a personal recognisance of the position of the British Army, and passing down the north side of the Schuylkill, seems to have arrived in the afternoon of the 21st at the residence of my grandfather, James Vaux, which was at Fatland Ford, on the north side of the Schuylkill River, opposite Valley Forge, where the right wing of the British Army was located. The house was on the crest of the hill, the ground sloping off in front to the river and overlooking the Valley Forge district. Thus Washington was in a position to view a large part of the army of his antagonist.

Washington supped with my grandfather, remained over night, and took breakfast with him on the morning of the 22nd, when he departed. The afternoon of the same day Howe himself crossed the river and went to my grandfather's house, where he took supper, remained over night, and took breakfast there on the morning of the 23rd. On the previous evening, he probably issued from my grandfather's house the order for his army to cross the river, which it did during that night and the morning of the 23rd. It is quite probable that Howe slept in the same bed that Washington had occupied the previous night. He said to my grandfather that from what he could see with his spy-glass, he must have had some prominent officer of the rebel army with him the night before. My grandfather replied, "Yes," he had General Washington. "Oh," said Howe, "I wish I had only known that, and I would have tried to catch him." It will thus be seen how the whole future of the American cause was involved in this trifling incident, for the hope of success undoubtedly rested almost entirely upon Washington's life.

The whole of Howe's army was thus across the river by three o'clock on the afternoon of the 23rd, and as it embraced some fifteen to twenty thousand men, it must

have occupied a very large part of my grandfather's 300 acres, and also considerable areas on adjoining land.

The leading incidents above stated were often talked about in my family when I was a child, and my brother and sisters, who were much older than myself, had them direct from my grandfather, I being only ten years old when he died.

My grandfather was an Englishman, born in London, but some years before this had removed to America, and located on a large plantation in the place indicated. Like most Friends he endeavored to maintain a strict neutrality, but his sympathies were with the American cause, to which he ultimately took the affirmation of allegiance. For this he was dealt with by his Monthly Meeting, and was several years under dealing. He was, however, retained in membership, and was sent as a representative to the Quarterly Meeting soon after.

A few years later he represented Montgomery County in the Pennsylvania State Legislature.

Howe's army rapidly advanced and took possession of Philadelphia. The battle of Germantown occurred on the 4th of the Tenth Month, and Washington was repulsed and fell back, later crossing the Schuylkill River and going into winter quarters at Valley Forge in the Twelfth Month of the same year. The whole encampment was in full view from my grandfather's house, laid out almost as a map before him. The northern end of the celebrated Sullivan's bridge was on his plantation; and, as the American picket line on that side of the river must have been far beyond his house, it is evident that his intercourse with the officers and privates of the army must have been constant.

In the Fourth Month, 1778, Elizabeth Drinker and several other Friends visited Washington at Valley Forge for the purpose of interesting him in procuring the release of the Friends, of whom her husband was one, who were exiled in Virginia, for their supposed sympathy with the Royalist cause.¹ Beyond obtaining a pass to Lancaster she was unsuccessful in her efforts. The following extracts

¹ See *Exiles in Virginia; with Observations on the Conduct of the Society of Friends during the Revolutionary War. 1777-1778.* Phila., 1848.

from her diary show the interest which my grandfather took in her mission :—

April 6, 1778. We came to James Vaux's with J. V. himself, who came over to invite us. We crossed ye large Bridge over Schuylkill just by his house. We drank tea and lodged there. Rowland Evans and wife came to see us in ye evening. Israel Morris and ye lads went to lodge with them, as they live near.

April 7. Left James Vaux's after Breakfast, and changed one of our horses for C. Logans. We found ye roads exceedingly bad, some of us were frequently in and out of ye carriage.²

It is known from cotemporary manuscripts in my possession signed by Nicholas Waln and other Friends that my grandfather's plantation was devastated by the opposing armies, and that he suffered a loss of upwards of one thousand pounds in consequence.

One of my grandfather's sisters-in-law, an English lady, visited him at his plantation a few years later, after the war was over, and writes thus in her diary as to a walk she and others took whilst on this visit :—

First-day, 9 Mo. 10, 1786. Pretty soon after dinner we prepared for a walk to the River Schuylkill, about a mile through a beautiful and romantic woods, in which our innocent employ was to examine the different flowers, far exceeding ours in number at this season of the year. When we reached the side of the water our way was more rugged, with more bushes, which we were obliged to step high to avoid. Saw some remains of a bridge built over this river in the war, which was vainly thought could stand many a blast; however, one severe frost carried it quite away. [This was Sullivan's Bridge.] What a dismal situation brother and sister must have been in at that time, an army encamped on their plantation, pulling down every fence and pulling up every tree.

My great-grandfather, John Head, was an affluent merchant in Philadelphia during and before the Revolution, a leading citizen, and a Friend highly esteemed, having his membership at Market Street Meeting. He resided close to that Meeting House on Second Street, immediately opposite the place of worship belonging to the Episcopal sect, commonly known as "Christ Church."

In common with other wealthy merchants of those days when there were no Banks, John Head kept in his house a considerable percentage of his estate in gold and

² *Extracts from the Journal of Elizabeth Drinker, 1889, pp. 93, 94.*

silver coin. A part of the furniture of houses of that class of persons was an "Iron Chest" in which such treasure was kept. Such an article would be but little protection against thieves in the present day. The incident which follows appeared in a Philadelphia newspaper more than sixty years ago, and I have a good deal of hesitation in referring to it in this paper, as I do not know on what authority it is based, and I have never heard of any family tradition in relation to it. What seems to be a reference to the same incident, however, appears in at least one historical work, though no name is mentioned. Some of the statements which accompany the newspaper account are manifestly erroneous, and yet the parts which refer to John Head may be correct. I know that he had been kind to the congregation which worshipped across the street from his residence, and that they reciprocated his kindness by ringing the church chimes when his vessels were sighted in the Delaware. I quote from the article those parts which relate to him, leaving readers to form their own opinions as to the genuineness of the story.

During the period when the Continental Army lay near the City of Philadelphia, in 1776, the condition of American affairs became so hopeless that many despaired of success, and began to consider means for putting an end to the war. The Rev. J. Duche was at that time assistant rector of Christ Church and St. Peter's, the Rev. William White, afterwards Bishop, being rector. Gen. Washington attended the services of the Episcopal Church, and was an intimate friend and frequent guest of Mr. Duche. At the solicitation of some members of the Church, Mr. Duche addressed a letter to Gen. Washington advising an armistice or capitulation. The letter was without signature, but was traced to the author and subjected him to much public censure. [It seemed to be necessary to extricate Duche from his uncomfortable position, and he appears to have conferred with Washington and Robert Morris as to some plan by which to relieve the Continental Army, and thus place himself in a more favourable light. It was agreed that Robert Morris should call upon John Head and he accordingly] called upon his Quaker friend, explained the distressed situation of the army, the gloomy prospect of public affairs, and the necessity of raising a sum of money for immediate use. The merchant listened with much attention. "But," said he, "you know the principles of my sect, and that we cannot conscientiously do anything to promote or keep up a war." Morris renewed his expostulations, and with such good effect that the old gentleman, suddenly jumping up, said, "Robert, on that mantel is a key, in that room is an iron chest." He said no more but took his hat and walked out of the house. Morris understood the matter, took the key and opened the chest and took out

sixty thousand dollars in gold and silver, which was forthwith removed on drays, and was the means of relief to many a suffering soldier. Clothing and shoes were procured, and (not long after) the battle of Trenton was fought and affairs took a different turn.

I will close this paper with an account of a somewhat different character from the others, and yet in some degree kindred.

Another relative of mine, a younger brother of my grandfather (both, however, born in England), was a pronounced Royalist, and, though living in Philadelphia, where an extremely "rebel" feeling existed, he was so imprudent as to join with others of similar sentiments in singing in a prominent public place "God Save the King." The whole party was immediately arrested and put in confinement, but soon paroled, with the condition that each should keep to his house, and do nothing antagonistic to the American cause.

Soon afterwards my relative left the country by stealth, and fled to London, the place of his birth, where his parents continued to reside. At this time he was engaged to be married to a Philadelphia lady, to whom and one other person only he communicated his design.

After the war was over he went from London to Paris, and there before Benjamin Franklin took the affirmation of allegiance to the American government, and then returned to America. Soon afterwards he was married to his Philadelphia friend, who had waited so many long years for him.

GEORGE VAUX.

Philadelphia, Pa.

Information that upon the 14th of February, 1657/8, being the Lord's Day, Henry Feast, of Roydon, Essex, came into the parish church of Hunsdon, the minister being then in the pulpit, "after he had done his prayer before his sermon when he was about to take out his text," Feast stood up, and, with a loud voice, said, "The prayer of the wicked is an abomination to the Lord." The minister asked if he applied that scripture to him, and the said Feast replied, but the informants could not understand what he said "by reason of the tumult that was in the church."

—*Extracts from Hertfordshire Sessions Rolls, i. 122.*

de.	Nathaniell.	Benjamin==Anne Gilbert.	Mary==Daniel Abbott.
	(b. 1653).	(b. 1655). (m. 1681).	(b. 1658). (m. 1681).
		(d. 1704).	

Benjamin.	Rebecca.	Samuel.	John.	Hannah.	Anne.	Richard.
(b. 1684).	(b. 1685).	(b. 1687).	(b. 1690).	(b. 1692).	(b. 1697).	(b. 1699).
	(d. 1696).		(d. 1696).			(d. 1699).

Sarah==Joshua==Anne Horner.	Caleb.	Joseph.	Rachel.
1756). (b. 1696). (m. 1761).	(b. 1698).	(b. 1704).	(b. 1707).
(d. 1767). (d. 1796).	(d. 1698).	(d. 1704).	

John.	David==Ruth Wright==William Marriott.
(b. 1730).	(b. 1731). (m. 1754). (m. 1766).
(d. 1752).	(d. 1761).

See pages 115-116

MY FRIENDS IN THE AMERICAN REVOLUTION.

Sixty thousand dollars in gold and silver, which was forthwith removed on ships, and was the means of calling to many a suffering soldier. Clothing and shoes were procured, and (not long after) the battle of Trenton was fought and affairs took a different turn.

I will close this paper with an account of a somewhat different character from the others, and yet in some degree kindred.

Another relative of mine, a younger brother of my grandfather (both, however, born in England), was a pronounced Royalist, and, though living in Philadelphia, where an extremely "red" feeling existed, he was so imprudent as to join with others of similar sentiments in singing in a prominent public place "God Save the King." The whole party was immediately arrested and put in confinement, but soon paroled, with the condition that each should keep to his house, and do nothing antagonistic to the American cause.

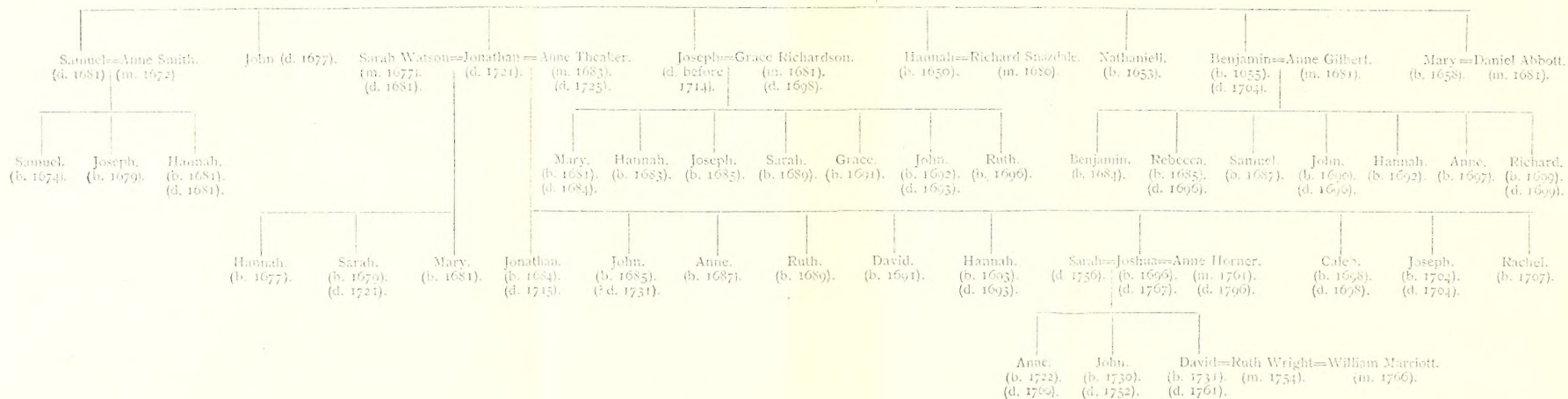
Soon afterwards my relative left the country by stealth, and fled to London, the place of his birth, where his parents continued to reside. At this time he was engaged to be married to a Philadelphia lady, to whom and one other person only he communicated his design.

After the war was over he went from London to Paris, and there before Benjamin Franklin took the affirmation of allegiance to the American government, and then returned to America. Soon afterwards he was married to his Philadelphia friend, who had waited so many long years for him.

GEORGE VAUX.
Philadelphia, Pa.

Information that upon the 14th of February, 1878, being the Lord's Day, Henry Feast, of Roxbury, Essex, came into the parish church of Hunsdon, the minister being then in the pulpit, "after he had done his prayer before his sermon when he was about to take out his text," Feast stood up, and, with a loud voice, said, "The prayer of the wicked is an abomination to the Lord." The minister asked if he applied that scripture to him, and the said Feast replied, but the informant could not understand what he said "by reason of the tumult that was in the church."

JOHN RECKLESS = HANNAH ----- ?
(d. 1679). (d. 1675).



A Short Account of John Reckless and his Family.

PART II.

It is somewhat difficult to determine which was the eldest of John Reckless's family, as it is evident the older children were born before he joined the people called Quakers.

I have placed Samuel first on the list, as I find from the digest Register of the Society of Friends at Nottingham that he was married the earliest. He married Anne Smith, of Nottingham, 13 ii., 1672 or 3, and died 3 viii., 1681. Anne Reckless, who died 30 iv., 1697, would, I think, be his widow. These entries show that he was in sympathy with Friends, though from the Minute Books he does not appear to have taken a very active part in the work of the Society.

John Reckless, Junr., died in 1677; he, like Samuel, is not mentioned in the records.

Jonathan is described as a "miloner"; he was twice married, his first wife being Sarah Wattstone, of Nottingham, the mother of three of his children, and his second, Ann Theaker, by whom he had a very large family. He appears to have had much influence, and certainly from the numerous duties undertaken by him he must have had the interests of the Society deeply at heart. He was one of the first Trustees under the will of Elizabeth Heath, of Mansfield, who endowed twelve almshouses there, and left very considerable property to be administered by Friends, although it is uncertain whether she was actually a Friend herself; her name does not appear in the record of the Sufferings of Friends in Mansfield, and it seems hardly likely that a woman possessing so much property would have escaped persecution if she had openly espoused the cause. She died in 1693, and was buried at the back of the almshouses at Mansfield in the graveyard which she gave. Her death appears in the Friends' digest Register at Nottingham, and the Trust is still administered by Friends.

On "7 of ye 6th mo., 1708," Jonathan Reckless was appointed with John Johnson, Senr.,

to speak to Will^m Wrodden to mind his business, & take due care of his ffamily, it having been observed by some ffrds y^t if they had not been supplied in their illness they might have suffered much.

From the Nottingham Monthly Meeting Minute Book, 1706-1765, we find that Jonathan Reckless was constantly appointed for the work of the Society. He gave notice, 9 ix., 1708, of a "collection for y^e poore, y^e same to be collected y^e first day following." On 7 ix., 1710, his name, with many others of the family, appears "To a Subscription for y^e Service of Truth—Repairs of y^e Meeting and Grave Yard wall." In 1713, we find him exhorting a certain Daniel Potter. There is an interesting letter, addressed:—

For Jonathan Reckless, or to some other friend of the quarter meeting of the people of God called Quakers, the 28th of y^e 2nd mo. 1717.

To friends of the quarterly meeting for the county of Nottingham.

These few lines may let you know I have ordered my Brother, John Need, of Arnall, to return you three pounds towards the Relief of your poor honest friends, as you may see cause; also I have Desired him not to hinder friends of the privilege of that small Burieing place near my house in Arnall, as it may be of some service to friends thereabout; and if these Lines come to your hands Lett me hear how it is answered.

Soe with our Dear Love to all faithfull friends, we rest yours in the truth,

JOSEPH & REBECKAH NEED.

From Darby, in the County of Chester, in the Province of Pensilvania.

Jonathan Reckless died 7 x., 1721, and his widow, 24 i., 1725/6.

Joseph Reckless married Grace Richardson, of Nottingham, 12 iv., 1681; they had several children. His name also appears in the Monthly Meeting Minute Book, though not so frequently as that of his brother.

On 11 vi., 1707, we find this entry:—

Agreed y^t Joseph Reckless & John Johnson, Sen., take a convenient opportunity to speak to such as are remiss in coming to y^e mo. meeting & weekday meeting & First day morning meeting and y^t they speak to such as make a practice of sleeping in a meeting.

His wife died 16 viii., 1698, but there is no notice of his death in the digest Register. He was not living,

however, in 1714, for when John Stephenson, of Hinckley, and Sarah Reckless declare their intention of marriage, 7th of 8 mo., 1714, she is described as daughter of Joseph Reckless, late of Nottingham, deceased, and her uncle Jonathan being present, gave his consent.

Hannah Reckless was born in 1650, and in 1671 her name appears as one of the "women friends appoynted and named for publicke service" in the Quarterly Meeting. The Quarterly Meeting Minute Book shows that she took a considerable share in the work of the Society. It is possible she kept house for her father after her mother died, as she did not marry till after his death. Her husband was Richard Snazdale, or Sneedale, of Ramsey, Huntingdonshire; he evidently was highly esteemed by Friends, as a great many names were appended to the minute of the Monthly Meeting which liberated him for his marriage. I do not know whether any of their descendants are living, as I have not searched any of the Huntingdonshire records.

Benjamin, the youngest son of John and Hannah Reckless, was born in 1655; in 1681 he married Anne Gilbert, of Leicester, at Leicester, and they had several children. His name does not appear as frequently on the Minute Books as the other members of the family, but under date 5 v., 1697, we find an "Epistle from the Quarterly Meeting of Women Friends, London, to Women Friends, especially of the younger generation," addressed to Benjamin Reckless, Shopkeeper, Nottingham. Benjamin Reckless and J. Reckless also signed the liberating minute for William Thompson on his marriage with Elizabeth Theaker. The death of Benjamin Reckless is registered at Nottingham, 4 xii., 1704.

Mary Reckless was born in 1658. She married Danjell Abbott, of St. Ives, County of Huntingdon, 27 i., 1681. He is described as a "Tinne man." I have not attempted to trace their descendants, but it is possible that readers of THE JOURNAL may be able to give information respecting them.

We now pass on to the grandchildren of John and Hannah Reckless, who were very numerous, though

comparatively few took any active part in the work of the Society.

On the 3 x., 1709, we find that John Reckless and Samuel Reckless, with others, "be spoke to by Sam^l Coulson to come to y^e next meeting, if they be willing to join ffrds in y^e Service of Truth"; and at the Monthly Meeting, 14 iv., 1709, "Above ffrinds signified their willingness." Samuel Reckless would, I think, be the son of Samuel; he was born in 1674. In 1710, Samuel Reckless subscribed "to repairs of y^e Meeting House and Graveyard wall." "10 viii., 1713. It is agreed that Sam^l Reckless give notice of a Collection for y^e Poor the next first-day to be collected y^e first-day following." In 1711, 1716, and 1717, Samuel Reckless is appointed to visit certain delinquents. I find no notice of his marriage or death in the Friends' Registers.

Jonathan Reckless, Junr., the son of Jonathan and Anne Theaker, his second wife, was born in 1684. He declared his willingness to "serve y^e Truth," 7 ix., 1707. In 1710, he subscribed to repairs of the Meeting House. I find no mention of his marriage. He died in 1715.

There is mention in the Minute Books of John Reckless, who would, I think, be the second son of Jonathan, born in 1685. His name appears on subscription lists, and on 3 x., 1709, he is asked to join Friends in the service of Truth. I cannot find a record of his marriage. He appears to have died in 1731.

There is very frequent mention of an Anne Reckless, who was possibly a daughter of Jonathan, but it is difficult to determine, as there are several of the same name; she was a most active member of the Society, and might be said to have held the office of almoner for Friends; there are many entries of this kind: "Ann Reckless is desired to give four shillings to the Widdow Senior according to an Agreement last Mo. Meeting."

There is a curious little account in existence in connection with the re-building of the Meeting House, Spaniel Row, Nottingham, in 1737, which is receipted by Anne Reckless:—

July y ^e 14.	To a woman for cleaning room y ^e 1 time	..	0	0	4
	Gave y ^e workmen their allowance three men one quarte beare				
	in y ^e afternoon	.. .. .	0	0	2
15 th	5 men drink 4 quarts	.. .. .	0	0	8
16 th	3 men drink	.. .. .	0	0	6
19 th	2 men drink	.. .. .	0	0	3
20 th	2 men drink	.. .. .	0	0	4
21	2 men drink	.. .. .	0	0	4
22	two men drink	.. .. .	0	0	4
23	two men drink	.. .. .	0	0	4
26	paid James Smith for cleaning y ^e chamber and yard and garden	.. .. .	0	1	6
			0	4	9
3 pounds	of Glew	.. .. .	0	1	3
			0	6	0

ANNE RECKLESS.

As she appears to a certain extent to have supplied the workmen engaged in rebuilding the Meeting House, it seems possible she lived in the old home of the Reckless family which adjoined those premises.

In 1738 appears this entry, "Ordered that Anne Reckless be paid what is due to her on Acc^t of the poor which sum is £3: 3: 8, being what she disburst." I find the death of an Anne Reckless registered in 1760, but I am not certain that it is the Anne Reckless of these notes.

David, the third son of Jonathan and Anne, was born in 1691. I cannot find any note of his marriage. He certainly held office in the Society, for under date 3 ii., 1731, we find this entry, "David Reckless to give up all the writings relating to Mo. and Quarterly Meetings." In 1732, he subscribed £1 10s. for the alterations and necessary repairs of the Meeting House, and when it was rebuilt in 1737 a licence was granted by the magistrates

for the meeting to be held in an outhouse in the yard and possession of David Reckless, situate in a street called Wheeler gate in this town of Nottingham, being formerly a pin room, And to use the same Lawfull Meeting house untill their present Licensed Meeting house be enlarged, Rebuilt, & finished up for the purpose afore said.

There is no notice in the Registers of either marriage or death of David Reckless.

Joshua, the fourth son of Jonathan and Anne, born 1696, married, firstly, Sarah —, and lived at Mansfield; they had three children. In 1731^{1/2} Joshua Reckless was appointed in Mansfield Meeting to receive Books and to register Marriages, Births, and Deaths. In 1741, he was appointed to attend Yearly Meeting. He was also a Trustee of Elizabeth Heath's charity. In 1749, the affairs of the Widow Horner received the attention of Friends, and help was given her from the Meeting. Joshua Reckless was constantly appointed to relieve her necessities: this went on for many years. His wife, Sarah, died in 1756, and in 1761 Joshua Reckless solved the Widow Horner's difficulties by marrying her.

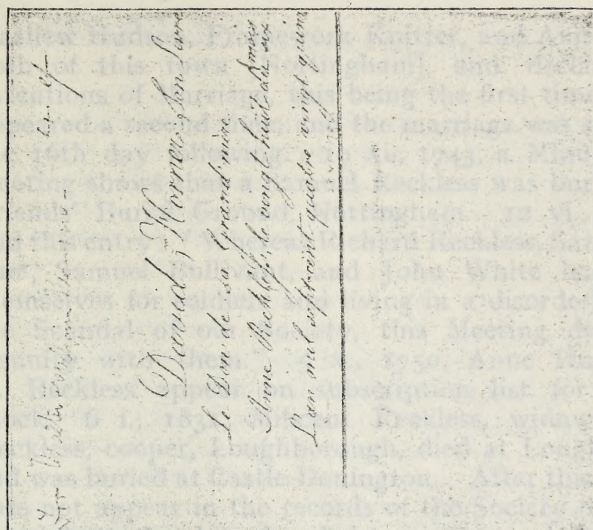
The book of Sufferings shows that his goods were taken for tithes, etc., between the years 1756 and 1766. After his death in 1767, we find his widow's goods were distrained upon, and pewter and silver were constantly taken.

W. Trevelyan Thomson, of Middlesbrough, who is descended from the Widow Horner, has in his possession an early edition of George Fox's *Journal*, which bears the following inscription: "David Horner Son Livre, Le Don de sa Grand'mère Anne Reckless, le vingt huit du six mois, L'an mil sept cent quatre vingt quinze." Anne Reckless died in 1796, aged about eighty-five years; she and her husband were buried at Mansfield.

Of the children of Benjamin Reckless we find but little mention. A Benjamin, who, I think, would be his son, is frequently exhorted for drunkenness and ill-using his wife; finally a Testimony is issued against his "vile practises" in 1733.

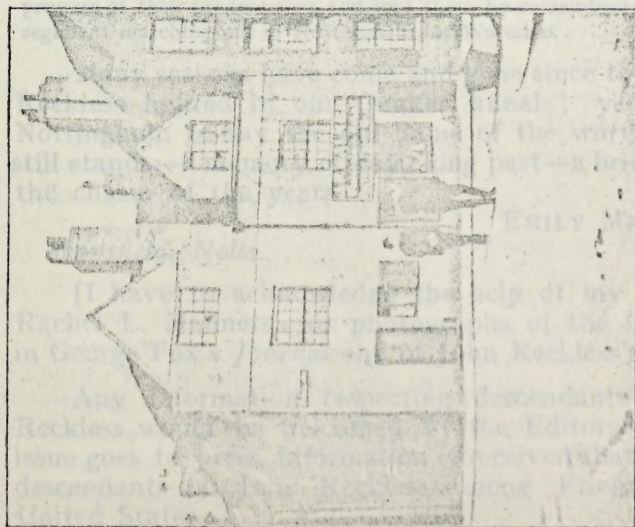
I am unable to say to which families the following belonged: "5 vi., 1738: A Certificate agreed on and signed on behalf of Hannah Reckless to Frds at Savoy Mo. Meeting at London, signifying her clearness and being in Unity with Frds here."⁵ "12 vii., 1739, Appeared

⁵ Her removal was in order to marriage. The Minute Book of Westminster M.M., under date 5 v., 1738, records the proposal of marriage between Thomas Woster, of Westminster, and Hannah Reckless . . . daughter of Benjamin and Rebecca Reckless, of Nottingham, the latter deceased. This alliance took place at "Savoy in the Strand," 2 vi., 1738.



INSCRIPTION IN JOURNAL OF GEORGE FOX.

See pages 120-121.



THE HOUSE OF JOHN RECKLESS.

(The corner block, including both gables. See page 121.)

Mathew Hudson, Framework Knitter, and Ann Reckless, both of this town [Nottingham], and declared their Intentions of Marriage, this being the first time." They appeared a second time, and the marriage was solemnised the 16th day following. 19 xi., 1743, a Minute of this Meeting shows that a Samuel Reckless was buried in the Friends' Burial Ground, Nottingham. 12 vi., 1745, we find this entry: "Whereas Richard Reckless, Samuel Parr, Junr, Samuel Bullivant, and John White has enlisted themselves for soldiers and living in a disorderly way to the Scandal of our Society, this Meeting declares its disunity with them." 5 x., 1750, Anne Hudson and R. Reckless appear on subscription list for National Stock. 6 i., 1831, Milicent Reckless, widow of Paul Reckless, cooper, Loughborough, died at Loughborough, and was buried at Castle Donington. After this the name does not appear in the records of the Society of Friends.

A letter has been handed to me from a lady living in Nottingham, in which she says:—

The most interesting event in connection with Mr. Jonathan Reckless which I can recall is his farewell to the Scots Greys on their departure to the Crimea, July, 1854. They marched from the barracks to the Market Place, where they were met by the Mayor, Alderman Reckless, and the Corporation. In a felicitous speech he bade them emulate the prowess of their predecessors, and told them he remembered that same regiment marching out of Nottingham for Waterloo.

Many seasons have come and gone since the name of Reckless figured in our Quaker annals; yet in busy Nottingham to-day the old home of the worthy Sheriff still stands—a memory of days long past—a bridge across the chasm of the years.

EMILY MANNERS.

Mansfield, Notts.

[I have to acknowledge the help of my daughter, Rachel L. Manners, for photographs of the inscription in George Fox's *Journal* and of John Reckless's house.]

Any information respecting descendants of John Reckless would be welcomed by the Editors. As this issue goes to press, information is received that there are descendants of John Reckless among Friends in the United States.

Sheriff Court Decrees against Barclays of Ury.

In the archives of the Kincardineshire Sheriff Court there are records of three decrees against members of the above family for disturbances raised during divine service within the church of Fetteresso—being the church of the parish within which the house of Ury was situated. These papers contain in each case certificates of the citations by the Sheriff officers, minutes of the evidence signed by the Sheriff and Sheriff-Clerk, and the decrees signed by the Sheriff. The first prosecution was directed against Christian Mollison, the widow of the Apologist, and the others against her son, Robert Barclay the Second, of Ury.

It is believed the documents have never been printed.

W. A. MACNAUGHTON.

Stonehaven, N.B.

I.—PROCURATOR-FISCAL CONTRA CHRISTIAN MOLLISON, LADY OF URIE.

Upon 19th August, 1691, William Saidler, mair (or messenger-at-arms) "summoned Chrystian Mallaysoun, Laydy of Urie, David Wallace in Urie, to compeir before the Sherreff of Kincardine or his deputis in ane court to be holden at Stonehayve upon the 20 day of August instant to anser at the instance of the prôr-fiscall for the disturbance of Mr Johne Mylne minister at Fettesso Kirk in tyme of divyne service and administering of the Sacrament" and this he did "by delyvering and serveing off two litterall copies in the lock holl of the inner zet of Urie efter the knocking of thrie severall knocks before thir two witnesses John Wobster yor in Stonhayve and Gilbert Read yor ther."

At the hearing of the cause in the Sheriff Court at Stonhyve on 20 August, 1691, "Christian Molleson Lady Urie being conveyned for disturbing ye minr att the Church of Fetteresso in tyme of divyne service upon Sunday last and examined yon she acknowledges and confesses that upon the s^d day she heard a pairt of the sermon silently and did not offer to sturr till the minister

comeing doune furth of the pulpit she desyred him to stay and speak with her for she hade heard him with patience and she not takeing notice of what he ansred she insisted in her discourse and being interrogat why she did not remove when she was desyred she ansred she would not remove till she hade declaired her Commission from the Lord and thereafter she insisted both within & without the Church in long continewed discourss.

(Minutes of Evidence of Witnesses.)

Alex^r Burnet Chamberlaine to the L^d of Leyes examined as witnes in the ryot persewed at the Fiscall's instance ag^t the Lady of Urie, purged of partiall counsell, Deponed that he saw the s^d Lady sitting in her loft silentlie in the tyme that the M^r of Fetteresso was using his exhortatione befor administratiōe of the sacrament to the people and qⁿ he was comeing from the pulpit to goe about the actione he heard the Lady call the M^r by his name Johne saying Stay and speak with her since she had heard him patientlie signifying to him that she had her comissione from the Lord almighty to Impart to him q^unto she was ansred by the M^r that he was not to be Interrupted by her but wold proceid in his M^r God almighties service and thereafter he heard & saw the Lady insist in her discourss and speak over the breist of her loft to the people desireing that they might not believe in the M^{rs} preaching he having deluded y^m thir seäll yeirs q^upon efter long discourse James Patton Mr. Jon Johnstoune & oysr came and removed her furth of the Church to the Churchyard q^t she insisted in discourse for ane considerable tyme and heard her call the Minister ane hyreling & much more impertinent discourse al which is of truth as he shall anser to God.

(Signed) A: BURNET.

David Steiven in Innercarron examined as witnes and purged of partiall counsell Deponed that he heard the Lady begine hir discourss to the minister at his comeing doune to administrat the Sacrament & yester heard her call the M^r hyreling and that he had misled the people thir seäll yeirs, and insisted in the Kirkyard ane considerable tyme to y^t purpose q^{ch} wes of truth as he sall anser to God.

(Signed) DAVID STEIVEN.

The Sheriff-Deput being interrogating the s^d Lady of Urie upon the dittay¹ she efter some cavilling anent the Interrogators she returned him ansr that she knew his tricks q^upon the Sheriff took instrts. in face of Court.

David Wallace examined, it is found that he was serv^t & acted nothing except as a serv^t towards his Mistress & Therfor the s^d Sheriff deput assoilzie² him.

(Sheriff's Decree.)

The Sheriff Deput In respect of the Ladies confessionne & witnesses depositions & the notoriety of y^e actione and also In respect of the injurious & unroulie expression by the Ladie ag^t him amerciats³ the Ladie Urie ane hundreth pounds Scots

(Signed) J : KEITH.

II.—PROCURATOR-FISCAL CONTRA LAIRD OF URIE.

Robert Barclay of Urie—and also his tutors and curators—were summoned by William Craig, mair, to “ane court to be holden within the tolbuith of Stonhyve upon the nynteen day of Febry instant (year 1695) to anser at the instance of Robert Keith, pr^{or} Fiscall, for his disturbing the people and raiseing of ane tumult in the Kirk of Fetteressoe in tyme of divyne service and interrupting divyne worship particularly in the tyme of singing of psalmes upon Sunday last the tenth of this instant by his publict vocifera^{ne} pretended preacheing and his declaireing his hereticall & schismaticall doctrine of his quaker principles att that tyme and underly the law y^rfor.”

(Minutes of Evidence.)

19 Febr 1695. The said Robert Stout in Kirktoune of Fetteresso being examined, purged of partiall counsell, Deponed that the said Robert Barclay of Urie about the tyme of the reading of the first lyne of the psalmes (did) stand up in his own laft upon Sabath day was eight dayes & y^e begine and spake ane number of words but what they wer he could not tell be reasone of the tumult

¹ Dittay==indictment.

² To assoilzie==To acquit.

³ To amerciat==To fine.

which his appeiring & publict cryeing & speaking in the Kirk of Fetteresso then maid but only in generall that he dissuaded the people for hearing or . . . the minister who (he) allegat was leading them all the black gett and that therby he interrupted divyne worship for a short space whyle he . . . himselfe which is a truth as he shall anser to God.

(Signed) Ro : STOUT.

There was no appearance nor defence for Robert Barclay, and the Sheriff's deliverance was in the following terms :—

Stonhavine—19 Feby. 1695—Amerciat Ro^t Barclay of Urie In the sume of ten libs. Scots In respect of his contumacie and not-appearance and ordaines him to be of new ceitted to underly the law for the cryme laid to his chaarge and to heir and sie such farder probatione led y^r anent as sall be found necessar in the s^d matter.

(Signed) J : KEITH.

III.—PROCURATOR FISCALL CONTRA ROBERT BARCLAY OF URIE.

In view of the above deliverance William Craig, Sheriff officer, served personal summonses upon Robert Barclay of Urie, and likewise upon James Brown in Magrow and Archibald Strachane at Walkmill of Red Cloak & Robert Young in Hyndwalls to compeir at the Sheriff Court upon 25th February, 1695, to lead leall and suthfast witnessing in the actione of ryot persewed at the instance of Robert Keith, procurator fiscall ag^t said Robert Barclay for disturbing the Kirk of Fetteresso in tyme of divyne service.

(Minutes of Evidence of Witnesses, 25 Feby 1695.)

The said Archibald Strachane at Walkmill of Reid-cloak examined, purged of partiall counsell, Deponed that he did see Robert Barclay of Urie stand up in his owen Laft upon Sabath day was fortnight when the last salme was begining to be sung & begane to speake but ther was such noyse and tumult in the Church that he could not understand what he spak Deponent being in the nether laft which Interrupted the singing the psalm

whyle [until] he removed which is al truth as he shall anser to God.

(Signed) ARCH : STRACHANE.

The said day Ja : Broun examined, purged of partiall counsell, Depones *in omnibus* conforme to Archibald Strachane's deposition.

(Signed) JA : BROUN.

There was again no appearance for Robert Barclay, & the Sheriff's final deliverance was as follows :—

25 Feby. 1695.—The Sheriff Deput haveing considered the witnesses depositions & the Def^t his citatione to have compeired to have heard them . . . and depone in the matter within written and he not compeiring nor his tutors & curators for y^e entrest albeit laullie sumonded Jn respect y^{of} the Sheriff amerciats the said Ro^t Barclay in the soume of fyftie libs. Scots to be payed to y^e pr^{or} fiscall as accords.

(Signed) J : KEITH.

O England, my Native Country, Come to Judgment, bring thy deeds to the true Light ; see whether they are wrought in God or no.

—WILLIAM PENN, *Address to Protestants*, 1679, p. 6.

Cross not the Genius of your Youth, Match their Talents well.
—*Ibid.*, p. 50.

True Faith in God is entirely believing and trusting in God, confiding in his Goodness, resigning up to his Will, obeying his Law and relying upon his Conduct and Mercies respecting this Life and that to come. . . . This Holy Faith excludes no Age of the World, the Just Men, the Cornelius's in every Generation have had some degree of it.—*Ibid.*, p. 81.¹

Freedom from Actual Sinning, and giving Newness of Life to the Souls of Men, was the great Reason of Christ's Coming.—*Ibid.*, p. 129.

Men are too often the worse for their Wit, for their Learning, ay for their Religion too, if Charity does not humble and sanctify them . . .

They that act not from Religion, can never act rightly for Religion.²
—*Ibid.*, Preface to Second Edition, 1692.

¹ Cf. Penn's Letter to His Wife and Children, written 1682 ; also Janney's *Life of William Penn*, 1852, p. 199.

² Cf. *Maxims*, part 1, nos. 530, 533, 538, 539, 540.

Financial Statements sent to Swarthmore, 1655 and 1656.

Continued from page 85.

Since 1st of the 11 month (55)

to Will Caton at Edburgh	01	10	00
for bookes to Lancaster prison's	00	2	10
to Christopher fiell at his goeing into Scotland	01	4	6
to Elliz : Etherington a friend in need	0	2	0
to the prison's at Lancaster	1	0	0
Postage Carriage of letters &c this month	0	5	10
	<hr/>		
	4	5	2

Since the 1st of the 12th month 55

To Myles Halhead and Tho : Saltas	1	0	0
to Tho : Rawlison at his goeing southward	0	10	0
att the same time to Elliz : Cowertt	0	10	0
to the prison's at Lanc : for bookes	0	9	0
to friends at hakeside for bookes	0	2	6
to Will : Cateton a pe of shoves	0	4	0
to M : Newby for Ellizabeth Cowertt	0	10	0
Postage and letters Carriage &c	0	8	10
	<hr/>		
	3	14	4

Since the 1st of the 1st month (55)

To Ann Wilson in Cambridg Castle	0	10	0
to the prison's at Lancaster	1	0	0
to John Scafe	0	10	0
to the prison's at Lanc : for bookes	0	10	8
to Jo : Browne for T. Holme and E : Holme	0	10	0
to Jo : Browne for a shertt	0	3	0
Postage & letters } Carriage }	0	7	0
	<hr/>		
	3	10	8

An acco^t of moneys payd out to ffrriends at seu'all tymes^d as followeth.

Payd for a horse which John Hall had in Scotland	01	14	00
Payd to Jo : Hall & George Reynalds when y ^e went into Scotland	01	00	00
Layd out for Cloathes for them at that tyne	00	14	02
pd Will : Coatsworth w ^{ch} Jo : Stubbs rece ^d of his money when he was at London	00	10	00

pd to Will: Coatsworth which he disbursed for Anne			
Harrgroue for Cloathes when shee went into Scot-			
land & p money in all	01	10	00
pd to Will: Coatesworth w ^{ch} he by his order payd to			
Gerrard Roberts at London, w ^{ch} Christo: ffell, An			
Hargroue & some other friends tooke vp of his at			
Edinburrow, w ^{ch} Christo: ffell & the rest sent to	01	10	00
Wm Coatesworth to pay Gerrard Roberts..			
payd to Roger Harper w ^{ch} he layd out to Will: Aimes			
when he went into Holland	00	19	00
f ^r Cloathes for John Stubbs	00	18	06
payd to Marg ^t Bradley as shee returned from Scotland			
in her Journey towards Yorke	00	05	00
Sume is in all	09	00	08

"The Orders Touching Quakers," 1661.

The purchase for London Yearly Meeting's Reference Library has recently been effected, of a tract bearing the following title, "THE | Laws. Orders, | AND | STATUTES, | to | Be observed and executed by all Justices | of the Peace, Majors, Sheriffs, and other Offi- | cers, within His Majesties Realms and | Dominions ; | For the preventing of the Quakers from any publike | or private Meetings ; And the Penalties to be inflicted upon | them after Conviction, both for Estate, Imprisonment, | and transporting them to some Forraign Plan- | tation beyond the Seas. | As also, an Oath to be taken before a lawful Magi- | strate ; And the Penalties to be inflicted on all such Per- | sons, that shall refuse, or perswade others, to for- | bear the taking of the same, to whom it | shall be duly tendered. | London, Printed for G. Lawrenceson, 1662. The tract contains eight pages, 4to.

The intention of the writer or writers of this pamphlet is clearly the circulation of the provisions of the "Quaker Act" (13 and 14 Car. 2, cap. 1) which, according to *F.P.T.*, "was passed in May, 1662, but had been taken in hand a year earlier," a portion of the tract being occupied with a recitation of the Act, printed in black letter. The wording of the Act is preceded by a discourse on "the outward splendour of Gods House" and on the holy purposes to which this House is put, a discourse occasioned by the "unreverent gesture in the Church, disesteem of Divine Service, and disgraceful Speeches" of "new upstart Sectaries in City and Countries." In addition to numerous references to Scriptural characters, we read here of Pompey, Crassus, Antiochus, and Caligula, and of various heathen gods, in support of arguments brought forward. One paragraph reads, "This house then is the house of prayer. But &c. saith the Quaker. This But, is the Fly that spoils the Apothecaries Ointment, and the Colloquintida that mars the Pottage."

The Somerby Estate.

THE CHIEF ENDOWED PROPERTY OF THE QUARTERLY
MEETING OF LEICESTER AND RUTLAND.

Concluded from page 78.

PART II.—THE MEETING.

There are but few allusions to the Meeting of Somerby, or to those who composed it. Possibly the period of its chief usefulness to the "rude forefathers of the hamlet" was that preceding the death and the bequest of William Tompson, when the population was from 150 to 200. The Parliamentary Commission of 1656 returned Somerby as one of the eight parishes in Leicestershire absolutely without an appointed clergyman—hence the villagers would especially hail itinerant ministry, while the hospitable elasticity of the Tompson's and Chapman's dwelling-halls accommodated the worshippers. There is no recorded account of prayer or exhortation. Persecution was a sufficing test of "membership." Among the names of early adherents belonging to the parish were:—

Tompson	Highby	Redmile
Chapman	Harris	Atton
Beeby	Bott	Dansey

Yet as Somerby was by far the most convenient centre for the Friends of the twelve or fifteen villages comprising "Branstone and Oakham" Monthly Meeting, the First-day meetings appointed to rotate in most of those villages were probably better attended at Somerby than elsewhere. To these meetings came Friends from Great and Little Dalby, Burrough on the Hill, Twyford, Tugby, Tilton, Keythorpe, East Norton, Langham, and Withcote. There is little or no direct evidence of vocal ministry in these earlier Meetings for Worship, although known Ministers lived round about. Probably William Money's mother, and her second husband, William Chapman, were preachers. John Richards, of East Norton, was an attender and a Minister—he, whose long imprisonment for conscience' sake (through an Exchequer process) ended but with his life. Here, too, worshipped that earnest

adherent of Quakerism, Isabel Hacker, of Withcote Hall, the widow of Colonel Hacker, the regicide. Her name occurs as a sharer in a noted local discussion with Baptists. In London she was one of that memorable company of men and women Friends who in 1664 lay packed on ship-board in the Thames, under sentence of banishment for seven years to Jamaica. Her death is recorded in Friends' local Register as occurring at Strathern, near Belvoir, and probably Clawson grave-yard was the place of her burial. By 1700, Samuel Fish, of Keythorpe, was a very useful member and Minister, until suspended for disputing an inheritance. And good John Pearson, of Oakham, the diligent scribe of the Society, was married and ministered there.

But George Robinson, though generally resident at Oakham, was beyond all others *the* Minister of Somerby Meeting. His affectionate regard for it lasted from the time of his marriage in 1707 to Mary¹⁰ Beeby, of Somerby Meeting House, until his death in 1772. By his own wish he was buried in Somerby graveyard (probably by the side of his wife, though her death is not registered) and then his honoured funeral closed a devoted association of sixty-five years. During his long life he made leisure in the midst of his callings as a cooper and afterwards as a farmer (suffering enormous tithe distrainments), not only to minister often at Somerby and elsewhere, but also to travel "in Truth's service" into many parts of England. With the one exception of the early-removed Mary Hawley, his Certificate as a Minister is the only one given forth by Oakham Monthly Meeting.

Somerby Meeting House was one of the twelve for which the Quarterly Meeting paid the Licence fee of 1s. each in 1712. After a warm appeal from Oakham Monthly Meeting that the Quarterly Meeting should circulate for the convenience of County Friends, Somerby Meeting House was chosen for the Eastern Division, and the Quarterly Meeting met there in the summers of 1718 and 1719. This was exchanged for Oakham after its Meeting House was built. It does not appear that any of

¹⁰ Mary Radley's papers state as above, but the Marriage Registers record that George Robinson married *Lydia* Beeby in 1707. See next note.

the before-named Somerby families except Beeby remained Friends after internal discipline had been organised as essential for the vitality and health of the little Church.

The Register of Branston Monthly Meeting, obviously imperfect though it is, shows eight births recorded, all of them between 1692 and 1716, and six marriages from 1693 to 1738.¹¹ There were ten recorded Burials from William Tompson's in 1680 to George Robinson's of Oakham in 1772.

Until 1762, the First-day meeting at eleven or twelve o'clock had circulated evenly between Branston (at the Pilkingtons and Allens), East Norton (at the Hubbards and Richards), and Somerby. That autumn

It was resolved that Somerby should be the Meeting Place once in the year only, *viz.*, on the 1st First Day in the 5th month, and at no other times, except by particular appointment.

In 1784, Norton Meeting, too, is "to be discontinued," and Ridlington Park (James and Ann Hubbard's) is to begin on the fifth First-day of every month at eleven o'clock, instead of at Oakham, where none is to be held at the same time.

In 1789, 3rd mo.,

The representatives are to inform the Quarterly Meeting that it is the opinion of this Meeting that the Meeting which has heretofore been held at Somerby once a year would better be dropped, and desire their opinion.

4th mo. The Quarterly Meeting concurs that the Meeting had better be discontinued until it can be held to more advantage, it is therefore to be discontinued in future. In 1790, one year afterwards, both "the Monthly Meeting of Oakham" and "the Quarterly Meeting of Leicester and Rut^d" were themselves dissolved in order to the approaching union with Warwickshire Quarterly Meeting.

One, and only one more allusion to a "Meeting" at Somerby has been found. In Robert Hawley's long cash account for the early years of last century is the entry:—

"John Pearson to Mary Redmile; George Robinson to Lydia Beeby; John Pilkington to Ann Atton; Edward Hawley of Long Clawson to Ann Killingsby; John Pearson (the younger) to Elizabeth Beeby; Richard Leaver of Nottingham to Elizabeth Richards.

12th of 9th mo. 1802. To expenses of a Meeting at Somerby held by appointment & attended by Tabitha Middleton & William Simons, £1 2s. 1½d.

And among some loose Meeting papers is a soiled little bill of same date from an Oakham waggoner, "Taking the Meeting forms to Somerby, 8s." Tabitha Middleton, *née* Hoyland,¹² was the wife of Benjamin Middleton, of Wellingborough (himself a descendant of John Evans, the chief Friend of Wigston). It has been said that the ministry of T. M.'s daughter, Maria Fox,¹³ much resembled her own. No one can ever forget who ever attended any of M. F.'s special meetings for haymakers, in barns and outhouses, during the Middlesex harvest, the sensible manifestation of the power of Christian sympathy which characterised those gatherings, nor the wrapt receptivity of the listeners in their various attitudes of rest after the heavy labours of the day, oblivious of their rough toil-worn dress, while the tender sister, the willing servant of the one Master, told of His service, His terms, His exceeding great rewards. Those who have had the happy privilege of witnessing one such meeting can conceive the welcome and blessed effect and result of the gathering of the Somerby villagers at their last public meeting in the old Tompson Homestead.

MARY RADLEY and HENRIETTA ELLIS.

1682. The names of some of the wealthiest dissenters in the parish of Cheshunt—Quakers:—

Gaven Lourdy [Lawrey],¹ merchant and speaker, Samuel Goodacre, Wm. Page, John Robins, Wilm. Bates, Anthony Deighton, senr., Nicholas Ring, Widow Runnington, Nathaniel Thompson, John Blendall, Robert Cooper.

From *Extracts from Hertfordshire Sessions Rolls, 1581-1698*.

¹² See THE JOURNAL, iii., 141, 142.

¹³ See *Memoirs of Maria Fox*, 1846.

¹ Gaven Lawrie was a noted Friend of his day, and much interested in the settlement of New Jersey. He died in North America in 168 . . .

A Journall off Mary Banister and Esther Palmer's Trauells In Maryland and Virginei & Sh 1705.

Concluded from page 71.

The 25 of y^e 7th month We weare at y^e weeck day Meeting at Philad^a, The 26 J with Esther Palmer, Who became my Companion to mine and friends Satesfaction, Went to Darby Meeting, 7 Mile a Compined wth Tho: Story, Ant: Morris, Gra: Lloyd and Ann Shippen and Seurall other friends, and after Meeting Went to Calebe Puseys 9 Mill & lay all Night y^e 27 we went to Adam Petersons acompened by John Lewes and Lay all Night 45 Mills y^e 28 we went to Mary Poaps in Maryland on y^e Esteron Shoar & lay 2 Nights 30 Mills y^e 30 being first day we had ameeting, at y^e Meeting hous at Sicell¹⁸ 7^m and after Meeting we went to Henry Hos[s]er 12 mills & lay all night the 1 day of y^e 8 Month We had ameeting at there Meeting hous at Chester, went back to Henry H: again 2 Mills y^e Second day we went to George Bouses¹⁹ at Tuckhow 30 mill and Lay all Night y^e 3^d day we had a Meeting at there Meeting house 3^m & after Meeting Went to John Pitts & lay all night 4 mills y^e 4th day Went to Edw^d Leeds at y^e bay Side & lay all night 30 mills y^e 5th day we had ameeting at Their Meeting house, and Came back to Edw^d Leeds and lay another Night, the 6 day went to Tho: Bartlys²⁰ at Treadhauen²¹ 20 Mills & lay all Night, y^e 7th day being first day of the Week We went to there Great Meeting hous, 3 Mi^{ll}, and had agood Meeting, after Meeting Went home with Sarah Steuens at Chopetanck 14 Mills and lay all Night y^e 8th day had ameeting at there Meeting house & came back to Sarah Steuenses 2 Mill y^e Ninth day went to William Dicksons²² 2 Mill & left our horses & went ouer

¹⁸ Cecil Meeting, in Cecil County, Maryland.

¹⁹ George Bowers.

²⁰ Thomas Bartlett.

²¹ Thirdhaven, near Easton, Md. The Meeting House is thought by some to be the oldest in America, and built in 1672, though 1684 is also given as the date.

²² William Dixon, perhaps the same who came over to Maryland, 1676.

Choptanck Riuer 4 mill by Water to the Widow Steuens and went y^t night to John fosters 8 mills & lay all Night the 10 day had ameeting at there Meeting hous at Trancequacking²³ 3 mill & after Meeting Went to Tho: Euerdens at fishing Crick 14 mill & lay all Night y^e 11^d had ameeting at his hous, after Meeting Swom Our horses and we in a Canow went ouer y^e Creeck & Came to Naomy Berrys 4 mill and Came to Sarah Steuens again at Choptanck 5 mile by water and lay two Nights y^e 13 we went to Treadhauen Meeting hous 14 mill Where began there yearly meeting from thence we went to Tho. Bartlys y^t night 3 mill y^e 14 being first day we Came to meeting again 3 mile and lay y^t night at atent hous [*word illegible*] friends y^t came ouer y^e bay from the Western Shore of Maryland, y^e 15 after meeting we lay in the meeting hous with friends that Came ouer y^e bay from West Riuer, y^e 16 after meeting Went with Tho: Bartly and Wife 3 mill and lay all Night, the 17th was there Men and Womens meetings of busness & after that was ouer We Came togather again, & after Meeting we Came with frds to John Pitts at Kings Crick 8 mill & lay there 2 Nights y^e 19th had ameeting at Tuckhow and after Meeting Came back to John Pitts 8 mill and lay another night the twentieth we with Sam^l Bonas went to Sarah Steuenses at Choptanck & lay all Night 18 mile the 21 being first day we had ameeting at there meeting hous and Came back to Sarah Steuenses and lay all Night, to Meeting and back 2 mile, the 22 we went to William Dicksons 2 mile thence went ouer Choptanck Riuer to y^e Widow Dority Steuenses 4 mile by Water, and lay all Night y^e 23 day had ameeting at Trancequaking meeting hous 14 mill after meeting went with Daniell Cox at Chickemeowmeco²⁴ and lay 2 nights 6 mill y^e 25 we went to Nantcokock²⁵ & had ameeting at the Widow ffishers 8 mill & after Meeting Went home with Tho: Hicks & lay all Night y^e 26 went Ouer Nantecokock fery & rid 8 mill & Came to Wiceowmaco²⁶

²³ Transquaking, afterward called Greensborough, in Caroline County, Md.

²⁴ Perhaps Chicacoan.

²⁵ Nanticoke, in Wicomico County, Md.

²⁶ Wicocomico.

fery & from thence to Leuen Denoads²⁷ at Mony 5 Mill y^e 28 being first day we had ameeting at his hous y^e 29 we went to Richard Wallters at Anamesex 20 mill & had ameeting at his hous the Next day, the 31 we went to George Trwets & went throw an Indan town Called Asckemenykonsan, We Came to George Trwets at Mulbery Groue 30 mill y^e next day being y^e first day of y^e 9th month we had ameeting at his hous y^e 2 we went to Mudy Crick to y^e Widow Johnsons 50 mills, in Accokmack on y^e Esternshore of Virginia Where we had ameeting at there meeting House at Gilford Crick, being y^e 4th day of y^e month & first day of y^e weeck, to Meeting and back to y^e widow Johnsons 6 mil the 5th wass there Quarterly Meeting of busness, held at y^e widow Johnsons Where S. Bownas was very Exalant inseting before them y^e Necesety of disapline and good Order in the Church w^{ch} is greatly awanting amonge them after Meeting went home with Will^m Nock 20 mill & stayed there till y^e 7^d where we had ameeting, ye 8^d we went to Meswadakes²⁸ 20 mill & had ameeting, after Meeting Went to Tho: Pressons²⁹ 5 mill ye 9th had ameeting 16 mill downward on y^e point near Magety bay at on Benjamin Stratons there were many people & very sober after Meeting went back to Tho: Pressons 16 mill & lodged there y^e 10^d went to the Widow Browns³⁰ y^e 11 being first day we had another Meeting at Meswadakes at there Meeting hous, it was uery Large and good and after meeting Retorned to the Widow Browns, to meeting & back 6 mill y^e 12 we parted wth Sam^l Bownas who went ouer the bay to the western Shore in order for Corrolinah

²⁷ Levin Denwood, of St. Monie, Somerset Co., Md., was son of Liveinge and Mary Denwood of Northampton Co., Va., seated there as early as 1633. In 1688 an address was prepared at a quarterly meeting held at Herring Creek, Md., thanking Lord Baltimore for his proclamation allowing an affirmation instead of an oath in testamentary cases. This was signed by thirty persons, among whom was Levin Denwood.

²⁸ Nassawadox, in Northampton Co., Va.

²⁹ Thomas Freeson, a merchant, formerly of Liverpool, Eng.

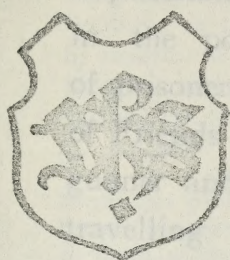
³⁰ Susanna, widow of Thomas Brown and sister to Levin Denwood the younger. On the records of Northampton County it is entered, March 30, 1691, that "Thomas Brown and his wife, Susanna, though members of that proscribed sect called the Quakers, are yet persons of such well-known probity and integrity that their affirmation is received instead of the usual oath." Their daughter, Elizabeth, was the wife of Thomas Freeson.

& Virginia & we Returned back to William Nocks & lay all Night 20 mill y^e 13 we went to Mudy Crick & had ameeting at Gilford Crick meeting hous 20 mill after meeting went home with Tho: Gripey at Gallgeatha 4 mill and lay all Night y^e 14 went to George Trewets att Mulbery Groue 50 mill y^e 15 had ameeting at John Trewets at Copomco after Meeting Came back to G: Trewets, there & back 6 mills y^e 15 had ameeting at George Trewets hous y^e 18 being first day had another meeting at Geo: Trewets hous it was agood Meeting y^e 19 we Came to John Stockleys & lay all Night a poor place y^e 20 Came to an Jnlet of y^e See which parts Maryland and Pensilvania, hear we hired apillet to Gide us throw where we were fain to stay till y^e tide was down, we gott afire in the woods it being very Colld, & after gott well ouer, and Came to Lewes town now Called Horekills in all 60 mill & Came to Wallter Hulings³¹ y^e 22 had ameeting had at his hous it was aprity good meeting, we had another on y^e first day being y^e 25 at there Court hous, we stayed there one Seurall Ocations till y^e 27 & then went to Slater Neck & had ameeting at Jsace Watsons 25 mile No friends but very kind after meeting went to Luck Watsons³² & lay all Night No fr^d but very Louing to us (4 mile from thence went to Joseph Bouths³³ & had ameeting at his hous, 15 mill we had agood Meeting & lay there all Night beng y^e 18 day) the 19th Came to John Robesons at the Mother Cill³³ Crick we went ouer the Crick in a Canow & swom our horses in all 14 mill, we had ameting at his hous no friend but very kind to us we Lay there all Night, the 30 Came to y^e Court hous in Kent County & had agood Meeting, 13 mil John Robson and wife Came with us to meeting at the Court house and was Much brocken and very tender & presed us to visit them again after meeting we went to Joseph England at Duck Crick 22 mill y^e 2^d of y^e 10 month being the first day of y^e Weeck we had ameeting at there meeting house, We had hard Worke but Truth Gott Dominion

³¹ Walter Hulings, formerly of Rhode Island. Luke Watson was for many years a Justice of the Courts, Member of Assembly, and lastly Sheriff of Sussex County (now) Delaware.

³² Joseph Booth was also a Justice.

³³ Motherkill; also written Murderkill or Murderkiln.



Friends' Historical Society

FRESH LIGHT UPON
ANCIENT QuAKERISM

136 A

For some time past Charlotte Fell Smith, author of "Steven Crisp and his Correspondents," "Mary Rich, Countess of Warwick," "James Parnel," etc., has been engaged in transcribing from the State Papers preserved in the Public Record Office in London, all the original documents containing reference to Friends. This work has resulted in the discovery of many matters of interest¹ which will prove of great value to students of early Quaker history. Among these may be noted (1) the suggestion, made to the Government in 1656, that several Friends, who are named, should be appointed Justices of the Peace in the place of other persons, also named, who were accounted unworthy of appointment;

¹The printed Calendars of the State Papers contain only brief abstracts of all documents, including those specially relating to Friends.

(2) numerous appeals from Friends suffering imprisonment; (3) correspondence intercepted in the post; (4) returns from gaol-keepers of prisoners at various dates; (5) experiences of Friends in the Navy; a convinced master-gunner and other seamen; (6) reports of the travelling preachers in many counties, the reception they met with, etc.; (7) interviews with Cromwell and his ministers; and (8) minutes of the Council of State respecting Friends.

It has been decided to print, as Journal Supplement No. 8—"Extracts from State Papers"—a first series of these State Papers, from 1654, the year in which occurs the first reference to Friends, to 1658, the year of the death of Oliver Cromwell. This, with Notes, Index, etc., will make a pamphlet of about 100 pages, of the size of *The Journal*, but in slightly smaller type, the subscription price of which will be three shillings, or seventy-five cents, net. (See Order Form attached.)

Prison Doors Closed and Opened.

We come next to a letter from Captain Henry Hatsell, a Navy Commissioner stationed at Plymouth, to Robert Blackborne, Secretary to the Admiralty Commissioners in London, in which he reports the arrival of three Quakers from Bristol. We give only an extract from the letter, but sufficient to shew how entirely the mission of these three preachers was misunderstood.

25 May, 1655. Plymouth.

... here came to this place About five Dayes since, 3 quakers ffrom Bristoll,¹ & y^e last Lord's Day they gathered people together in A house at y^e out skirte of this Corporation, & there made discoveries of new Lights, and two Dayes since they heard that y^e Mayo^r would send for them. Came to him to knowe his pleasure, with A salute, "What wilte thou haue of us?" & wth their hats on, wth much Amazed y^e people, one of them when they came to be Examined was somewhat Ingeneous & Acknowledged y^e cause of his comming into these parts, & promised to Returne into his owne home: the other two stood stiffe in their hardned folly. y^e first is att Liberty, the other two are Committed, where they have been two Dayes, & as an honest man told me just now, that since they have been in the prison they have neither sought God by prayer, nor Craved A blessinge on what they have Receyved, nor Returned thanks,² the More I behold y^e workings of Satan in this Manner, the More Cause I have to Acknowledge the mercie of the Most high.³ . . .

On 28th May, Hatsell wrote again to the Admiralty Secretary and shewed himself no hard man after all. He alluded with much sympathy to "the unheard of cruelties practised against the professors of the Truths of Christ, whose blood the Lord will no doubt avenge," meaning the Waldenses, and added as postscript:—

The Quakers are still in prison, being very stiffe & are Like to be sent to y^e Common Gaole, our quiet west country people doe judge them to be men of A strange humo^r.⁴

¹ We know from the tract, *The Wounds of an Enemy*, 1656, that two of the travellers were Thomas Salthouse, from Lancashire, and Miles Halhead, from Westmorland. The other is described as "a friend of Bristoll born at Exeter, who spake not to the people," and so "was set free, with charge to be gone home."

The First-day meeting was held at the house of John Harris, and among those present was "George Brooks, then Priest of the Nightingale Friggot," a man of notoriously bad character, to whom some plain questions were put, and who was the cause of the commitment of Salthouse and Halhead. These two Friends suffered imprisonment for more than a year in Plymouth and Exeter. See also *F.P.T.*; Besse.

² The same complaint is made in *The Character of a Quaker*, 1671, p. 10. But when Friends were moved to express a few words before a meal, they were, at times, apprehended for preaching at a Conventicle! See *Journal of George Fox*, ii. 133; Besse's *Sufferings*, i. 764; *F.P.T.* 240.

³ S.P.D. xcvi. 83. Cal. 1655, p. 183.

FRIENDS' HISTORICAL SOCIETY.

JOURNAL SUPPLEMENT No. 8. EXTRACTS FROM STATE PAPERS.

Please send me cop. of the above-named Supplement, when ready,
for which I enclose , being Three Shillings (Seventy-five Cents) per copy.

Signed

Date

TO NORMAN PENNEY, F.S.A., Devonshire House, 12, Bishopsgate Without, London, E.C.;
to HERMAN NEWMAN, 1010 Arch Street, Philadelphia, Pa.; or to DAVID S. TABER,
144 East 20th Street, New York, N.Y.

and we had aprity Good Meeting, y^e 3^d we Sett foreward from Joseph Englands to ward New Castell 44 mill layd at John Huses³⁴ y^e 4 day of y^e month and 3th of y^e Weeck we went from New Castell to Jacobe Simcoks 28 mile the 4th day of y^e weeck and y^e 5th of y^e month we went to Darby Meeting, to meeting and back 8 mill and Retornd to Jacobe S: again 6 day we went to Springfield meeting 2 mill and back to Jacob Simcocks 7th day of y^e month & 6 of y^e weeck at Meiron Meeting 8 mill after meeting went to Philadelphia 6 mill y^e next day at y^e meeting of Minesters y^e Ninth day being first day we weare at y^e meeting at Phila: at y^e great meeting hous y^e fore None and y^e after None at the banck 2 day at y^e youths meeting at Phil 3 day at there weeck day meeting 5 day being y^e 13 of y^e month J being not weell Esther P: with Mary Lawson went to Newtown meeting y^e 6 day went to Rede banck & y^e 7th day of y^e weeck came to Phil the first day being y^e 16 of y^e month Esther was at there meeting at y^e great meeting hous fore None & after where Shee had agood meeting and toake her Leau of friends 3 day at there meeting & had agood meeting 5 day at there meeting again J being ill all this time at Rch^d Hills at Phil The 22 we parted at Philad^a Esther Palmer went in Order to goe home to Long Island a Compened by Anthony Morris and Hugh Derborah³⁵ and Sabilah Masters Grace Lloyd Mary Lawson and Rebecah Owen who by the advice of Friends & the Consent of her father became my Companion to Long Island we got that day to Bristol 24 Miles from Philadelphia we Endeavoured to get over the ferry but when we came to Shore y^e Cakes of Ice Came down upon us we was Glad to Set of for y^e Same Shore we Came of from, the men rowing very hard at last after Some hardship Enduring Some Cold we got well to Shore Stayed there that night next morning being the first day of the week y^e 23^d of y^e 10th moth because we could not get to Burlington we went to the falls Meeting 7 Miles

³⁴ John Hussey, formerly of Hampton, New England, son of Christopher Hussey, from Dorking in Surrey.

³⁵ Hugh Durborrow came from Ilchester, Somersetshire, in 1684, and in 1686 married Elizabeth Taylor, daughter of John and Hannah Taylor, from the parish of Alderton, Wiltshire. Her brother, Jacob Taylor, was Surveyor General of Pennsylvania for many years.

Stayed at Joseph Kirbright³⁶ that night y^e 24th of y^e 10th moth the fr^{ds} that Came with us returned We waited for the river to be frozen we stay'd wth J. K. was at a marriage at the falls meeting of Jacob Janney & Mary Huff y^e 26th of y^e 10th moth y^e 27th we were at Mishshaminy³⁷ meeting 5 miles from J. K's we went back to J. K. y^e 28th day of y^e 10th: we went on y^e ice over y^e river to Burlington 8 miles from J : K's 29th day of y^e moth we went to Crosweeks, 14 miles 30th day of y^e mo: we had a meeting there after meeting Lodg'd at Francis Debinports³⁸ y^e 31st day of the moth we went to Shrewsbury 40 Miles y^e 1st of y^e 11th moth we went to The Widow Reap 3 miles Stay'd there that night y^e 3 day of y^e 11th mo: y^e 4th day of y^e week we had a meeting at Shrewsbury 3 miles from y^e widow y^e 3^d day of y^e moth was at their meeting on y^e 5th day of y^e week Came from Shrewsbury 25 Miles to Amboy. Through Mercy got well over y^e ferry got to Jn^o Kinsy [?]³⁹ 5 miles 6th day of y^e month had a meeting at Woodbridge & throug the windiness of the weather stay'd at J. K's⁴⁰ and Jn a lettell time got safe home to my fathers in flushing on long Jsland wheare my dear parents was uery Joyfull to see me and my other friend also.

ESTHER PALMER.⁴¹

The following appears to be a summary of the Journal:—

J Travailed with Susannah Freeborn after we came to Long Island 520 Miles & parted att Providence in Pensylvania & then Travailed with Mary Lawson who after I parted with S. F. in Love & unity She being

³⁶ Joseph Kirkbride, at the age of 19, came to Pennsylvania in 1681, a poor boy, but became a prominent minister among Friends, a magistrate and Member of Assembly, and a wealthy person for the times. He is said to have been the son of Mahlon and Magdalene Kirkbride, of the little town of the name in Cumberland.

³⁷ Neshaminy, now Middletown Meeting, Bucks County.

³⁸ Davenport.

GILBERT COPE.

³⁹ The name is not clear, the edge of the sheet being worn away.

⁴⁰ From this point to the end the handwriting changes to one less careful. There is reason to believe that Esther Palmer herself concluded the narrative. See next note.

⁴¹ The signature is in the same hand as the concluding portion of the Journal. See note 40.

Eds.

Easy to return home she became my Companion 1685 Miles in w^{ch} Travail we have Great Cause to admire the great goodness of God who protected us & the arm of his divine power was with us & Conducted us through many various Exercises & hardships & gave us Comfortable times of refreshment amongst his people and often crowned our Assembly with his holy presence magnified be his name for ever he is worthy to be serv'd worshiped by all y^e Children of men. J stay'd att Philadelphia till the Yearly Meeting was over it was a good Meeting the Glory of the God of Israel overshadowed it: I Not being clear of Eastern Shore Mary Land & Virginia Mary Banister & I became Companions We Travailed in great love & Sweetness together about a Thousand miles & then parted att Phil^a in y^e unity of y^e Spirit and in y^e In breakings of y^e Love of Truth, 3230 miles, The 7th of y^e 11th moth, 1706.

ESTHER PALMER.

Meeting Records.

AT MEETING HOUSE, ST. JOHN'S STREET,
WELLINGBOROUGH.

Northampton Monthly Meeting, 1706-1720.

Do. do. 1726-1810.

Do. do. 1818-1853.

Wellingborough do. 1772-1853.

Northampton and Wellingborough M.M. 1853 to date.

NORTHAMPTON M.M.
1706-1853

WELLINGBOROUGH M.M.
1772-1853.

NORTHAMPTON & WELLINGBOROUGH M.M.
1853 to date.

There is that which maketh merry over the witness of God; and there is that which maketh merry in the Lord; which rejoiceth over that which hath made merry over it; of that take notice, you who are in the Light.

GEORGE FOX, *Journal*, 1901, I. 194.

George Fox's Knowledge of Hebrew.

In the ninth volume of *The Friend* (Phila.), page 52, is an article entitled "The Study of the Ancient Languages." In it is a rather surprising item, stating:—

We are told that that enlightened instrument in the gathering of our religious Society, George Fox, placed so great a value on the original languages of the Bible, that he applied himself, amid the varied occupations of his laborious life, to acquiring a knowledge of the Hebrew.

A *Memoir of George Fox*, prepared by William and Thomas Evans in 1837, also mentions that "he spent considerable time and pains in acquiring a knowledge of one or more of the ancient languages."¹

A more definite assertion, however, is found in a footnote to page 336 of the second English edition of Henry Tuke's *Biographical Notices*, printed in 1826. Here the Editor of this particular edition says:—

It is a striking additional proof of George Fox's esteem for learning, that he himself acquired a knowledge of the Hebrew language. This circumstance was most probably overlooked by the Compiler, but it rests on the best authority. George Whitehead, the intimate friend of George Fox, in a pamphlet published in 1691, in reply to some severe animadversions on the ignorance of George Fox, declares that he was "able to understand, read, and write Hebrew." He had doubtless acquired this language for the purpose of reading the Old Testament in the original tongue.

Further references are so involved, they are difficult to present briefly. Around that early, and rather pretentious publication—*A Battle-Door for Teachers & Professors*,² etc., centres our evidence. Sewel, in his *History*, issued in 1722, thus describes it:—

¹ Evans's *Friends' Library*, vol. i., p. 104.

² The *Battle-Door*, examined through the kindness of David S. Taber, custodian of New York Yearly Meeting's Library, is an interesting and well-preserved copy of this curious old book. It was presented to this Library by Agnes S. Lawrence, a great-granddaughter of David Sands, the well-remembered American Minister. At the bottom of p. 34 is written in a scholarly hand: "Morris Birkbeck, Guilford, Surrey, Old England, to David Sands, Cornwall, Orange Co., State of New York, North America. 10th Mo. 31st, 1802." On the opposite page, at the bottom, apparently in David Sands's writing, is this statement regarding the above:—"Wrote by Morris Birkbeck, once in America, Companion to Robert Walker of Yorkshire, Old England. (1773-1775)." On the

Not long before this time [1660] George Fox, with the help of John Stubbs and Benjamin Furly, published a book called "A Battledoor." In this book were set forth examples of about thirty languages, to show that every language had its particular denomination for the singular and the plural number in speaking to persons: and in every place where description began the shape of a battledoor was delineated.¹

The names of all three of these Friends appeared on the title page of the *Battle-Door*. This, in view of Gorge Fox's limited education, provoked the accusations of "deceit and hypocrisy" from his adversaries.

Fox writes in his *Journal* of his interest in its preparation and circulation:—

While I was prisoner in Lancaster Castle, the Book called the *Battle-door* came forth, . . . John Stubbs and Benjamin Furly took great Pains in the Compiling of it, which I put them upon: and some things I added to it. When it was finished, some of them were presented to the King and his Council, to the Bishops of Canterbury and London, and to the Two Universities one a piece, and many bought of them.²

Evidently leading Friends were interested in, and approved the work, for soon after its issue, John Stubbs wrote to G. Fox, "he was endeavoring to get the copies of the book away to several parts of the nation" as

inside of the back cover, in very ancient script, is the name "John Cudworth." Written on a narrow margin is "Mary Wilson." Benjamin Furly's name is signed in full to the directions for the pronunciation of French.

Toward the close of the book is a note by John Stubbs to the "Reader," containing an apology for the paging:—"Being not finished at one Presse we could not with convenience keep a constant order about the Number of the pages," etc. It also says:—"Notwithstanding the Endeavours of the Corrector there have many faults escaped the Presse, some of which have been mended with the Pen as thou may perceive." And the neat "mending" of 1660 may be seen throughout the book, and is especially conspicuous from page 35 to 50, the Hebrew portion.

After the publication of *Innocency against Envy*, Francis Bugg and other opponents of Friends claimed that "Eighty Pounds of mill'd money had been paid by Gerard Roberts, besides a Dozen Bottles of Wine given by M. Fell, to hire some Jew to assist G. Fox in preparing the Hebrew Portion of the *Battle-Door*." J. Whiting says, "Was that any *Crime*?"

The original cost of the *Battle-Door* is stated to have been "2s. 6d." In 1814 it was valued at three guineas, in 1819 at four guineas. A damaged copy sold in 1902 in Philadelphia for fifty dollars, and one in London a little later, for one hundred dollars.³

¹ See Isaac Sharp's article, *The Friend* (London), 12th Dec., 1902.

² Sewel's *History*. Phila. edition, vol. I, p. 364.

³ *Journal*, 1694, p. 245.

"they had been much Enquired for," and Margaret Fell, in a letter to George Fox in Lancaster Prison, dated London, 5th mo. 1660, wrote :—

The last First-day I was at Whitehall, . . . There was one with me who had some books ; three of the " Battledoors " were delivered : one to the King's bed-chamberman, and another to the Dean of the chapel, and a third to a great man of the court.⁶

Sewel says of the *Battle-Door* :—

This work was promoted to public view by G. Fox to show the learned (if possible to convince them), that the custom of those called Quakers, to say *thou* to a single person, though it were to the King, and not *you*, was not irregular nor absurd . . . and that therefore they could not justly be charged with unmannerliness. . . .

At first, this ambitious effort was somewhat successful. King Charles expressed his approval, and George Fox wrote that " it did convince People, that few afterward were so rugged towards us, for saying Thou and Thee, which before they were exceeding fierce against us for." But over twenty years after its publication, when the sad period of controversy arose in the Society, this book became an object of especial ridicule with some. Francis Bugg, an apostate from Friends, and for many years their trying and persistent antagonist, was one of the most critical—and the "severe animadversions," referred to by the Editor of Tuke's *Notices*, were doubtless those contained in two "invective pamphlets" written by him. In Joseph Smith's *Catalogue*, fourteen pages are required for the list of Bugg's controversial books and pamphlets, with their lengthy and too often malicious titles. In Friends' Library, North Sixteenth Street, Philadelphia, forty-eight of these publications may be found. By request some extracts from the pamphlets referred to have been kindly copied by the Librarian, Mary S. Allen. One pamphlet was entitled : *The Quakers Detected, Their Errours Confuted, and their Hypocrisie Discovered* : printed for the Author in London, 1686. The other was : *Battering Rams against New Rome, containing a farther Discovery of the Grand Hypocrisie, of the Leaders and Teachers of the People called Quakers.*

⁶ *Fells of Swarthmoor Hall*, 1896, p. 172.

A few quotations from these pages of bitter denunciations will suffice.

From *Battering Rams against New Rome*, p. 15:—

The IX Instance of their [the Friends'] Hypocrisy. First, Your decrying all Learning; and next, Your assuming to your selves such Learning as you never had, nor do at all understand . . . that Geo. Fox, who but a little before sate upon is Shoemakers Seat, working Journey-work at Manchester, for his Master Geo. Gee, who could hardly write his Name,⁷ or read a Chapter without spelling; and that he of a sudden should be such a profound Scholar . . . Next, That you assume to your selves such Learning as you never had, nor do at all understand, I shall prove from another Book put forth by Geo. Fox, your great Doctor; Intituled A Battledoor for Teachers, and Professors to learn Plural and Singular, &c. . . . This George Fox . . . in this *Battledoor*, set his hand, and affixed his Name, to six several foreign Languages (of which he is not Master of one;) that it might go for current, that he was inspired with the Gift of Tongues; (for that he had any other Reason, I cannot understand;) which was such a piece of Presumption as no Age can parallel. The Languages to which his Name in the said Battledoor is affixed, are, the Latin, the Italian, the Greek, the Hebrew, the Chaldee, the Syriack . . .

This is followed by a challenge for G. Fox, G. Whitehead, W. Penn and S. Cater to prove Matters of Fact. This pamphlet was issued by John Gwillim in Bishopsgate Street, January 12th, 1690/91.

It is a pathetic coincidence, that at this very time George Fox lay on his death-bed at Henry Gouldney's, in White Hart Court, passing away the following evening, 13th of Eleventh Month, 1690/91.

This sad event may have caused the hearts of Friends to be more deeply stirred at F. Bugg's calumny. For an answer was promptly published in First Month, 1691, entitled, *Innocency against Envy in a Brief Examination of Francis Bugg's Two Invective Pamphlets against the People of God called Quakers*, etc. By G. W. and S. C.⁸ On page 15, we read:—

His [Francis Bugg's] ninth Instance against Us, is, Decrying all Learning, which is notoriously false. 1st, Divine Learning in Christ's

⁷ Sewel says, "Albeit he employed others, because himself was no quick writer, yet generally they were young lads," etc. vol. i., p. 47.

Also see G. Fox's *Journal*, p. 511, American Edition.

⁸ Uncertain whether "S. C." stands for Stephen Crisp or for S. Cater. The latter seems more reasonable, as he was challenged. The *Phila. Friend*, vol. iv., p. 118, for some reason gives it Stephen Crisp. In the Catalogues of Whitting and Smith, this pamphlet is not among the listed works of either.

School, we have ever preferred and loved. 2dly, Human Learning in its place, we have not denied but owned. . . . 3dly, Assuming to our selves such Learning as we never had, is also false. . . . 4thly, His other pretended proof, is G. Foxe's Book, entitled a *Battle-door for Teachers* &c. to learn Singular and Plural.—Why what Hypocrisie is in that Book? What hurt has that done him? Oh! G. F. has set his Hand and affixt his Name to six several Foreign Languages in it, as Latin, Italian, Greek, Hebrew, Caldea and Syriack. And what then? He is not Master of one (quoth F. B.). He is ignorant of the Grounds and Rules of these Languages; how have that People been cheated and deceived, who have believed him led by an Infallible Spirit, and that he had twenty-four Languages given him by Divine Inspiration in one night? And what of all this? Was he accountable for their belief? (if any did so believe) when he never told them that he had those Languages so given him? We never heard him profess any such thing, (nor any declare they so believed) who were more conversant with him than F. B. . . . Besides, though he was not Master of all those Languages, It was no shameful Hypocrisie to put his Name to the said Book, it being much in English, wherein these Languages are interpreted. There are also John Stubbs and Benj. Furley's Names to it, as well as G. F.'s, in the very Title Page, and they were Scholars.⁹ And G. F. was not so wholly Ignorant and Illiterate in all those Languages, as F. B. renders him; for he attained both to the Reading, Writing, and Understanding of Hebrew, and he might well fix his Name to the Book, both with respect to the matter treated on, the English, the Hebrew, and his care of Collecting the same, and yet not merit F. Bugg's Reproach of Cheating, Deceiving, Deceitful, Shameful, Hypocrisies, Juggles, feigned Miracles, out-doing the Papist's Legend. . . .¹⁰

It seems significant that these invidious accusations of deceit and duplicity were not made until nearly twenty

⁹ Of John Stubbs (1618-1674). William Sewel writes, "He was a man skilled not only in Latin, Greek, and Hebrew, but also in the Oriental languages," (*History*, p. 113), and Maria Webb states, "He for a considerable time kept a school at Lancaster. In the evening he taught the Latin, Greek and Hebrew languages to private pupils" (*Fells*, 1896, p. 173).

Benjamin Furly (1636-1714) was a man of culture and literary tastes. Isaac Sharp says of him, "He issued books in English and Dutch, besides editing works in French. A catalogue of his books, issued at Rotterdam in 1714, after his decease, occupies over 360 closely printed octavo pages. It contains over 3,000 items, of which 249 were dictionaries and grammars of different languages" (*The Friend*, Lond. 1902, p. 816).

¹⁰ After the death of G. Fox, others brought similar charges. Notably Gerard Croese in his *Historia Quakeriana*, published in Latin in Amsterdam in 1695, translated into English, and, after being reviewed by Friends, printed for John Dunstan, at the Raven in Jewen Street, London, 1696. Referred to by Sewel, vol. i., pp. 47, 364. Cotton Mather also made sarcastic allusions to G. Fox's Ignorance in his *Church History of New England*, published in 1701, which were answered by John Whiting in his *Truth and Innocency Defended*, pp. 113, 114.

years after the publication of the *Battle-Door*. The criticism of F. Bugg regarding G. Fox's name on the various title pages seems especially forced, as it was merely his signature to a pertinent little sentence—entirely of his own composing—an exhortation to believe in the Light of Christ, which was translated and used by the writers of the work as they went along. (See Whiting's *Truth and Innocency Defended*, pp. 113, 114.)

We have to admit that the principal claim for Fox's knowledge of Hebrew is found in a highly controversial pamphlet only. But it does not seem probable that his "intimate friend, George Whitehead," would even in such a production represent anything but actual fact.

Whitehead was "educated at the noted school of Blencoe, in Cumberland," where, it is said, "he made a considerable proficiency in those called learned languages," and was, apparently, entirely competent to judge intelligently. It would certainly seem extraordinary to question the veracity of one who was "for sixty-eight years a respected minister among Friends," and "for about fifty years a very eminent member of the Monthly Meeting of Devonshire House."

It is not to be presumed, however, that George Fox's knowledge of Hebrew, according to any modern standard for classical scholarship, at all approached proficiency.¹¹ Probably, his own statement at Holker Hall in 1663, three years after the *Battle-Door* appeared, best expresses its extent. When asked by Justice Preston, "Whether he did understand languages?" he replied, "Sufficient for myself; and that I know no law that is transgressed by it," etc.¹² That he so overcame his limitations, as to attain any knowledge of a language so difficult, is surprising, and furnishes an instructive evidence of the breadth of his interests. When, and where, amid the trying experiences of his busy life, he found time or opportunity for this, would be interesting to know.

Millbrook, N.Y.

MARY G. SWIFT.

¹¹ Sewel says distinctly, "He was not skilled in languages. Neither was he skilled in English."

¹² George Fox's Journal, Phila. Edition, p. 371.

Vagrancy.

"This was the readiest means of punishing travelling Friends, and is abundantly illustrated in *F.P.T.* [see Index, *s.v.* Vagrancy']. By St. 39 Eliz., cap. 4, 'an act for punishment of rogues, vagabonds, and sturdy beggars,' any person taken begging, vagrant, wandering, or misordering themselves might be ordered by any Justice to be 'stripped naked from the middle upward' and 'openly whipped until his or her body be bloody.' The Justice was then to make out a Testimonial or Pass. . . ."
—W. C. Braithwaite, in *First Publishers of Truth*.

Several Passes under the Vagrancy Act are given in W. J. Hardy's *Extracts from Hertfordshire Sessions Rolls, 1581 to 1698*, Hertford, 1905. One reads as follows² :—

1676.

Warrant "to all constables, headboroughs, tithing men, and all other officers whome these presents may concerne :—

"George Snodon,³ a sturdy vagrant beggar of a low personage, black haired, goeth stooping, making use of a crutch, aged about nineteen years, was this 28th day of August, Anno Domini 1676 . . . openly whipped at Redbourne according to law for a wandering rogue, and is assigned to pass forthwith from parish to parish by the constables thereof the next way to Stowsley [Stokesley ?] in Yorkshire, where he confeseth he was borne or dwelt last by one whole year, and he is limited to be at Stouesley aforesaid within fortie dayes now next ensuing at his perill, and the constables of every town where he shall come are required to allow him necessary relief for his passage, and to help him with lodging, soe that he travelleth the next way to Stously aforesaid not doing anything contrary to the lawes and statutes of this realme."

Signed by THO. DRAPER,

WILL. MARSHALL.

¹ Operations under the Vagrancy Act as applied to Friends are also referred to in *The Journal of George Fox*, i. 503; Whitehead's *Christian Progress*, pp. 103, 133; *Declaration of Sufferings*, 1659, p. 17; *Journal F.H.S.*, v. 36, 37; Supplement No. 8.

² Vol. i., p. 266.

³ There was a Friend's family named Snowden living at Kirby-moorside, not far from Stokesley, one member of which was named George (d. 1712), but the above-named "sturdy beggar" may not have had any connection with Friends.

The Quakers in Greystoke Parish, Cumberland.

The publication of the names of Quakers in the Episcopal visitations, which Prof. G. Lyon Turner is contributing to THE JOURNAL, has enabled us to elucidate a number of facts with reference to the Quakers of Greystoke. The following particulars have been drawn from four sources:—(1) The registers of Greystoke parish, which, through the courtesy of the present rector, the Rev. Allan M. Maclean, B.A., we have been able to examine. Mr. Maclean has kindly transcribed several entries for this article. (2) The Penruddock Kist, which contains much information upon the life of the parishioners of Greystoke parish, in the second half of the seventeenth century (*vide* an article in the *Cumberland and Westmorland Transactions*, vol. ix.). (3) Prof. Turner's article in THE JOURNAL, vol. vi., p. 35. (4) Six tracts in D: and referred to in article on the Penruddock Presbyterian Meeting House (C. and W. *Transactions*, Vol. v., p. 156, New Series).

During the Commonwealth, the clergymen of Cumberland and Westmorland were, generally, opponents of Quakerism. Richard Gilpin, the rector of Greystoke, a man of great parts, who by his "Articles of association" and his sermon on "The Temple Rebuilt," showed a comprehensive churchmanship, yet nevertheless was an antagonist of the Quakers. The movement began in Greystoke "some time before the Restoration," and for long was regarded as a turbulent event in the life of the parish. Even as late as 1696 the controversy was renewed by the publication of Henry Winder's pamphlet on *The Spirit of Quakerism*. The subject was continued until 1708, when Thomas Camm, of Camsgill, Westmorland, issued his pamphlet *A Lying Tongue Reproved*, which was in answer to a pamphlet entitled *The Spirit of Quakerism cloven-footed*. This had been published in 1707 by the Rev. Samuel Audland, a nephew of Thomas Camm, and at that time minister

of Penruddock Presbyterian Meeting House.¹ In the postscript attached to the funeral sermon, dated 1708, of John Noble, of Penruddock, a Presbyterian, a reference is made to the Quaker movement of fifty years before in the following words:—"In that time of infection, John Noble was not only preserved in Jesus Christ, but useful according to his power, to reduce others to the way of Truth."

We do not think, however, that from the years 1673 to 1696, the period between the close of the Winder trial, and the publication by him of *The Spirit of Quakerism*, there had been any animus between the two nonconforming parties in the parish. In this latter year Henry Winder wrote:—"The survivors of my accusers remain Quakers still, but are very quiet. They speak little of Revelation."

In the Conventicle Returns for 1669 (Congregational Historical Society's *Transactions*, iii., 301) the Quakers in the diocese of Carlisle are described as "sometimes in one parish, sometimes in another, very tumultuous." We may infer, however, that about the time of the Indulgence of 1672, the Quakers and Presbyterians of Greystoke were on friendly terms. Though their doctrines kept them apart, and their conventicles were separate, they appear to have moved together as tenants of Hutton John, a manor situated in the parish of Greystoke, in a tenure case which was re-opened in 1668, and in a tithe case in 1672, where they figure as parishioners of Greystoke. In the tithe case, an important distinction should be recognised between the Quaker view and that of the Presbyterians. The Quakers, no doubt, had an objection to the tithe on general grounds, although this is not expressly stated in the Kist documents. The Presbyterians, on the other hand, complained against an unjust measure, and on this common ground both Quaker and Presbyterian united. The rector had "from time immemorial" collected his tithe of corn, by a measure which contained sixteen gallons. The girth of this measure had continued to expand, until in the time of the

¹ Messrs. Nicholson and Axon, in a communication recently sent to the writer, state that the probable relationship was through Camm's marriage with a widowed aunt of Samuel Audland.

Rev. Alan Smallwood, D.D., it had become twenty-two gallons. John Noble, of Penruddock, raised the case, together with representatives from the townships in the parish, one of whom, Miles Haithwaite, was probably a Quaker. After trials at Carlisle, Lancaster, and Appleby the parishioners won their case.

The names of both Quakers and Presbyterians are found in the entry in the parish register under March 29, 1685. The names alone are given, and we have endeavoured to identify them. They are "denounced excommunicate for their offences, and other their contumacye in not appearing at Consistorye court for the reformation of their lives and manners."

JOHN SLEE, Q.² The Slees were an important family, and branches are found at Motherby, Stoddah, Penruddock and Highgate, all within the manor of Hutton John. There were several with the name John, but this one was probably "John Slee of How, a great speaker" (*vide A penitent old disciple*, etc., by Henry Winder). This is evidently the John Slee who went with Thomas Lawson, "a baronet's younger son, a man of some attainments and an excellent botanist" (*vide* article on Matthew Caffyn in *D.N.B.*). He is described in George Fox's *Journal* (i. 120, 1901 edition) as an eminent "priest" of Rampside chapel (North Lancashire). He and John Slee appear to have gone on a mission into Sussex in the year 1655, which probably explains this item in the Swarthmore accounts for 1655: "To John Slee for a Bible, and other nessessaries, 7/6." (Article on Early Quaker Finance, *THE JOURNAL*, vi. 51.) Lawson and Slee had an encounter with Caffyn (*vide D.N.B.*, where a pamphlet is referred to entitled: *An Untaught Teacher Witnessed Against*, 1655).

JACOB RELF. We cannot trace this name, but the Relfs were a leading Presbyterian family at the Presbyterian Church, Penrith, in the eighteenth century.

JOHN ATKINSON and MARY, his wife, of Motherby. A Schoolmaster. P.³

² Q.=Quaker.

³ P.=Presbyterian.

JOHN NOBLE and JANE his wife. Noble was a renowned yeoman (*vide Three Penruddock Puritans*, published by Reed, Penrith, 1908). P.

JOHN TOD and AGNES his wife, probably the blacksmith who died 1697. P. (?)

ADAM BIRD and ISABEL his wife. A branch of a well-known family, the Birds of Brougham, Westmorland. Adam Bird lived at Motherby. P.

HENRY SHEPHERD. Probably P.

MARY TOD, widow. Possibly the widow of Nathan Tod (or of James Tod). P. (?)

JOHN JACK and ELIZABETH, his wife. Probably of Penruddock Head. P.

HENRY WINDER and his wife. A yeoman of Green Close, Hutton John. His secession to Quakerism 1656 (?) caused the Puritan rector, Richard Gilpin, of Greystoke, to hold a day of intercession. He was made Receiver of Collections for Cumberland.

With reference to his position as Receiver of Collections, I ask had not Judas, the betrayer of our blessed Lord as great a trust, if not greater, reposed in him ? ”

—*An Old Apostate*, etc, by T. Camm, 1698.

Winder's first wife was buried 24th May, 1663. Camm describes her as “an honest woman too, for ought that I ever heard, though she had hard hap of having a very dishonest husband.” Shortly afterwards—Camm says six weeks—Winder married Ann Dawson. In 1665, Winder went back to those whom Gilpin had gathered round him, but who by the Act of Uniformity had become Nonconformists (Presbyterians). Gilpin himself had declined the bishopric of Carlisle, and had retired for the time to Scaleby Castle, which he had purchased. He afterwards became an eminent minister in Newcastle. Winder was the victim of an extraordinary murder charge about 1673, by the Quakers, Margaret Bradley, of Knipe, Westmorland; Mary Langhorne, of Helton, Westmorland; and Margaret Walker, of Soulby, Dacre, Cumberland. Six tracts relating to this case are in D., three by Thomas Camm, two by Winder, and one by Rev. Samuel Audland. It appears that Mary Langhorne, Margaret Walker, and Ann Winder were sisters. Winder attributes the charge to the jealousy of Mary Langhorne,

who at the time that Winder was a widower, was herself a widow and was much annoyed when Winder chose Ann, her younger sister. The Quakers in the neighbourhood seemed to have believed in Winder's guilt, although they disowned the three women in their proceedings at the Carlisle Assizes. Winder, however, got judgment in his favour, with £200 damages. While Mary Langhorne was in Carlisle Castle twins were born, one of whom she named Innocent Prisoner, and the other Harmlesse Sufferer. Henry Winder was buried at Greystoke, 9th February, 1716-17, aged 101. His grandson was the Rev. Henry Winder, D.D., a well-known Presbyterian minister in Liverpool in the eighteenth century.

JOHN JACK and ANN his wife, of Berrier. Probably the descendant of the John Jack buried 1624. P.

MILES MALLISON and JANE his wife. Son-in-law of John Noble. P.

THOMAS EDMONDSON and JANE his wife, of Motherby. Q.

AMBROSE HODGSON, of Penruddock. Q., although some of this name appear as P.

JOHN SLEE and ISABEL his wife, of Highgate, Hutton John. We are inclined to think that this was the Presbyterian family of Sles.

JOHN SOWERBY, of Bowscale. (Called in THE JOURNAL, vi., 35, Bowsgill, and unless this be a printers' error, Bonsgill). Q. His wife is mentioned in 1675, but probably dead in 1685.

JOHN TODHUNTER. In 1675 of Bowscale, probably the village carpenter. Q.

JANET MARK, widow. Probably the widow of Richard Mark, of Hutton Roof. [Q.] She may have been related to Margaret Mark, Q., who renounced her husband (*vide* Winder's *A Penitent*, etc.)

CHRISTOPHER SCOTT. No particulars.

BRIDGET SLEE, widow. Possibly "Widow Slee de Sidebank" (Penruddock). P. (?).

WILLIAM GREENHOW and ELIZABETH his wife. Possibly the son of Thomas Greenhow, of Berrier (about 1672). Q. One of the "four topping Cumberland Quakers" (*vide* Audland's tract). In 1698 Camm describes him as "many years since in his grave."

RICHARD MARK. Q.

THOMAS BARKER. No particulars.

ABRAHAM RELF. No particulars.

JOHN RELF. No particulars.

RICHARD ATKINSON and ELEANOR his wife, of Greystoke. One of the "four topping Cumberland Q.'s."

ELIZABETH HUDSON. Watermillock. No particulars.

MARY ROBINSON. Watermillock. No particulars.

JOHN MARTINDALE. Watermillock. No particulars.

AGNES RUKIN. Watermillock. No particulars.

It will be seen from this first attempt to identify the names of the forty-two persons excommunicated on 29th March, 1685, at the Greystoke parish church, that the majority were suffering for their Nonconformity. Upon comparing this list with the one given in the Episcopal visitations (*THE JOURNAL*, vi. 35), we find this further ecclesiastical procedure.

Name.	Presented.	Excommunicated.
Richard Atkinson and Eleanor	1674, 1675.	1675, 1685.
Thomas Edmondson and Jane	1674, 1675, 1677.	1675, 1685.
John Todhunter	1674, 1675.	1685.
Richard Mark and his wife	1674, 1675.	Richd. in 1685.
Richard Slee and Agnes	1675.	
Cuthbert Hodgson and Jane	1675, 1677.	
Ambrose Hodgson	1675; with his wife Jane in 1677.	Ambrose in 1685.
Hugh Atkinson and Margt.	1675.	
John Slee and Isabel	1675, 1677.	1685.
Wm. Greenhow and his wife	1675, 1677.	1685.
John Sowerby and his wife	1675, 1677.	John in 1685.
<i>Dacre (parish of Greystoke)</i>		
Edward Walker and Margt.	twice in 1672, 1673, 1674, 1675.	1675.
Thomas Dawson and Margt.	twice in 1672, 1673, 1674, 1675.	1675.

Liverpool.

J. HAY COLLIGAN.

A New Book on Peace.

Beneath Bow Bells is the title given to a series of addresses on International Peace, delivered in July, 1908, at Bow Church, Cheapside, London, by W. Evans Darby, B.D., LL.D., Secretary of the (London) Peace Society (London: Headley, 7½ by 5, pp. 126, 2s. net).

Friends in Current Literature.

The Biddle Press, of Philadelphia, and Headley Brothers, of London, have published a very attractive book, *Old Meeting Houses*, with verses by J. Russell Hayes and others and over fifty illustrations of Quaker buildings on both sides of the Atlantic. The frontispiece represents Preston Patrick, Westmorland, and there are, *inter alia*, views of Meeting Houses in Philadelphia, Gwynedd, Pa., Pilesgrove, N.J., Maple Grove, Ind., Hopewell, Va., Sandy Spring, Md., and Grange, Ireland.

A Library Catalogue *de luxe* has been received from Luton, Bedfordshire. It contains a list of the books at the Friends' Meeting House in that town, arranged under ten section headings. The writer of the Introduction thus refers to the ancient volumes of Friends' literature:—

"ONLY by reading these old authors can their merits be rightly appreciated. Sober in outward appearance, the ancient volumes belie a surprising degree of vivacity in their method of recording events. 'Gleams like the flashing of a shield' will reward us as we turn over their pages and begin to understand what was passing in the writers' minds. Books like these are at once ancient and modern, for they have a life within them which defies oblivion, a spiritual message good for all time and all people."

The "Yorkshire 1905 Committee" have recently published *Poems for the Inner Life*, by John Greenleaf Whittier, with Introductory Note by Rufus M. Jones. (Ernest E. Taylor, Bannisdale, Malton, Yorks, 6 by 4, pp. 54, one penny each, or 7s. 6d. per hundred.) This selection of about three dozen of Whittier's poems has been "limited designedly to those pieces which are pre-eminently calculated to nourish the 'inner life' of the Seeker after Truth." This cheap and attractive selection is sure to have a very large circulation.

A pamphlet by Oscar Roberts, entitled, *Missions : Some Reasons and Requirements for them*, has reached me. Copies may be obtained from the Author, Westfield, Ind., at 4 cents per copy.

A Year of Awakening is the title of the Report for 1908 of the Friends' Foreign Mission Association of London Y.M. (15, Devonshire Street, Bishopsgate, London, E.C.) There is nothing of the dryness often associated with reports, in this publication; the main portion of 128 pages is full of illustrations, and accounts of work in India, Madagascar, Syria, China, and Ceylon, as also the home-news, are attractively given; those who are interested in money matters will find material for study in the financial section of the Report, which runs to 64 pages. The frontispiece is a portrait of Henry Hipsley (1810-1889) whose visit to India with Russell Jeffrey and William Brewin led a large number of Friends to take an interest in that land.

An article entitled *Notes on the History of the Society of Friends in Lothersdale* has been running through recent numbers of the local Parish Magazine, written in a very sympathetic manner by the Rev. C. A. Dutton,

M.A., Rector of Lothersdale, Yorks. The Rector, in a private letter, expresses regret that Friends' work in his parish no longer exists, and adds, "Though they have passed away who wrought the good work in the past in trials and sufferings of which we know nothing in these days, their memory is still fragrant and their work abides in the high moral tone for which our parish is distinguished." Here is a different spirit from that shown by the Vicar of the neighbouring Carleton a century ago, who caused Friends to suffer long imprisonment in York Castle for non-payment of tithe.

In *Literary By-Paths in Old England*, by Henry C. Shelley (London: Grant Richards, 9 by 6, pp. 400, 10s. 6d. net; printed at Cambridge, Mass.), a chapter is devoted to William Penn. Writing of Penn's first marriage, the author says, "Perhaps it spoils something of the romance that Penn took a second wife, even though it is always affirmed that Guli ever remained his favourite spouse. . . . This second wife has left little impress in the life of her husband." Probably the writer was not aware of the loving service rendered by Hannah Penn to her husband through many years, and especially during his last illness. See *Penns and Peningtons*.

Among cases of "Healing by Saintly Persons," Percy Dearmer, M.A., in his *Body and Soul: An Enquiry into the Effects of Religion upon Health*, etc. (London: Pitman, 7½ by 5, pp. 405, 6s. net), includes three events in the life of George Fox, those occurring at Twy Cross, Arnside, and Worminghurst. Of these he remarks: "As in the case of other leaders of great spiritual movements, so do we find works of healing in the founder of the Quakers. Here, again, we have a man of immense spiritual intensity moved to use his powers for the healing of the sick. The incidents are told in Fox's own simple language. They are not very remarkable; but it must be remembered that Fox's religious views did not lead him in this direction, while at the same time he was not surrounded by that atmosphere of expectant faith which would naturally exist among those who sought the blessing of a saint in Catholic circles."

Two articles on "Quakers in Wales" have appeared in the *South Wales Daily News* (Cardiff), May 15th and 22nd. They are illustrated by portraits of F. William Gibbins, of Neath, High Sheriff of Glamorgan-shire and late Clerk of South Division of Wales M.M., and of Dr. Rufus M. Jones, of Haverford, U.S.A.; there are also views of the ancient Meeting House at The Pant and the modern one at Cardiff.

New York Monthly Meeting (Fifteenth Street and Rutherford Place) has issued a *Year Book* for 1909, which forms a useful compendium of information respecting the work of various committees, with some historical notes (J. Barnard Walton, 221, East Fifteenth Street, New York, N.Y.). On page 67, there is a notice of the Joint Committee on Records, of which John Cox, Jun., 156, Fifth Avenue, New York, is Chairman.

¹ *Journal of George Fox*, i., 49, 158, 159, ii., 377, 378. For other similar cases, see i. 45, 46, 133, 252, 258; ii., 176, 184, 192, 233.

"The records, documents, and papers belonging or relating to the Meetings and allied organisations of the two New York Yearly Meetings were brought together in 1904 and placed in the care of this Joint Committee at the Fifteenth Street Meeting House. About a thousand volumes are already collected. Many lost volumes and papers have been found and restored. . . . The first volume of New York Monthly Meeting Minutes was discovered in 1868 in an old garret at Flushing, much injured by the neglect of a century and a half."

The booklet written by James Holden, late locomotive superintendent of the Great Eastern Railway Company, *Has Prayer a Scientific Basis?* (London: Friends' Tract Association, 15, Devonshire Street, E.C.), has been translated into French (*La Prière a-t-elle une base scientifique?*) and into German (*Kann das Gebet wissenschaftlich erklärt werden?*).

In *The Pedigree Register* (London: 227, Strand, W.C.), June, Joseph J. Green continues his article, "Genealogical Reminiscences and Anomalies," and brings out some remarkable facts in connection with the ancestry of well-known Friends' families.

"It would almost seem as if the first really effective motor-car, in the style we know that form of conveyance to-day, was made by Sir Richard Tangye (then Mr. Tangye) in Birmingham. The weight was small, only 27 cwt., and the carriage could travel twenty miles an hour, carrying ten people. Its machinery was extremely simple, and this carriage was undoubtedly capable of going hundreds of miles without difficulty, thus proving itself the first really true motor-car of use for roads." See "Early Forms of Some Great Inventions," in *Windsor Magazine*, for April.

Canon Vaughan, M.A., of Droxford Rectory, Hants, discourses pleasantly on "Early Quaker Burial Grounds" in *The Churchman*, for April (London: Elliot Stock). He refers to graveyards at Chapel Hill, Rossendale, Lancs., 1653; Leiston, Suffolk, 1670; several in Wales; Milford Junction, Yorks.; Gateshead and other places in the county of Durham; and, in particular, the Swanmore Burial Ground, "lately rescued from secular uses, and now taken over by the Society of Friends."

See THE JOURNAL, v. 162; the pages of "Quakeriana" contain much information on this subject.

In the *Proceedings of the Delaware Valley Ornithological Club*, no. xii., 1908, appears an article by Samuel N. Rhoads, the well-known Quaker bookseller and ornithologist, of Philadelphia, on George Ord (1781-1866), friend of Wilson, the ornithologist, and author of a *Life of Wilson*, himself a scientist of no mean worth.

Anna L. Littleboy has written, at the request of the Committee in charge of Friends' Reference Library, Devonshire House, a useful little *History of Jordans*, the famous Buckinghamshire Meeting House and Burial Ground associated with the name of William Penn and other worthies of the olden time. The book consists of twenty-four pages of type, seven illustrations, and a very clear road-map of the district.

Headley Brothers are the publishers, and the price is sixpence net. Copies can also be obtained from Friends' Book and Tract Committee, 144, East Twentieth Street, New York, N.Y.

In their new "Religion of Life Series" of little volumes, Headley Brothers have just published *Little Book of Selections from the Children of the Light*, being extracts gathered by Rufus M. Jones, M.A., D.Litt., from the writings of twenty-five early Friends, including George Keith, Margaret Fell, Stephen Crisp, George Bishop, and Christopher Holder, (6½ by 4½, 1s. 6d. net).

Another volume of the same Series is *Selections from the Works of Isaac Penington*, by Henry Bryan Binns, with Introduction and Chronological Notes. Ten of Penington's essays have contributed to form the *Selections* (6½ by 4½, 1s. 6d. net). The compiler states, "Penington's works are diffuse, and, on the whole, unreadable. But strewn here and there across his pages are some of the rarest and most fragrant flowers of the Spirit."

At Devonshire House, on the 18th of Fifth Month last, to an audience of over one thousand Friends and Friendly people, William Charles Braithwaite, B.A., LL.B., delivered the second Swarthmore Lecture, entitled *Spiritual Guidance in the Experience of the Society of Friends*. This lecture, with additional portions not read, has been published by Headley Brothers in an octavo volume of 112 pages, at 1s. net. The author's aim is thus indicated:—

"I propose in the first place to refer briefly to the development of the Catholic idea of the Church—outward, visible, universal—and to the change effected by the Reformation in removing the seat of religious authority from without to within, from the Church to the Christian consciousness. The systematising of Protestantism has then to be alluded to, by way of preface to the vital experience which led Fox and the Friends to emphasise the authority of the Light Within. My chief aim is to examine the strength and weakness of this position as shown in the early history of Friends, and to trace the hardening processes by which spiritual guidance became confined even in a Church which based itself upon this guidance. Certain lessons of importance, not only to the Society of Friends but to the Church at large, result from the experience of the past, and I have accordingly ventured a re-statement of the question of spiritual guidance in the light of this experience and from the intellectual standpoint of the present day."

The object of the treatise has been admirably carried out, and the constant reference to original sources of history makes the results specially valuable.

The *Times* of June 12th has the following:—

"When a bear catches a cow he kills her in the following manner: he bites a hole into the hide and blows with all his power into it till the animal swells excessively and dies." . . . We have this information on the high authority of a naturalist who was also a Quaker.

Who was this Quaker naturalist? I do not find any such reference in the works of James Backhouse.

S. Halliday, of Rathmines, Dublin, calls attention to a curious anachronism in *Chambers's Journal* for June, where the Pilgrim Fathers.

who sailed in the "Welcome" in 1620, are described as "heart-stout disciples of William Penn," which could hardly be, seeing Penn was not born till 1644!

A copy is to hand of the monumental work of Marion Dexter Learned, Ph.D., L.H.D., *The Life of Francis Daniel Pastorius* (Phila.: William J. Campbell, 10 by 7, pp. x. + 324). Dr. Learned must have exhausted all sources of information in the preparation of his work. The amount of information gathered between the covers of this volume is wonderful. There are ninety photographic reproductions.

London.

NORMAN PENNEY.

Studies in Mystical Religion, by Rufus M. Jones, M.A., D.Litt. (London and New York: Macmillan, pp. 518, 12s. net).

A peculiar interest attaches to the first-fruits of the scheme mapped out by the late John Wilhelm Rowntree years ago, "of writing the history of Quakerism, treating it as an experiment in spiritual religion." The method "of finding a direct way to God" was no new discovery of the early Friends. In the volume under notice, Dr. Jones traces the recurrence of that first-hand experience of God which has been reached by seekers in successive ages. In his researches he appears to have tapped every available source and used his materials in no spirit of sectarian bias, but with judicial discrimination.

From the "golden age, when the Divine and human were completely united in our life," to the middle of the seventeenth century, he introduces us to all the great spiritual movements that have aimed at a return to apostolic Christianity. The early Church lost spirituality as the importance of the sacraments and the authority of the priesthood grew with the establishment of an ecclesiastical system.

Against materialism on the one hand and usurpation of Divine authority on the other, the mystics of each succeeding age revolted, sometimes loyally retaining their connection with the Church, at others openly breaking away from it.

In contending with the Puritan spirit of the Waldenses in the twelfth century, the Church, says Dr. Jones, began a battle against heresy which has not ended yet. The points of the disputation of Narbonne show how far the followers of Peter Waldo departed from ecclesiastical law and custom, even allowing women to preach. They were followed by the gentler revolution of the Spiritual Franciscans reflecting, at their best, the spirit of their Founder.

The Brotherhood groups, the Friends of God, the Brethren of the Common Life, Anabaptists, Family of Love, and Seekers are in turn skilfully portrayed. The analysis of the extravagances and fanaticism of the Ranters is clear and searching.

The history of individual mystics is not lost in the survey of the movement they represented, but it is needless here to give a mere enumeration of names. The book concludes with a chapter on the individual mystics of the English Commonwealth period.

London.

ISAAC SHARP.

The Maulsby Genealogy, by Ella K. Barnard, Baltimore, Md. (9 $\frac{3}{4}$ by 6 $\frac{3}{4}$, pp. 338).

Among many points of value and interest this work contains more notes than have elsewhere appeared of early Friends in their first active centre, East Derbyshire and the adjoining district of Notts.

To trace the Maulsby or Maltby family back to pre-Norman times in this country has doubtless been a congenial task to an American, and the result must be very satisfactory to the numerous American descendants, many of whom are Friends, though few such, I fear, remain in this country. The name is still common in Derbyshire and Notts. among those not Friends, and doubtless includes some County families.

Those acquainted with early Derbyshire Friends have mostly associated the Maltby family with Eastwood in the Breach or White Lee Monthly Meeting of the old Derbyshire Q.M., though Eastwood is in Notts., but only just over the border, about two miles east of Heanor. It appears, however, that the first Friends Maltby lived on the other side of Notts., near Newark, at Orston, where still are farmers and maltsters of that name.

Wm. Maltby, son of Wm. Maulsby, or Maultby, of Orston, settled at Eastwood on his marriage with Mary Roades of Ripley, near Heanor, in 1689. They emigrated to America in 1698-9. About 250 pp. are devoted to this family and their descendants.

Nearly 50 pp. more are occupied with the account of the Derbyshire Roades family, of which there were two branches. Of that at Ripley we first hear in 1670, when John Roads was fined £20 10s. in connection with attendance at a meeting for worship. The first mention of the Barlborough Hall family is in 1688, when Lady Rhodes (*Besse*) or Roades (original *Derbyshire Book of Friends' Sufferings*) had goods seized for tithes to the value of £27 15s. Her son, Sir John Roades, or Rodes, came of age in 1691, and remained a faithful testimony bearer in this and other respects till his death in 1743.

Several allusions are made to other Derbyshire Friends: Luke Hank, ancestor of Abraham Lincoln, John Blunston, Speaker of the Provincial Assembly of Pennsylvania, Joshua Fearn, "Clerk of Court and Sheriff," John Bartram, of Ashbourne, great-grandfather of the American horticulturist, the Cartledges, of some note in America, and others.

This scanty notice does not attempt to do more than point out the connection of this book with Derbyshire Friends.

Fritchley, near Derby.

EDWARD WATKINS.

Mountain Pathways. A Study in the Ethics of the Sermon on the Mount, Together with a Revised Translation and Critical Notes, by Hector Waylen (London: Sherratt & Hughes, 9 by 5 $\frac{1}{2}$, pp. 95). The author writes me from Altantic City, N.J., "The book contains much which should be interesting to Friends, and takes up several questions which peculiarly concern their especial propaganda." A perusal of this book will prove this statement clear, especially the sections on "The Nature of an Oath," and "Christian Non-resistance."

Officers for the Year 1909-10.

President:

FREDERICK G. CASH was appointed at the Annual Meeting, but died a few days later.

Past Presidents:

- 1903-4. THOMAS HODGKIN, D.C.L., Litt.D.
- 1904-5. JOHN STEPHENSON ROWNTREE, J.P.
- 1905-6. WILLIAM CHARLES BRAITHWAITE, B.A., LL.B.
- 1906-7. FRANCIS C. CLAYTON, J.P.
- 1907-8. GEORGE VAUX.
- 1908-9. JOSEPH JOSHUA GREEN.

Vice-President:

A. NEAVE BRAYSHAW, B.A., LL.B.

Treasurer.

GEORGE BENINGTON.

Secretaries and Editors of "The Journal":

ISAAC SHARP, B.A.

NORMAN PENNEY, F.S.A.

Executive Committee:

WILLIAM C. BRAITHWAITE B.A., LL.B.
FRANCIS C. CLAYTON, J.P.
JOHN DYMOND CROSFIELD.
JOSEPH J. GREEN.
J. ERNEST GRUBB.
THOMAS EDMUND HARVEY, M.A.
THOMAS HODGKIN, D.C.L., Litt.D.
JOHN MORLAND, J.P.
CHARLOTTE FELL SMITH.
J. PIM STRANGMAN.

Ex-officio:

ROBERT ALFRED PENNEY (Clerk of Meeting for Sufferings).
ANNA L. LITTLEBOY (Clerk of Library and Printing Committee).
ISAAC SHARP, B.A. (Recording Clerk).
NORMAN PENNEY, F.S.A. (Librarian).

Consultative:

GEORGE VAUX, 1715 Arch Street, Philadelphia, Pa.
ALLEN C. THOMAS, A.M., Haverford College, Pa.
ALBERT COOK MYERS, M.L., Moylan, Pa.
RUFUS M. JONES, A.M., D.Litt., Haverford College, Pa.
WILLIAM L. PEARSON, Ph.D., Friends' University, Wichita, Kan.

FRIENDS' HISTORICAL SOCIETY.

Income and Expenditure Account for the Year ending 31st of 12th Month, 1908.

INCOME.		EXPENDITURE.	
£	s. d.	£	s. d.
Annual Subscriptions	175 1 0	Cost of Printing and Publishing	167 10 7
Contribution toward cost of Supplement "Thomas Pole, M.D."	35 11 9	Cost of Printing and Publishing Supplement VII.—"Thomas Pole, M.D."	61 13 9
Sundry Sales	26 7 1	Postage, Stationery, Advertising and Sundries	26 12 7
Interest on Deposit	1 11 2		
Excess of Expenditure over Income for year	17 5 11		
	£255 16 11		£255 16 11

Against the adverse balance on this year's working of £17 5s. 11d. may be placed an accumulated balance on previous years, amounting to £43 10s. 4d., and also the value of publications on hand.

Signed, GEORGE BENINGTON,
Treasurer,

23rd of 4th Month, 1909.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notice concerning Supplement No. 8	161
Notes and Queries :—	
George Fox and Hebrew—The Children of Thomas and Margaret Fell—Friends and the Formation of Learned Societies	162
The Descendants of Mary Fisher. By <i>George Vaux</i>	163
Presentations in Episcopal Visitations, 1662-1679. By <i>Prof. G. Lyon Turner, M.A.</i>	169
Sufferings at Haverhill, 1656	171
Pioneers in Pennsylvania, 1685	173
Bathing Machines—A Quaker Invention	176
Editors' Notes	177
Friends in Current Literature. By <i>Norman Penney, F.S.A.</i>	178
Pedigree shewing ten persons named George Vaux, in ten successive generations	186
William Penn's Defence of his Wig	187
Index to Volume vi.	188

D=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.
F.P.T.=*"The First Publishers of Truth,"* published by
the Friends' Historical Society.

Supplement No. 8.

"EXTRACTS FROM STATE PAPERS."

Progress is being made with the production of this Supplement, but it will not be ready for issue before the end of the year. Intending subscribers should fill in at an early date the form enclosed in the last JOURNAL, as the price of the Supplement will be raised upon publication from 3s. to 4s. 6d. (\$1.15) net.

Several correspondents have suggested that the edges of THE JOURNAL should be cut. We should be glad to learn the opinions of others who are interested in our publications.

Notes and Queries.

GEORGE FOX AND HEBREW (vi. 140).—One of the etchings by Robert Spence represents the following incident given in the MS. *Journal of George Fox*:—"There was a younge man convinced in Scarbrough tounde whilst I was in prison ye bayliffes son: & hee came to dispute & spoake Hebrew to mee & I spoake in Welch to him & bid him feare God: whoe after became a pretty freinde."¹

Mary G. Swift sends another reference to this subject, taken from *Folly and Envy Detected*, by R. Bridgman, 1694:—"G. Fox had some knowledge of the Hebrew Tongue."

William C. Braithwaite points out that in Green's *Short History of the English People*, vol. iii., p. 1339, illustrated edition, there is an illustration of "The Hebrew Alphabet writ by Geo: Fox the Proto Quaker," from a MS. in the British Museum.

=====

THE CHILDREN OF THOMAS AND MARGARET FELL (vi. 81).—Some exception has been taken to the statement by J. J. Green with regard to the uncertainty of the sequence of the seven Fell daughters. We have it on the authority of her sister Sarah that *Susanna* was the *sixth* daughter, hence the latter's place is fixed. That *Rachel* was the *seventh* and youngest daughter is probable for various reasons. The date of her birth (21 viii. 1653) is the only one in this family to appear on the Friends' Registers; had there

¹ The MS. *Journal* contains one or two other references to George Fox and Hebrew, which will appear in the Cambridge edition.

been younger children, their births would probably also have been registered.

We have therefore to place the remaining five daughters in some order from the eldest to the fifth. We see no reason why the order in which they appear in their father's will (*Webb's Fells*, p. 142) should not be the correct one, as it is hardly likely that a legal, carefully prepared document such as a will would refer to the daughters of the Testator in their wrong order. From the Marriage Register of Lancashire Q.M. it is clear that *Margaret* was the *eldest* daughter and *Bridget* the *second*. The principal uncertainty surrounds *Isabel*, to whom William Benson (*British Friend*, iii. 168) gives the last place.

In the absence of any proof we venture to place the daughters in the order given by their father:—

Margaret.	Mary,
Bridgett,	Susanna,
Isabel,	Rachel.
Sarah,	

=====

FRIENDS AND THE FORMATION OF LEARNED SOCIETIES.—It has been said that individual Friends were largely instrumental in the formation of some of our societies for the advancement of various sciences. Can you give your readers some account of these Friends and their work?

[Peter Collinson was active in the formation of the Society of Antiquaries and one of its earliest Fellows. Benjamin West was a president of the Royal Academy.

We will endeavour to obtain further information on this subject.—Eds.]

The story
told by her
History of F
narrative con-
to our history
read the facts
services in
the West and
these covered
Turk in 1660
William Bay
to John Crow
removal with
Bowden, how
much interest

John
living 1731.

During
the city of
tunity to ex-
interesting in
personal friend
brief recital of

By her
had three children
apparently in

The time
but in 1685, 16
At this time,

The original
Manuscript of this
lection of his "V
autograph is in
Vanderbilt
spelling is "Soph
and P.P.T. 18

Edw. E. RAWLINS = Susanna = Hy. WIGINGTON.
d. abt. 1700. d. 1733. d. 1722.

Edw. = Wm. BLAMYER. Edward. Sophia = Robert HUMPHREY.
d. bef. 1762. liv. 1719. b. abt. 1702. d. 1737.
m. 1721.

Alexander Susanna

WILLIAM BAYLY == M^r
d. 1675. d.

William == Har
d. before ii. 1702.

John
living 1731.

Charles i. John DOUGLAS. Sarah == ii Jas. McCALL. Mary, Rebecca == Wm
d. before 1714 iii. John COLLINS. liv. 1741. umd. 1741
iv. Robt. JOHNSON.

John == Martha HEXT.
m. 1739.

SHER == JOHN CROSS
sp. d. abt. 1687.

Chas. BADEN == Mary == Nicholas NABY.
d. before 1717.

Edw. E. RAWLINS == Susanna
d. abt. 1700. d. 1733.

Hy. WINGGTON.
d. 1722.

Nicholas Ann == Thos. HEPWORTH. Mary == Wm. BLAMVER. Edward. Sophia == Robert H
d. 1722. liv. 1727. d. abt 1762. liv. 1719. b. abt. 1702. d. 1737.
m. 1731.

Alexander Susanna

The Descendants of Mary Fisher.

The story of Mary Fisher's early life has been well told by Sewel and Besse, and James Bowden, in his *History of Friends in America*, has furnished an interesting narrative concerning her which is a valuable contribution to our history. It will be remembered by those who have read the latter account that after referring to Mary Fisher's services in the ministry both in England, America, and the West Indies, her sufferings for the cause of Truth in these countries, and her remarkable visit to the Grand Turk in 1660, the historian states that she was married to William Bayley¹, and again, some years after his decease, to John Crosse, of London. Reference is also made to her removal with her second husband to South Carolina. Bowden, however, as he states, was not in possession of much information relative to her residence there, and he leaves the subject with a remark as to a visit to her by Robert Barrow in 1697, with the additional statement that Sophia Hume was one of her grandchildren, but with no other reference to her descendants.

During the last winter, the writer spent some time in the city of Charleston, and whilst there had the opportunity to examine the public records, which disclosed some interesting facts. These facts have been added to by a personal friend, D. E. Huger Smith. The following is a brief recital of the information thus obtained.

By her marriage with William Bayley, Mary Fisher had three children, William, Mary, and Susanna, but apparently none by her second husband.

The time of the removal to Charleston is not known, but in 1685/6 we find John and Mary Crosse settled there. At this time, John Crosse made his will, which was proved

¹ The usual and standard spelling of the name of this Friend is *Bayly*. Many of his printed tracts are so subscribed and the title page of the Collection of his "Wrightings" gives the same form. A MS. in D., apparently autograph, is in agreement with the above. On the other hand, George Vaux states, "In all of the manuscripts I have from Charleston, the spelling is *Bayley*." For a brief note respecting William Bayly (d. 1675), see F.P.T. [Eps.]

7th of December, 1687, which latter time gives approximately the date of his decease. In this will he states that he is about starting on a voyage. He makes a devise of real estate to his "son-in-law" (step-son), William Bayley, but gives all the rest of his property to his wife. Mary Crosse did not long survive the visit of Robert Barrow. She died in Charleston in the autumn of 1698, and was undoubtedly buried in Friends' ancient Burial Ground in that city, which is still owned by Friends, and under the care of Philadelphia Yearly Meeting.

Her will is dated 28th day of August, 1698, and it was proved the 10th day of November of the same year. In the opening of her will she says that she is "very sick and weak," and then proceeds in her first item as follows:—

"I recommend my soul to y^e mercy of God my Creator hoping through the merriits of Jesus Christ to obtain forgiveness from all my sins and everlasting life."

She devises to her son, William Bayley, "y^t corner town lot in Charlestown which was formerly Capt. John Clapps whereon y^e great house stands y^t he lately lived in together with y^e said house and all the buildings on y^e s^d town lot." Also other property for life to her son, William Bayley, and after his decease the latter to her two daughters, Mary Basden, widow of Captain Charles Basden, and Susanna Rawlins, wife of Edward E. Rawlins. She also gives to her daughter, Mary Basden, "half part of my town lott in Charlestown fronting y^e wharfe whereon I now live . . . unto my daughter Susanna Rawlins, y^e other part of my said town lott fronting y^e wharfe, viz., that northwest half of y^e s^d town lott and y^e house wherein I now live" and where she no doubt died. She also gave "three town lotts," situate near the Market Place in Charlestown, to her three children, William Bayley, Mary Basden, and Susanna Rawlins, but not in equal tenure to them all, and her executors were desired to sell other real estate and apply the proceeds to the payment of her debts. She further gives to her daughters, Mary Basden and Susanna Rawlins, all her household goods to be divided between them, and to Mary Basden her "Indian girl Slave named Zayner," and to her three children, share and share alike, all her shop goods and other real estate and personal estate not otherwise bequeathed.

The character of this will shows Mary Crosse to have been a woman possessed of a considerable estate and evidently in prosperous circumstances.

In a map of Charlestown, made prior to 1725, but originating probably as early as 1680, the name of "Mrs. Crosse" is shown on certain town lots. Some of these are those she mentions in her will as being "situated near the Market Place." At the present time their site is partially occupied by what is known locally as "the fire-proof building," which contains many of the public records of Charlestown. The locality is not far from Friends' Burial Ground.

William Bayley, the only son of William and Mary Bayley, was living in August, 1698, and died before April 25, 1702. His wife's name was Hannah, but her maiden name is not disclosed. He appears to have had one child only, John Bayley, who was a planter in Berkeley, South Carolina, in 1722, and still living in 1731.

Mary Bayley, the elder daughter of William and Mary (Fisher) Bayley, was twice married, her first husband being Charles Basden, as stated in Mary Crosse's will. Official records show that administration was granted on his estate, February 28th, 1697/8, indicating that he probably died not very long before that date. There were four children of this marriage: Charles (who died before 1714), Sarah (alive in 1741), Mary (unmarried in 1741), and Rebecca (alive in 1741, deceased before August, 1747).

Sarah Basden was married four times, the names of her husbands being John Douglas, James McCall, Jonathan Collins, and Robert Johnson. She had issue by her second husband, James McCall, a son, John McCall, who married Martha Hext, April 22nd, 1739. They were progenitors of a large family connection, still well known in South Carolina.

Rebecca Basden married William Guy, a clergyman of the Episcopal denomination. He was assistant minister of St. Philip's, Charlestown, in 1711, Rector of St. Helena, South Carolina, in 1712, missionary in Narragansett, Rhode Island, in 1717, rector of St. Andrews, near Charlestown, from 1719 to 1751.

Mary Basden's second husband was Nicholas Nary, to whom she was married after her mother's decease, and she was a widow the second time in 1714. She died before July 10th, 1717. There was one child of this marriage, Nicholas Nary, who died in his minority and was buried September 14th, 1722.

Susanna Bayley, the younger daughter, was also twice married. Her first husband, Edward E. Rawlins, was living at the time of her mother's death, but died shortly after between September, 1699, and June, 1700. The children of this marriage were Ann (alive in 1727), who married Thomas Hepworth, who was Chief Justice between 1724 and 1727; Mary (died between November, 1762, and May, 1763), who married William Blamyre, and Edward (alive in September, 1719, apparently dead before September, 1722). The Blamyre family certainly continued in South Carolina to a very recent period, and descendants through female lines are probably there now.

Susanna Rawlins married a second time, early in her widowhood, Henry Wigington, Deputy Secretary of the Province. It is interesting to note that the record of Mary Crosse's will, proved in 1698, has attached to it the official certificate of probate signed by him as Deputy Secretary.

Henry Wigington removed to London, where he died, and in his will, which is dated May 27th, 1722, and was proved December 17th of the same year, he describes himself "Henry Wigington late of South Carolina in America, but now of Villers Street in York Buildings, London." He bequeathes to "Mr. Robert Hume, of South Carolina, aforesaid, Attorney-at-Law, and his wife, my dearest daughter, Sophia Hume, my gold watch which was given her by my dearest mother, except the gold case which I bought, the maker's name Etherington on the dial plate, for which watch and case I desire my Executors here in England to buy a hook and chain. . . . To said Robert and Sophia also the sheets, bed, and table linen, and what else of such sort I have, which though of small worth here will be of use in Carolina, as also what few books I have left, if executors think them worth sending to Carolina. To my dearest mother aforesaid,

Mrs. Ann Wigington, the use of 400 pounds for life, then to Robert and Sophia Hume. To Robert and Sophia Hume whatever shall belong to me in England. To said Robert and Sophia Hume all negro slaves in Carolina and their offspring or issue, all moneys due in the province," etc. Robert and Sophia Hume were executors in Carolina. He directed that he should be buried in Chancel of Parish Church of Kingstone upon Thames, where most of his family lie buried.

Susanna Wigington, widow of Henry, died First Month 26th, 1733, and was buried in Friends' Burial Ground in Charleston. She took part in the business of Charlestown Monthly Meeting, and was appointed on committees, as shown by the minutes of this period. She also signed, as a witness, the marriage certificate of Joseph Shute, which is dated Eighth Month 7th, 1731.

Three other witnesses to this certificate were Mary Blamy, Mary Blamy, Jun., and John Blamy. The first of these was, without much doubt, Susanna Wigington's daughter, and the other two were probably her grandchildren.

The eldest, and probably the only child of Henry and Susanna Wigington was Sophia Wigington, born about 1702, and referred to in her father's will as "my dearest daughter Sophia Hume." According to the register of St. Philip's Church, Charlestown, she was married to Robert Hume, 15th of [month illegible], 1721. Robert Hume died October 1st, 1737, and was buried in St. Philip's Churchyard, October 3rd, 1737, where his gravestone may still be seen. In his will, dated December 16th, 1736, he refers to his wife, Sophia, and his son and daughter, Alexander and Susanna, and makes bequests to seven nieces and nephews. Further than this we have no information as to the descendants of Sophia Hume.*

* Careful search through all the Registers at Devonshire House has been made, but no entry of the name Hume has been found save that of the decease of Sophia Hume, in 1774.

The following extracts from letters make it appear that the daughter of S. Hume was in England at the dates on which the letters were written:—

SOPHIA HUME TO ANN HYAM:

Philadelphia I. vi., 1748.

'Tis but a few days since I received the kind and very acceptable letter dated 13th of 12th mo. which came to hand after a very singular and

Accompanying Robert Hume's will was a letter addressed to his Executor, Peter Hume, advising him as to what Counsel he should employ in the event of an attempt to contest it. It is quite apparent from this that the testator was sensible that he had made bequests for the benefit of other relatives to the disadvantage of his wife and children. In October, 1737, soon after her husband's decease, Sophia Hume entered a caveat against the probate of his will. The reason for this is probably explained by the wording of her father's will heretofore quoted, which seems to indicate that the property possessed both by herself and her husband was really her own inheritance. Robert Hume's will was, however, afterward proved, as appears by the Executor's notice in the *Charlestown Gazette* of December 15th, 1737. *Philadelphia, Pa.* GEORGE VAUX.

remarkable manner. An inhabitant of this place (a friend's son) having been at South Carolina, in his return from thence, took it with some others on the bank or shore (if I remember right) near Carolina, they being, as conjectured, thrown overboard by some vessel pursued by our enemies, but whether in a conveyance to Carolina, or from thence to this city, I have not yet been able to inform myself, however I am pleased to have received it though in a ragged yet legible form, and should gladly have received my daughter's also in the same condition, but it is not a little satisfaction to me to hear by thee of her welfare as well as thine and thy dear family.

From a copy in D. (Robson MSS.)

SOPHIA HUME TO WILLIAM BROWN.

London, 19th 1., 1751.

Dear Friend,

My Daughters Indisposition prevented an earlier reply [no further mention].

From a copy in D. (Reynolds MSS.)

For further particulars respecting Sophia Hume, see introduction to her *Exhortation to the Inhabitants of South Carolina*; *Testimony of Grace-church M.M.*; *Piety Promoted*; *Premonitory Extracts*; *The Friend* (Phila.), vol. 17 (1844), p. 295; MSS. in D.; and especially an article by George Vaux in *The Friend* (Phila.), vol. 82 (1909), pp. 403, 411, in which is recorded the great transformation in Sophia Hume's character which changed her from a woman of the world to an humble Christian, one of the most remarkable instances of the power of Divine Grace which our religious Society has presented.—Eds.

Take heed of sitting down to rest in any gift, but press forward in the strait way.

RICHARD FARNSWORTH, *Epistle*, quoted in *Little Book of Selections*.

Presentations of Quakers in Episcopal
Visitations, 1662-1679.

Continued from page 37.

WESTMORLAND.

BROWHAM (Brougham). 1670°. Nov. 29. Edmond Sutton et Janā eius uxō; Quakers.

1674°. March 10. Ed^{dum} Sutton & ejus uxorem; Quakers.

CLIFTON. 1674°. March 10. Johnēm Sutton, Agneē ejus uxorem, Johnēm ejus filium, Thomam Wibergh & ejus uxorem, Thomam Savage, Richū Sutton, & Wm. Abbat; Quakers.

1675°. Nov. 10. Ut Suprà.

1678°. July 24. John^m [Sutton]. Annam ejus uxorm, John^m ejus filiū, Barbarā & Rebeccā ejus filias, Thomā Savage, Annā ejus uxorm, Nicholau Beake, Richū Sutton & John^m Abbott, Tremebundos, p non audiend divina in Ecclia sua paroli.

CLIBBORNE. 1670°. Nov. 29. Thomā Robinson & Mariā Robinson; Quakers.

MORLAND. 1673°. July 9. Thomam Lawson et Henricū Holmes, Ludiūgros p̄tensos, for teaching Schoole wthout Lycence and comonly reputed Quakers.

Robtū Winter, Edrū Winter, Henricū Lycock, . . .
eius uxorem, Henricū Lycock ejus filiū de Morland. Lancelotū Fallowfeild, Antho: Sanderson, & Richū Gibson de Great Strickland, John^m Richardson de Thrimby John^m Robinson, John^m Hobson de Murbar, Roland Wilson, John^m Denkin, de Newby & Nicholā Denkin de Whitbar; Tremebundos. p non baptisand eorū Liberos & p non audiend divina & p aliis enormijs¹.

APPULBY (Appleby) St. Lawrenci. 1670°. Nov. 29. Edvard Guy, Annā ejus ux, et Catharinā Guy; Quakers.

¹ Also presented June 6, 1677°, "for not paying their Assess to the repaire of the Church."

170 QUAKERS IN EPISCOPAL VISITATIONS.

1674°. March 10. ["St. Laurence in Apulby"].
Ed^{dm} Guy, Margaretam ejus uxorem & Catharinam
Guy; Quakers.

1675°. April 14. Ut *suprà*, exco^m.

"*Sanct Laurenti in Apulby.*" 1675°. Nov. 10.
Edwardum Guy et ejus uxorem & Catharinam Guy, for
not coming to Church to divine Service.

Edrūm Guy, for not payeing his Church dues.

1675°. Nov. 10. *ut suprà* ["*St. Michael de Apulby*"].

1677°. June 6. Edwardū Guy, Margaretā Guy,
& Catherinā Guy; Quakers.

1677°. July 4. *ut suprà*.

"*St. Michaels de Apulby.*" 1670°. Nov. 29. Johⁿ
Bolton; a Quaker.

St. Michael's. 1678°. July 24. Mariā Bowsfield;
for refusing to pay for burying in the Church.

BAMPTON. 1670°. Nov. 29. Thom^s Bradley, seⁿ,
Margare^t ejus uxorem, Rob^t Bowman & Margare^t
ejus ux; Quakers.

Robtūm Bowman & Thomā Bradley, for not baptising
their children, one aged 2 yeares or thereabouts, daughter
of ye sd Robert, the other called Esther, aged 8 yeares or
upwards. 2/-.

1674°. March 10. Johnēm Hotblacke, Thomā
Bradley, Margaretam ejus uxorem, Estheram ejus
filiam, Richūm Sympson, Sythā Gibson, Agne^t Gibson,
& Johⁿ Airay; Quakers. for not receiving the Sacram^t
& for not repaireing to divine Service.

1675°. Ap. 14. *ut suprà*. Exco^m.

1675°. Nov. 10. *ut suprà*.

1677°. June 6. Thomā Bradley, Margaretā ejus
uxo^r, Richūm Simpson, John^m Hotblack et Sythā Gibson;
Quakers.

1677°. July 4. *ut suprà*.

1678°. July 24. Thomā Braidley, Margaretā ejus
uxor^m, John^m Hotblack & Richūm Simpson; Trem-
ebundos.

SHAPP. 1670°. Nov. 29. Antoniū Bownas, ejus
uxo^r, Thom^s ejus filiū, Johnēm Hayton, Richū Airay,
Richū Barwicke, Thom^s Barwicke, Geō: Barwicke,
Eliz: Barwicke, Willm Barwicke, Johnēm Barwicke,

Willm Airay, Thomā Atkinson, W^m Whitehead, Johnēm Clarke, Granā Whitehead, Issabell' Whitehead, & Johnēm Whinfeild, resorters to Quakers conventicles.

1674°. March 10. W^m Airay, Richūm Airay, Mariam ejus uxorem, Johnēm Barwick, Richūm Barwick, W^m Barwick, Janett ejus uxorem, Thomam Barwick, Geo: Barwick, Eliz Barwicke, Johñ Airay, Johnēm Clark, Catharinā ejus uxorem, Georgiū Gibson & ejus uxorem, Johnēm Whinfeild, Thomā Atkinson & ejus uxōr, W^m Whitehead et ejus uxorem; Quakers.

1675°. Ap. 14. *ut supra*. Excom.

1675°. Nov. 10. *ut supra*.

1677°. June 6. Richūm Barwick, W^m Barwick, Thomā Barwick, Georgiū Barwick, Richūm Airay, Guilielmū Whitehead, Richūm Hayton, John^m Hayton, Agnetā Meason, & Johñ Barwick for absenting themselves from Church.

1677°. July 4. *ut supra*.

1678. July 28. A list, "Tremebundos sive Papistas" (!)

CROSBY RAVENSWORTH. 1670°. Nov. 29. Margaret Wharton uxōr Thomæ Wharton & Mariā uxorem Johñis Fairer, for not resorting to Church; being Quakers; 2/-.

Hawklej, Hants.

G. LYON TURNER.

To be Continued.

Sufferings at Haverhill¹ in the year 1656.

Upon the 4th day of the 10th month there came to the House of Anthony Appleby² two strangers³ who by him were entertained, being not unmindful of that Command Heb: 13th These men are called Quakers but came soberly along the Town, speaking to none further than to ask where Ant Appleby dwelt, which presently after they came into this

¹ In the county of Suffolk.

² The Registers of Suffolk Q.M. contain entries of ten births under Appleby, from 1656 to 1673, presumably of children of Anthony. The family appears to have moved into Essex as the Essex Registers record several Appleby marriages and the death and burial of Anthony Appleby, within Colchester M.M., in 1670. "Mary, late Wife of Anthony of Bury M.M.," was buried at Haverhill in 1689.

³ George Harrison and Stephen Hubbersty, according to Besse (l. 661).

House came many leud fellows of the baser sort, in great rage, cursing and swearing with many threatening Words, after which they fell to casting of Stones at the door of his House & so fast came the Stones that those that were in his House durst not go forth, & so they continued till near midnight, & the next morning they renewed their rage with great increase of men swearing they wo^d have these strangers out of his house or pull it down, notwithstanding A. A. told them if any had ought to say to them in moderation his House was free for them, but they urg'd they had orders to have these men forth of his House which orders A. A. desired to see but nothing could be gotten but many disorderly words.

So seeing their rage increasing being bent to mischief if not to murther, so seeing his House was compassed about he durst not go out, but sent to the constables to desire them to see the Peace kept according to their Office, but instead of doing that they laughed & scoffed at the bearer, so when these raging sodomites had stayed some litle time their rage being ripe, ran at his Gate with one accord & brake it to peices & came violently into his House & dragged these two Strangers out of his House into the street, & most desperately did beat them to the Ground, kicking them in a sad manner, driving them along the Town, hallooing them & stoning them all along to the end of the Town, & this did not the Townsmen seek to prevent but set others on as has been largely confessed to, so, being it was thus I made my appeal to one Thomas Barnadiston called Justice who told me because I would not honor him with putting off my Hat he would do me no Justice:—but one of these two men being much bruised, in a short time died,⁴ whose blood will be charged upon thee O Haverhill!

N.B.—The above was compild from the original MS. formerly in possession of the monthly meeting held at Haverhill but now in possession of Isaac Wright.⁵

Be equal, just and upright. After you have put a price on your commodities which is equal, and as you can sell them, then if the persons you are dealing with multiply words, stand you silent in the Fear, Dread, and Awe of God, and this will answer the Witness of God in them you are dealing with.

CHARLES MARSHALL, *Epistle*, 1672, quoted in recent *Little Book of Selections*, 1909.

⁴ George Harrison. He came of a family of note in the world, of Killington, Westmorland, and joined with Friends in 1652. His death took place in Fifth Month, 1656, at the house of Thomas Creek, of Little Coggeshall, and he was buried in the orchard of Thomas Sparrow, tanner, at Stisted in Essex, aged about twenty-six. See Besse's *Sufferings*, i. 661; *Piety Promoted*; *Fruits of Piety*, 1824; *Biographical Memoirs of Friends*, 1854; *F.P.T.*

⁵ We have not seen the original; above is printed from a modern copy; the watermark of the quarto sheet on which this copy is written bears the date 1820.

Pioneers in Pennsylvania, 1685.

Dublin 13^d 4^m : 85 :

My dear & fatherly friend

In whom the tender love of my god, & compassionate bowells of mercy hath appeared to my soul beyond what I can expresse, who have bin a man of sorrow & deep & secrett exercises in most (if not almost in all) of my travell Zionwards, tho not so secrett but that the Lambs life gave thee a sence thereof in so much that the Lesser hath bin blessed by the greater.

Even as it was in my heart to acquaint thee when I was vnder som exercise in relation to my going to Pensilvania ; accordingly it is now in relation to my return ; and also to give thee so farr an account that the Lord hath bin good vnto me & mine ; & not only to vs but even vnto all his people, especially those who went in his fear & councill I desire we may never be vnmindfull of his goodnes ; And whereas I receaved then from thee som lines expressing thy judgm^t & advice w^{ch} tended to my freedom but wth som cautions as to be vpon a sure ground, signifying my service, and my being so well beloved in my countrey wth the like ; I kept these sayings in my heart & weighed all endeavouring to hould the scales as equall as I could, & to yeeld to what I had most peace wth god in w^{ch} tends to the satisfaction of my soul to this day ; but never was so free to goe but in covenant wth my god, that if he would make my way I would visit my brethren in the land of my nativitie, w^{ch} the Lord accordingly hath accomplished hitherto. And my eye is to him for the future, who is ever the same & changes not, I cam simply vpon truths account without limitation of time in relation to my return, I mean before I find my way cleer, & left a tender wife & a considerable family of children & servants well settled & ordered considering the time in a good neighbourhood.¹

Ab^t 15 families of vs have taken our Land to gether & are to be ab^t 8 more that have not yet com ; we tooke

¹ *The Friend* (Phila.), vol. 27 (1854), p. 188 states that Thomas Ellis "settled amongst the Welch Friends, west of the river Schuylkill." For more respecting this Friend, see *F.P.T.* 323.

(to begin) 30 acres a piece w^{ch} we built vpon & doe improve, & the other land we have for Range to our cattell, we have our buryng place where we intend our meeting house as neer as we can to the Center, our first day & week dayes meetings well observed, beside our mens and womens meetings and another monthly meeting both in week dayes vnto w^{ch} four townships at least belongs. And precious doe we find other opportunities that are given as free will offerings vnto the Lord in evenings, somtimes w^m not intended but friends coming simply to on another & sitting so together the Lord appeares, to his name be the glory.²

Though J cam but thus farr J am given to vnderstand that as it may fall out that som if not many may be overforward in letting out the mind to goe to forreigne parts, or to promise them selves more then either reason or wisdom could expect so likewise on the other hand there is an extream savouring of a prejudice agst either psons or Countrey or both ; & so much thwarting on agst another that the path is narrow that leads between, but pleasant & peaceable to y^m y^t walk therin ; J wish those that have estates of their own & to leave fullnes to their posterity may not be offended at the Lords opening a door of mercy to thousands in England Especially in Wales & other nations who had no estates either for themselves or children, And that all their industry could not afford them the meanest food & Raym^t that might properly be sayd to belong even to slaves or servants ; nor any visible ground of hope for a better condicon for children or childrens children when they were gon hence ; J desire the god of my life that he may pserve his from having a hand in crucifying the jnocent between two evill doers, that in the blessed vnity of the spirit we may all wittnes our being bound to that peace & good behaviour that whether in prosperity or adversity we may all be found together, whether in suffering or otherwise ; it may be J may not at this time particularize the cause of these last expressions ; but however it is in subjection to that w^{ch} J write to, even the spirit of true judgm^t in thee that if thou find any thing amisse let it be as if it never had bin

² A noteworthy return to the simplicity of the gatherings of the early Christians.

written; excepting my portion whether by council or reproofe.

J cam frō home since the 12 m^o Intending to be at the yearly meeting but could not have any shipping for 6 weekes being there was such winter weather the like was hardly known, & so no seasoning wether for their tobacco, and a sore visitation in Mariland in so much that many hundreds dyed there in this last falls & winter of all sorts of people, 3 or 4 doctors on the easter shore while J was there: dear Thomas Taylor & his wife,³ & Bryan Mele,⁴ & Thomas ffurby and many other serviceable friends, by a violent feaver, but it seemed to be well over before J cam thence J suppose you have had an account of Pensilvania affaires by new york as was intended at the monthly meeting at Philadelphia; the president was not then at home, but was expected from new york; som young people continues to com over without certificates w^{ch} is a trouble to friends.

J am like to continue in Wales a while where J would be glad to meet with W^m Bingley or such;

Thou knowest THO: ELLIS.

J would be glad to have a few lines frō W^m Byngley being J know not how to direct to him or where he is; J have sent a few lines for W: P: J know not whether he may have it, if not & this com to thee let him have part of it; & glad would J hear frō him the least especially if mine to him miscaried, it is dated here ab^t 4 dayes agoe: if any letter com for me J may have it by Penbrokehire directed to Peregrine Musgrave clothier in Haverfford west in Penbrokehire South Wales for Thomas Ellis.

John Burnyeat wrote to thee lately, his & his wifes love is to thee.

Endorsed: To Phillipp ffoord Living att Hood and Scarff in Bow Lane London, for G: ff. these delivr with Care.

From the original in D. (A.R.B. MSS.)

³ For Thomas Taylor, of Maryland, see THE JOURNAL, II. 130, 131, III. 21, v. 99, 102.

⁴ Or, perhaps, *Mole*. Is anything known of this Friend?

Bathing Machines—A Quaker Invention.

Explanation of the Structure of the Machine (see illustration).

- A. The Bathing Room, to the steps of which the Machine B. is driving, with its umbrella drawn up.
- C. A back view of the Machine, shewing its steps, and the folding doors which open into a Bath of eight feet by thirteen feet, formed by the fall of the umbrella.
- D. The Machine, as used in Bathing, with its umbrella down.

The entrance into the Machine is through a door at the back of the driver, who sits on a movable bench, and raises or lets fall the umbrella by means of a line, which runs along the top of the Machine, and is fastened to a pin over the Door.

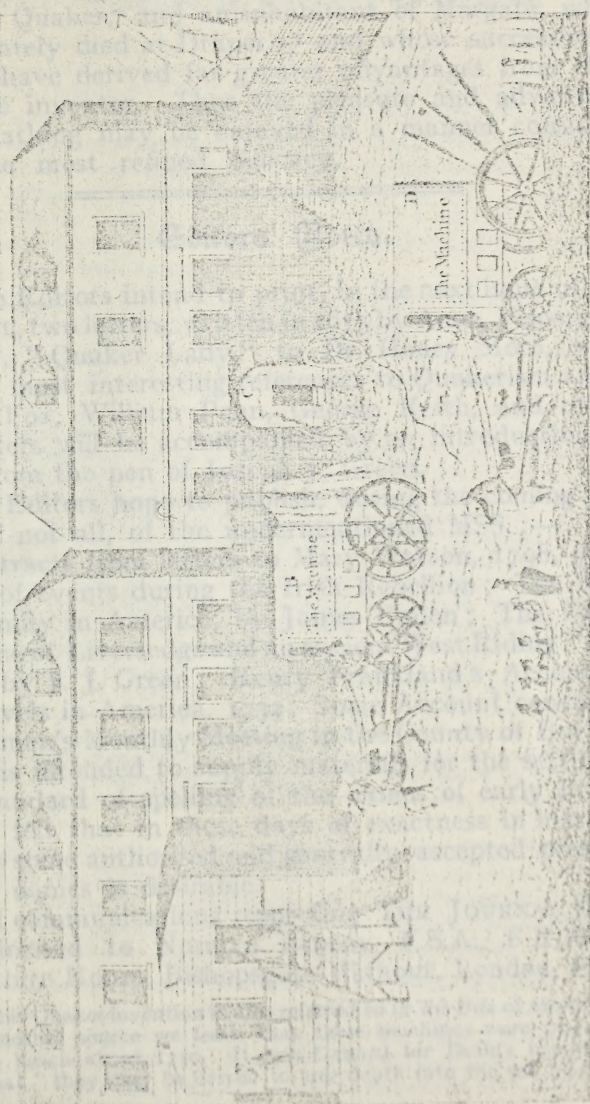
The Back of the Bathing Houses,

which has been much improved by the building of convenient waiting rooms; for as the whole of the bathing machines are sometimes occupied, the names of those wishing to bathe are inserted upon a slate, which is kept in the lobby, and every one is obliged to wait his regular turn. These waiting rooms, where there are grand piano-fortes, newspapers, and telescopes for the use of subscribers, are frequently filled of an evening by a respectable assemblage of visitors, who entertain themselves with playing, dancing, singing, etc. Some prefer the morning for bathing. The sea-view from the galleries is very fine.

The bathing houses have each a certain number of machines, which are constantly in preparation to carry out the company when the tide permits. From a door at the back of these machines, which resemble close caravans, the bathers, who are entirely concealed from observation by a pendant covering of canvas, which falls over the hinder part of the vehicles, descend by wooden steps, until they reach the bottom, composed

• From printed extracts in an old scrap book, in D.

For Bathing in the Sea at Margate in the Heat of Summer.



See page 176.

From an old print in D.

entirely of fine sand. These canvas screens or umbrellas were contrived, about half a century ago, by Benjamin Beale, a Quaker,² and an inhabitant of Margate, whose widow lately died at Draper's,³ and whose successors, it is said, have derived far greater advantages from them than the inventor. Thus the pleasure and advantages of sea-bathing may be enjoyed in a manner consistent with the most refined delicacy.

Editors' Notes.

The Editors intend to print, in the next issue of THE JOURNAL, two letters, written in 1675 by Anne, Viscountess Conway, "Quaker Lady," to Dr. Henry More, which contain most interesting references to Quakerism and to George Fox, William Penn, George Keith, and others. The letters will be accompanied by an introduction and notes from the pen of Joseph J. Green.

The Editors hope to publish, during the coming year, some, if not all, of the undermentioned MSS. :—

Extracts from letters to Mary Watson, 1798, giving details of events during the Irish Rebellion; The Reckless Family in America, by James Emlen; The Family of Greene of Liversedge and an ancient West Riding "Gods Acre," by J. J. Green; Henry Frankland's Account of his Travels in America, 1732; Some Account concerning the Women's Monthly Meeting in the County of Bucks.

It is intended to supply materials for the setting up of a standard of spelling of the names of early Friends as it is felt that in these days of exactness in historical matters some authorised and generally accepted presentation of names is desirable.

All communications respecting THE JOURNAL should be addressed to Norman Penney, F.S.A., F.R.Hist.S., Devonshire House, Bishopsgate Without, London, E.C.

² This Quaker invention is also referred to in *Tit-Bits* of 28 viii. 1909. From another source we learn that these machines were placed on Margate beach about 1750. It was claimed for Beale's machines in 1803, that "they may be driven to any depth into the sea by careful guides."

³ Elizabeth, widow of Benjamin Beale, died in 1806, aged ninety-two. She was convinced of Friends' principles about 1751, and was a Minister for many years. See Testimony of Folkestone M.M.

Friends in Current Literature.

The Homeland of William Penn and Milton is the title of a beautiful "Collection of Hand-Coloured Prints with Descriptive Sketch," published by F. and E. Stoneham, Ltd., Cheapside, London, E.C., for sevenpence net. The prints represent Chalfont St. Giles, Jordans Meeting House, interior, and Milton's Cottage, interior (each $5\frac{1}{2}$ by $6\frac{3}{4}$), Jordans exterior and Milton's Cottage, exterior (7 by $10\frac{1}{2}$), a near view of the grave-stones in Jordans Burial Ground and a charming distant view of Stone Dean Farm (each $2\frac{1}{2}$ by $6\frac{3}{4}$).

Norman G. Brett James, M.A., of Margate, has written *The History of Mill Hill School, 1807-1907* (London: Melrose, 9 by 6, pp. 415, 7s. 6d.). Of the premises occupied by this "Protestant Dissenters' Grammar School," situate in North Middlesex, the author writes (page 18) :—

"The premises were purchased from Mr. Richard Salisbury, and were called Ridgeway House. The earliest school deeds date from 1702, and the building was much older. There is a tablet in Hendon Church to a William Nichol, of Ridgeway House, who died in 1644, so that the building must have dated back to the time of Charles I. It is mentioned in 1702, and reference to it is made in one or two letters. The property belonged at that time to Jeremiah Harman,¹ an influential Quaker and a grandson of Captain Edward Harman, of Abingdon, one of Cromwell's Ironsides. This gentleman writes a letter to his mother, dated Mill Hill, 1720, and in his diary there is an entry of April 24, 1729: 'I have sold to Michael Russell my house at Mill Hill, for £750.' Five years before this, the famous botanist, Peter Collinson, also a Quaker, had married Mary, the youngest daughter of Michael Russell, and when her father died in 1747, Collinson inherited through his wife 'the freehold estate of more than £100 a year.' For some time he was engaged in removing his famous botanical garden from Peckham to Mill Hill—a task which occupied two years. This garden he kept on until his death in 1768, at the age of seventy-five, and was succeeded by his son Michael, who, in turn, was followed by Richard Salisbury, to whom he sold the property."

There is a view of Ridgeway House, the original school building. Chapter xx. deals with Peter Collinson, and the book also mentions John Bartram of Pennsylvania, Dr. John Fothergill, Grove House School at Tottenham, etc. The present headmaster of Mill Hill, John David McClure, LL.D., M.A., is a member of the F.H.S.

The author of the above *History* has recently presented to D. a copy of his little book, *Some History of Mill Hill Village*, in which we may read further of Ridgeway House, of Rose Bank, built as a Friends' Meeting House about 1670 and occupied as such until 1767, also of Peter Collinson (of whom there is a portrait), 1694-1768, and others.

¹ J. J. Green writes, "As Jeremiah Harman was only born in 1707, he could not have owned the house in 1702. Probably John Harman, father to Jeremiah, was then in possession."

I am glad to see from the *Minutes of New York Y.M.* (Twentieth Street), that a catalogue of the records under the care of John Cox, Junr., will probably be printed.

Commencing on August 27th, the *Bury Visitor* (Bury, Lancashire) contains articles by Robert Muschamp, of Radcliffe, on the "Society of Friends. Some Early Bury and District Records." The first column contains an introductory notice of George Fox and then follow records of the families of Abraham, Pemberton, Wood, Sale, and Haydock.

A report in *The Barrow News*, of September 11th, states that at a meeting of the Cumberland and Westmorland Antiquarian and Archaeological Society a paper was read by John Brownhill, M.A., of Lancaster, with notes of Harper Gaythorpe, F.S.A. Scot., in which he "makes it quite clear that the ancestors of Margaret Askew, of Marsh Grange (afterwards Fell and Fox,) were not related to Anne Askew, the Martyr." This is, of course, quite contrary to the view expressed by Maria Webb, in her *Fells of Swarthmoor Hall*, but it is a view long held by many students of Quaker history, including descendants of Margaret Fell.

In and About Nottinghamshire. A Book for the Young Men and Women of the City, by Robert Mellors (London: Simpkin, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 535, 36 illustrations, 5s. net) is an admirable example of the manner in which local history may be presented to the youth of a district. The history of the country is reviewed, chapter by chapter, with special reference to Nottinghamshire, and the style of the writing is very bright and readable. Here and there valuable morals are drawn from the incidents narrated. Chapter xlviii. is occupied with "The Quakers' Persecution." An interesting contrast is drawn between George Fox, the ancient Quaker, and Samuel Fox, the modern Friend—one an Elijah and the other an Elisha (page 212). We cannot however agree with Alderman Mellors when he reckons Quakers among those who "emerged from their hiding places" at the passing of the Toleration Act, or, indeed, at any period of their history, for they were noted for the openness with which they acted upon their religious convictions.

The Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society, vol. ix. new series, edited by W. G. Collingwood, M.A., F.S.A. (Kendal: Titus Wilson, 9 by 6, pp. 364), contains, among other valuable papers, "The Advowson and some of the Rectors of Windermere since the Reformation," with an Appendix of fifteen pages, "Proceedings against Windermere Quakers for neglecting to pay their tithes to the Rector of Windermere, taken from George Browne's MSS."

In Ealing—From Village to Corporate Town, or Forty Years of Municipal Life, by Charles Jones, C.E., Borough Engineer, we can read details of the Quaker family of Gurnell and their old home, Walpole Park, and other residences, with illustrations thereof.

The first volume has been issued of *Quaker Biographies. A Series of Sketches, chiefly Biographical, concerning Members of the Society of Friends*,

from the Seventeenth Century to more Recent Times (Philadelphia: 304, Arch Street, 8 by 5 $\frac{1}{2}$, pp. 227, 75 cents). The plan, here initiated, of the modern presentation in book form of records of the lives of Friends, is admirable. Davis H. Forsythe gives us "George Fox" in the space of 105 pages and "The Barclays" in 20 pages, Lucy B. Roberts occupies 74 pages with "William Penn," and Ruth E. Chambers presents "Margaret (Fell) Fox" in 25 pages, the whole being "subject to revision by the representative body" of Philadelphia Y.M. The principal incidents in the lives of these Friends are given in very readable form, but it is to be regretted that some looseness of historical presentation, amounting at times to direct inaccuracy, should appear in a book written by well-known Friends and revised by such a body as the Meeting for Sufferings of Phila. Y.M. The following will illustrate my meaning:—Page 5 states that George Fox returned to Drayton "quite late in his life to visit his aged mother." According to his *Journal*, G. F. was, in 1673, arrested on his way to see his mother and prevented from seeing her before she died, and I do not find any reference to his visit to his native place during the last twenty-five years of his life. Page 91, the wedding certificate of George Fox and Margaret Fell is *not* the oldest document of its kind in existence. There is one in D. dated 25 ix. 1666, and another is known (printed in *THE JOURNAL*, v. 29, and dated 13 xii. 1666).

Owing to a confusion of Old Style and New Style, George Fox is stated to have died 13 xi. 1690 (page 103) and to have been buried 16 i. 1691 (page 105), while the year of death is given as 1690 (page ix.), and 1791 (page 101)! Then as to the number of years during which meetings were held at Swarthmore Hall, page 39 states twenty-six, page 189 gives thirty-eight. Friends first visited the Hall in 1652, and the date on the Meeting House is 1688, but according to *The Journal* the Hall meetings were not discontinued till 1690. The length of Fox's imprisonments at Lancaster and Scarborough, as stated in this book, needs revision. He was committed to Lancaster sessions in 1663 and lay in gaol till after the Assizes of 1st Month (March), 1664/5, say for eighteen months, when he was transferred to Scarborough. His liberation from Scarborough took place in Seventh Month (September), 1666, after about another eighteen months' confinement (pages 80, 83, 84).

The account of William Penn is written with great freshness, but the author is in error in her statement that Princess Elizabeth was daughter of James II. (page 131); it should be James I.

A little more care would have ensured the right name for the wife of Robert Barclay—Christian Molleson—not as given on page 220, and further research or inquiry would probably have resulted in the omission of the story about "The Apology," and "the Oxford Library" (page 220), as, according to "The Friend" (Lond.), vol. 32 (1892), pp. 180, 196, 228, nothing is known of the circumstances as narrated in Caroline Fox's "*Journal*."

It is to be hoped that in the interests of historical accuracy and of our young people further volumes of this series will receive more care as to details.

In *The Ilford Baptist Monthly*, for August, there is a paper by Augustus Diamond, B.A., secretary of the Friends' Tract Association, London, on "Why be a Christian?" which paper was read at "the Men's Conference," on Sunday, 4th July.

Vol. vi. No. 5, August, is a very interesting number of *The Earlham College Bulletin* (Richmond, Ind.). It contains report of the Semi-centennial Celebration in June last—articles by Prof. Harlow Lindley, Prof. Elbert Russell, and President Robert L. Kelly, on Earlham of the Past, Present and Future respectively. Among Reminiscences by Thomas Charles we read the following:—

"Although the Institution was not coeducational, we all sat at the same long table, the boys on one side and the girls on the other. We were forbidden to talk, at the table or elsewhere, to the girls when we happened to meet. I remember Teacher Lewis said to me once, 'Thomas, dost thou ever speak to the girls when passing them on the sidewalk or in the halls?' I replied, 'Yes, Teacher Lewis, I sometimes do.' He replied, 'Well, Thomas, thou must not do it.' I said, 'Well, Teacher Lewis, what shall I do if some of my acquaintances recognise me in passing?' He replied, 'Thou must just turn thy face the other way.' If this rule has not been set aside, it seems to me that President Kelly and the faculty should be getting busy to stop the many violations of that rule that I have observed to-day.

"We had certain bounds given us that we must not go beyond. The boys were allowed to walk as far as the gate at the National Road on one side of the driveway leading to it, and the girls allowed to go the same distance on the other side and woe be to the one who got on the wrong side of the walk or went beyond the gate. Many will remember that there was a toll-gate near a quarter of a mile down the turn-pike towards the river and the toll-gate man kept candies and other articles dear to school boys and girls. On one occasion some of the boys walked out to the road and looked longingly down to the toll-gate. They had pennies in their pockets that they wanted to spend, and their mouths watered for candy, but there was the rule that they should not go beyond the gate. Being of enterprising minds, they discovered that the gate could be lifted off its hinges, and so they found a way to keep the rule and still get their candy. They carried the gate before them to the store, made their purchases, and then put it on their backs and carried it back to its place. It may be doubtful whether the Earlham College boys of this day would be so conscientious and sacrifice so much to keep a rule."

The author of *Samuel Pepys: Administrator, Observer, Gossip* (London: Chapman & Hall, 10s. 6d. net; New York: Dutton, \$3 net), E. Hallam Moorhouse, is of Quaker descent, her father being Samuel Moorhouse of Leeds and Brighton. Her name is now Meynell.

America's Motherland. A Concise Guide for American Visitors to England, by T. W. D. Smith (London: Middleton, Essex Street, W.C., 1s. net), is to hand. A description of the country associated with Ellwood, Penn, and other famous men occupies several pages, and there are illustrations of Jordans, and of the tablet to Penn and Meade in the new Old Bailey, London.

God or Gold? is the title of a pamphlet by Frank W. Dell, Pastor Friends' Church, Central City, Nebraska. Its sub-title is "An Enquiry

into the Financial Requirements of Church Membership." There is an Introduction by Allen Jay. The author has thought fit to prefix to his book a full-page portrait of himself.

Our friend, John Willis, Ph.D. (Bonn), of Bradford, Yorks, has recently published a remarkable book, entitled *Easy Methods of Constructing the Various Types of Magic Squares and Magic Cubes, with Symmetric Designs founded thereon* (London and Bradford, Percy Lund, 10½ by 7½, 256 pp., 7s. 6d. net). To the uninitiated the contents of the book seem to correspond with the magic in the title, and another wonder is that our friend Dr. Willis could have produced such a book at his advanced age.

The Friendly Messenger (15, Devonshire Street, E.C.) is printing in its columns a series of articles on the Devonshire House Reference Library, contributed by M. Ethel Crawshaw, Assistant Librarian.

A Life of Major-General Sir Charles Wm. Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., M.E., has recently been published by Murray, at 15s. net. Edward Wilson, Junr., the father of Sir Charles, was at one time a Friend, and Sir Charles had much of the Quaker about him. He was also nephew of the late Charles Wilson, of Southport. He was an able scientist and the pioneer of modern Palestine exploration.

Joseph Sturge is the latest addition to "Friends Ancient and Modern" (London Friends' Tract Association series of penny biographies). Augustus Diamond, B.A., has produced a very readable summary of the life of "The Christian Merchant." The whole of the series—George Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, Thomas Chalkley, Francis Howgill, Joseph Bevan Braithwaite, Daniel Wheeler, George Whitehead, Margaret Fell Fox and Joseph Sturge—can now be obtained in a bound volume from Headley Brothers, London, or Friends' Book and Tract Committee, New York. Many thousands of the separate issues have been sold.

The paper, by Maurice Gregory, read at the fourth Triennial International Congress of the World League for the Protection of Animals against Vivisection, held in London in July last, has been translated into French and German. It is entitled *Vivisection and Morals* (Friends' Association for the Promotion of Social Purity, 19, Devonshire Chambers, Bishopsgate, London, E.C.).

Friends' property at Jordans is receiving a large amount of attention at present. The *Middlesex and Buckinghamshire Advertiser* of September 13th has three columns under the heading "America and William Penn: The Proposal to Remove his Remains from Jordans."

In *The World's Great Books*, part i, just issued (London: Harmsworth), there is an illustration representing Solomon Eagle [Eccles] crying repentance at the time of the Great Plague, with a brazier on his head, as described in Ainsworth's "Old St. Paul's." I notice that epitomes of the Journals of Fox, Ellwood and Woolman are to appear in this series and also extracts from the writings of Penn.

"Bournville, the Model Village" is the title of a short article in *The English Illustrated Magazine* for September.

Edward Grubb, M.A., has written an able reply to articles in *The Spectator*, on "A New Way of Life."

The latest work on family history which has reached me is *The Longstreth Family Records*, revised and enlarged by Agnes Longstreth Taylor (Philadelphia: Ferris and Leach, 9½ by 6½, pp. 804 and many illustrations).

The Editor of the *Transactions of the Baptist Historical Society* announces in the current number of his magazine that the first volume of Minutes of the General Assembly of the General Baptists between 1654 and 1728 has been issued to subscribers. Dr. Whitley remarks of these records that they "have no rival in England." I have written, for the benefit of his readers, a short account of London Yearly Meeting's official Minutes, complete from 1673 to date, contained in thirty-one folio volumes, of a total of about 16,700 pages of manuscript, and I have also briefly mentioned long runs of Minutes of subordinate Meetings, which in the case of Southwark M.M. are unbroken from 1666.

Several names of Friends appear in an article, "The Primary Visitation of Robert Sanderson, Bishop of Lincoln in 1662, for the Archdeaconry of Leicester," now passing through *The Antiquary* (London).

"Twicrosse. Samuel Ward, Richard Farmer, Thomas Giffery, Peter Hinkes, Thomas Orton, John Ludford, presented as Quakers & refusers to come to Church & y^e children of the psons are for many yeares past unbaptised."

See also the following respecting "Priest Stephens" of Fox's *Journal*.

"Rectoria ecclesiae parochialis Fenny Drayton 4^{bris} 1662 sequestration issued for receipt of profits of rectory vacant 'per non subscriptionem Nathanielis Stephens ultimi Incumbentis.'"

Joseph J. Green has contributed to *The Essex Review* of July, "Some Extracts from the Diary of Susanna Day, a Quakeress, of Saffron Walden (1747-1826)," with references also to the Penistone family.

The *Swarthmore College Bulletin* for Ninth Month, 1909, is occupied by a series of addresses entitled "The New Peace Movement," given at different times during the last year or two by William I. Hull, Ph.D., Professor of History in the College. Among the addresses are "A Positive Programme for the Peace Movement," "The Influence of Peace Power upon History," "International Police, but not National Armaments."

The latest work from the pen of Charlotte Fell Smith is *John Dee, an Elizabethan Crystal Gazer* (1527-1608). It is published by Constable, London, at half-a-guinea net.

Among the contributors to *The Fascinated Child, Talks with Boys and Girls*, edited by Basil Mathews, M.A. (London: Jarrold, 7½ by 5½, pp. 205, 2s. 6d. net), are two Friends—T. Edmund Harvey, M.A., who tells "The Story of a Strong Man" [St. Christopher], and Dorothea F. Weekes, of Heathfield, Sussex, now Dorothea F. Rowland, who writes on "When Jesus was a Boy" and "The Lamb that did not Quitte Forget."

All the illustrations in the new edition of *The Confessions of Saint Augustine*, translated by Dr. Pusey in 1838, are the work of Maxwell Armfield (grandson of the late Joseph Armfield), who was educated at Sidcot School. (London: Chatto, 8½ by 5½, pp. 326, 7s. 6d. net).

The first number has appeared of *Teachers & Taught, A Monthly Magazine issued by the Friends' First-day School Association in the Interests of its Sunday Schools*. (London: Headley, 10½ by 8, pp. 12, 1s. 6d. per ann. post free.) The Editor is S. Allen Warner, 148, Goddard Avenue, Swindon, Wilts.

That indetachable writer and worker, our ex-president, J. J. Green, has contributed more than a score of pages (with two illustrations) to the *Transactions of the Congregational Historical Society*, for October, on "The Puritan Family of Wilmer, their Alliances and Connections." The article commences with William Wyllmer, of Warwickshire, in 1480 (born circa 1435), and closes with a reference to the writer's only son, John Wilmer Green, born in 1887, and proves a descent of fifteen generations during a period of some 475 years.

The object of the paper is to shew the remarkable continuity of Protestant and Puritan leanings which existed in the family and descendants for at least 350 years, and the large number of interesting people who were allied by marriage or other intimate association with the Wilmer family. These include Queen Katharine Parr, Sir Walter Raleigh, Job Throckmorton, John Penry, Thomas Cartwright, John Stubbs, William Bradshaw, Thomas Gataker, Sir Anthony Weldon, William Say, William and Thomas Gouge, William Tyndale, Sir Job Charlton, John Dryden, Dr. Francis Cheynell, William Penn, and a great many other both ancient and modern personalities, who find a place in the Dictionary of National Biography.

The *Annals of the Harford Family*, by Alice Harford (London: The Westminster Press, Harrow Road, W.), promises to be a very interesting history of "a family that has held a distinguished position in the City of Bristol and the County of Gloucester, in the Society of Friends and in the Church of England." The edition is limited to one hundred numbered copies.

The second and concluding volume of Voltaire's *Lettres Philosophiques*, édition critique, par Gustave Lanson (see THE JOURNAL, vi. 95), is now out.

Volume 6 of the "Genealogist's Pocket Library" is *The Genealogist's Legal Dictionary*, by Percy C. Rushen (London: Simpkin, 5½ by 4½, pp. 104, 2s. 8d. or 65 cents, post free). I have often felt the need of just such a little volume, and I can recommend this one.

I have received a copy of *The Basis of Membership in the Society of Friends*, by Helen B. Harris (London: Headley Brothers, 7½ by 5, pp. 47, 6d. net). Our friend's book contains an Introduction and also three chapters respectively entitled "Birthright Membership," "Fundamental Christian Doctrines as held by Friends" and "The Communion of the Lord's Supper among Friends."

The articles by J. St. Loe Strachey which appeared recently in "The Spectator" have been reprinted under the title of *A New Way of Life* (London: Macmillan, 6½ by 4½, pp. 143, 1s. net). Edward Grubb's reply, which appeared in the "British Friend," has also been reprinted and called *The True Way of Life* (London: Headley Brothers, 7 by 5, pp. 64, 1s. net). The Bishop of Hereford contributes a Foreword to *The True Way*, in which he writes:—

"Those of us who have learnt to look upon war as a method of barbarism, a survival from darker ages still lingering in an advancing civilisation, and destined gradually to disappear before the growing power of the enlightened Christian conscience, are, according to Mr. Strachey, under a delusion."

The following is extracted from *The History of Pembrokeshire*, by the late Rev. James Phillips, of Haverfordwest (London: Stock, 9 by 6, pp. 592, 12s. 6d. net), page 544:—

"The only places George Fox names in his 'Journal' are Tenby, Pembroke and Haverfordwest. The only indication of the time of the year [1657] is that he was at Haverfordwest on the fair-day, which must have been either the May fair or the older July fair. There is nothing in the context to indicate which it was.

"At Tenby, where he seems to have arrived on a Saturday evening, he accepted the invitation of a friendly justice of the peace, and held the meetings at his house. 'The Mayor [Richard Barrowe] and his wife, and several of the chief of the town,' attended the service. There would have been no trouble if his companion, John ap John, had not gone to Tenby Church while George was at the meeting, and stood up with his hat on in the service. This must have tried the patience of good John Carver, the minister, and of his congregation. Ap John was arrested, and the Governor sent for George Fox, to the great annoyance of his host and the Mayor. George Fox could not see why his friend should not wear one hat as well as the parson wear two caps, and coolly told the Governor he was 'in the Reprobation.' However, his plain speaking and his host's influence prevailed, and John ap John was released.

"There is nothing to show who was the justice of the peace referred to at Tenby. If Sampson Lort, who is usually described as of 'Eastmoor Manorbie,' had a house in Tenby, the identification would be easy, for by this time Lort's son-in-law, Charles Lloyd of Dolobran, Merionethshire, had become a Quaker, and his wife had shared his change of faith."

This volume also contains references to Elizabeth Holme and Alice Burkett, and there is much information respecting the Perrot family.

The second volume of *Quaker Biographies* (Philadelphia) has arrived with the last American mail. It contains memoirs of Isaac and Mary Penington, Richard Davies, Mary Fisher, Elizabeth Hooton, Thomas Ellwood, William Edmundson, John Roberts, Francis Howgill, Edward Burroughs, and others.

I regret that an error appeared in the last article on Current Literature (page 157) which made the Pilgrim Fathers sail in the *Welcome* instead of the *Mayflower*.

NORMAN PENNEY.

Pedigree showing ten Persons named George Vaux, in ten successive Generations.

No. 1. GEORGE VAUX—probably born between 1595-1605. Of Caversham, County of Berks, in 1654. Of St. Margaret's, Westminster, in 1659. Alive in 1660. Dead in 1667. Some-time of Winchfield, County of Southampton.

Son.

No. 2. GEORGE VAUX—of Great Baddow, Essex, in 1667.

Son.

No. 3. GEORGE VAUX—Physician, of Reigate, Surrey. Became a Quaker before 1683. Married Lydia Hitchcock at Bull and Mouth, 1678. Buried at Reigate, 1705.

Son.

No. 4. GEORGE VAUX—Doctor of Physick. Born at Reigate in 1680. Said to have been a man of much learning. Married Martha Shergold, 1719. Buried at Reigate in 1722.

Son.

No. 5. GEORGE VAUX—Surgeon. Born at Reigate 1721. Buried at Reigate 1803. Married Frances Owen, a descendant of William Ingram, who married as his second wife Susanna Fell, step-daughter of George Fox.

Sons.

No. 6. GEORGE VAUX—Surgeon, of Austin Friars, London. Born in 1744 or 1745. Died unmarried 1820. The eldest son. Not an ancestor, but having never married represents this generation of the Georges. His brother was James Vaux, who was my grandfather. Born in London 1748. Emigrated to America in 1771. Married Susanna Warder, 1777. Died in Philadelphia, 1842.

Only Son of James.

No. 7. GEORGE VAUX—Counsellor at Law, of Philadelphia. Born near Valley Forge, Pennsylvania, 1779. My father. Educated at Yale College, Connecticut, where he was graduated in 1806. Married Eliza H. Sanson, 1809. Died in 1836, in Philadelphia.

Youngest Child.

No. 8. GEORGE VAUX—Born in 1832. Married Sarah H. Morris, 1859. Still living.

Eldest Son.

No. 9. GEORGE VAUX—Born in Philadelphia in 1863. Married Mary W. James, 1907. Still living.

Son.

No. 10. GEORGE VAUX—My only grandchild. Born at Llysfran, Bryn Mawr, Montgomery Co., Pennsylvania, 1908. Still living.

Philadelphia.

GEORGE VAUX (No. 8).

William Penn's Defence of his Wig.¹

London y^e 25th of y^e 3rd moth, 1677.

Dr Friend²

To whom is my love & all the rest of Friends in y^e Truth of god, & my desire is, that thou & all the rest may be preserved in gods peaceable Truth & in y^e love of it.

Now Concerning the thing thou speakst to me of, that Sarah Harris³ should say to the that W^m Mead & W^m Penn did ware Perrywigs & Call them Periwigg men; first concerning W^m Mead, he bid me putt my hand vpon his head, & feel, & said he never ware Perriwig in his life, & wonder'd at it; & as for W^m Penn he did say that he did ware a little civil border because his hair was Come of his head, & since J have seen & spoak wth W^m Penn, his border is so thin, plain and short, y^t one Cannot well know it from his own hair. W. Penn when but 3 years ould so lost his hair by y^e small Pox y^t he wear them then, long & about 6 years before his Convincem^t, he wear one, & after y^t he endeavord to goe in his own hair, but when kept a close Prisoner in y^e Towr next the leade, 9 monthe, & no bar ber suffer'd to come at him, his hair shed away; & since he has worn a very short civil thing, & he has been in danger of his life after violent heats in meetings & rideing after y^m, & he wares them to keep his head & ears warm & not for pride; w^{ch} is manifest in that his perriwigs Cost him many Pounds apiece, formerly when of y^e world, & now his Border, but a five shillings; & he has lay'd of more for Truth then her & her Relations and J am sorry the should speak such things, & the did not do well to discours of such things, J desire the may be wiser for the time to come.

And so wth my love to thee & thy wife & father & N. Newton.

G. ff

And hees more willing to fling it off if a little hair come, then ever he was to putt it on.

Let not anything straighten you when God moves.

WILLIAM DEWSBURY, *Epistle from York Tower, 1660, quoted in Little Book of Selections.*

¹ This is taken from a MS. in D. in the handwriting of William Penn. There are two other writings by other Friends on the same sheet. The sheet is endorsed "G ff to Henry Sidon, 1677, 25 3mo." On wigs, see THE JOURNAL, i. 67, v. 204; Gummere, *The Quaker*, p. 97, etc.; Earle's *Costume*, chap. xl, esp. pp. 342, 343; Mulliner, *Testimony against Perriwigs*, 1677.

² Henry Sidon, of Baddesley, Warwickshire, mentioned in *Journal of George Fox*; White's *Warwickshire*; etc.

³ Probably of the family frequently alluded to in White's *Warwickshire*.

Index.

- Abbott, William, 169.
 Abbott family, 42, 169.
 Abbott, Daniel, 115, 117.
 Aberdeen, 108.
 Abingdon, 178.
 Abington, 39.
 Abraham family, 179.
 Abraham, Daniel, 79.
 Abraham, E. Mitford, 54.
 Abraham, John, 81.
 Abraham, Rachel, 79.
 Abthorp, John, 13.
 Academy, Royal, 162.
 Accornack, 135.
 Acres, Ann, 68.
 Adams, John, 12.
 Addison, —, 80.
 Airey family, 170, 171,
 Alderton, 137n.
 Alexander, Anthony, 43.
 Alexander, T—, 83.
 Alkmaar, 37, n.
 Allen family, 3, 20, 29n, 42n,
 131.
 Allen, Mary S., 142.
 Allin, William, 13.
 Allonby, 35.
 Alston, 37.
 Amboy, 138.
 American Civil War, 55.
 American Revolution, 109-
 114.
America's Motherland, 181.
 Ames, William, 128.
 Amsterdam, 37, 105, 144n.
 Anabaptists, 157.
 Ananese, 135.
 Ancocas, 39.
 Andover, 2.
 Andrews, C. M., *Guide*, 62.
Annual Monitor, 44.
 Antiquaries, Society of, see
 F.S.A.
 Appleby, 49-52, 82-84, 149,
 169.
 Appleby family, 171, n.
 Armfield, Maxwell, 184.
 Armitage, John, justice, 24.
 Arnall, 116.
 Arnside, 154.
 Askemenykonian, 135.
 Ashbourne, 158.
 Askew family, 179.
 Askew, Anne, the Martyr,
 179.
 Aspley Guise, 3.
 Atkinson family, 35, 37, 85,
 149, 152, 171.
 Atkinson, Christopher, 49-51,
 82.
 Atton family, 129, 131n.
 Audland, John, 51, 82, 85.
 Audland, Samuel, 147, 148n,
 150.
 Aynsloe, John, 13.
 Backhouse, Edward, 105.
 Backhouse, James, 106.
 Backhouse, J., works, 38n,
 156.
 Backhouse, Thomas J., 105.
 Baker, Allan B., 44.
 Baker, George, 106.
 Baker, Jacob, 13.
 Baker, J. Allen, 44.
 Bakewell, Thomas, 75.
 ballads, 42n, 47.
 Balsham (Bolsham), 13.
 Baltimore, Lord, 135n.
 Bampton, 170.
 Banbury, 84.
 Bangs, Benjamin, 43.
 banishment, 130.
 Banister, Mary, 133-139.
 Baptist Historical Society,
 92, 103.
 Baptists, 130.
 Barber, Robert, 12.
 Barclay family, 122-126.
 Barclay, A. R., *Letters*, 96n.
 Barclay, R., *Apology*, 107.
Barclays, The, 180.
 Barker, Thomas, 152.
 Barborough, 71, 158.
 Barleythorpe, 21, 75.
 Barnard, E. K., *Maulsby*,
 158.
 Barnardiston, Sir Thomas,
 172.
 Barringer, John, 14.
 Barrow, Robert, 163, 164.
 Bartlett, Benjamin, 106.
 Bartlett, Thomas, 133, n, 134.
 Bartram, John, 62, 158.
 Barwick family, 170, 171.
 Basden family, 164, 165.
 Bate, F., *Declaration of In-
 dulgence*, 46.
 Bates, John, 68.
 Bates, William, 132.
Battle Door, The, 140-142.
 Baxter, Henry, 19.
 Bayly family, 163-168.
 Bayly, Wm., 163, n.
 Beake, Nicholas, 169.
 Beale, Benjamin, 177, n.
 Beale, Elizabeth, 177, n.
 Beck, W., works, 101, 106,
 107.
 Bedford, 51, 82.
 Bedfordshire, 3, 153.
 Beeby family, 73-75, 129-
 131, n.
 Beesley, Matthew, 13.
 Behmer, J., works, 43.
 Bellows, Elizabeth, 43.
 Belvoir, 17n, 18, 20, 22n,
 73, 130.
 Benington, George, 159, 160.
 Bennett, John, 63n.
 Benson family, 36, 162.
 Bentley Pauncefoot, 90, 91.
 Berkeley, S.C., 165.
 Berkshire, 10.
 Berrier, 151.
 Berry, Naomi, 134.
 Bethorpe, 60.
 Bethphage, 38.
 Bevan, Paul, 105.
 Bewley family, 34, 36, 57, 85.
 Biag, John, 13.
 Bing, William, 14.
 Bingley, 54, 100.
 Bingley, William, 175.
 Binns, H. B., works, 44, 156.
 Binns, Thomas, 78.
*Biographical Memoirs of
 Friends*, 172n.
 Birch, Thomas, 106.
 Bird, Adam, 150.
 Bird, Isabel, 150.
 Bird, R., works, 48.
 Birkbeck, Morris, 104, 140n.
 Birkett, Alice, 50, 83, 84.
 Birkett, James, 78.
 Birkett, Miles, 50, 52, 78, 82.
 Birmingham, 45.
 Birmingham, Pa., 63n.
 Bishop, George, 156.
 Bishoprick, see Durham.
 Bisley, 38n.
 Blackbeard, Isaac, 3.
 Blamyre family, 166, 167.
 Blencoe, 145.
 Blendall, John, 132.
 Blow, Stephen, 15.
 Blunston, John, 158.
 Bluntisham (Blusham), 14.
 Bolsham (Baisham), 13.
 Bolton, John, 170.
 Bonsel (Bowsell, Bowscale),
 35, 151.
 Booth, Joseph, 70, 136, n.
 Bott family, 129.
 Bottomley family, 25.
Bournville, 183.
 Bowden, J., *History*, 106, 163.
 Bowers, George, 133, n.
 Bowman, Margaret, 170.
 Bowman, Robert, 170.
 Bownas family, 170.
 Bownas, Samuel, 134, 135.
 Bowne, Samuel, 58.
 Bowron, John, 51.
 Bowscale, 35, 151.
 Bowsfield, Mary, 170.
 Boyce, Anne O., 105.
 Bradley family, 170.
 Bradley, Margaret, 49, 51,
 128, 150.
 Bradshaw, Henry, 104.
 Braithwaite, Joseph B., 44.
 Braithwaite, W. C., works,
 146, 156, 159, 162.
 Brampton, 13.
 Brandyne, Pa., 63, n.
 Brader, William, 13.
 Braunton M.M., 72, 75-
 129, 131.
 Brayshaw, A. Neave, 42,
 126, 139.

- Breach M.M., 22, 158.
 Brewin, William, 153.
 Brewood, 91.
 Bridgman, R., *Folly*, 162.
 Briggs, Thomas, 37.
 Brighthouse, 23-26, ill.
 Bringhurst family, 4.
 Brinton, Joseph, 63n.
 Brinton, William, 63n.
 Bristol, 38n, 103.
 Bristol, Pa., 137.
 British Museum, 5, 62, 108.
 Brookstop, John, 71.
 Brookes, John, 73, 74.
 Brougham, 150, 160.
 Brown family, of Luton, 93.
 Brown, A. W., *Evesham Friends*, 86n.
 Brown, E. H., *History*, 94.
 Brown, James, 27, 29, 30.
 Brown, Samuel, 72, 74.
 Brown, Thomas, 63, 135, n.
 Brown, William, 168.
 Browne, John, 49, 50, 52, 82-83, 127.
 Browne, Sarah, 17n.
 Brownhill, J., on ancestry of Margaret Askew, 179.
 Buckinghamshire, 3, 4, 99, 155, 177.
 Bugg, Francis, 12, 141n-145.
 Bull, Edmund, 12.
 Bullivant, Samuel, 121.
 Bulman, Randolph, 36.
 Bunting, Edward, 37.
 Bunting, Morgan, 91.
 Bunyan, John, 47, n.
 Burgess family, 75-77.
 burial grounds, 2, 3, 17, 27-29, n, 43, 54, 60, 74, 153, 177.
 Burkett, Alice, 185.
 Burlington, 39, 137, 138.
 Burnthwaite, William, 34, 35.
 Burnyeat, John, 10, 175.
 Burrough, Edward, 49-52, 82-84, 96n, 185.
 Burrough, William, 68.
 Burrough on the Hill, 129.
 Bury, 179.
 Buskell, —, 80.
 Buxton, A. S., 61, 62.
 Byberry, 39.
 Cadbury, Henry T., 44.
 Cadbury, John, 45.
 Caffyn, Matthew, 149.
Calendar of State Papers, Domestic, 56.
 Callender, Catherine, 4.
 Callender, William, 4.
 Callow family, 6-11.
 Calvert, George, 49.
 Cambridge, 13, 62, 127.
 Cambridgeshire, 12-14.
 Camm, John, 52, 82, 83.
 Camm, Thomas, 147, 150.
 Cant, Thomas, 74.
 Cardiff, 154.
 Carlisle, 50, 83, 102, 148-151.
 Carlson, 75, 101.
 Carlyle, Thomas, 104.
 Carolina, 63, 66, 135.
 Cartledge family, 158.
 Cartmel, 74, 78.
 Cartmell, William, 50.
 Cartwright, Matthew, 76.
 Cartwright, Thomas, 67.
 Cash, Frederick G., 97, 99, 102, 106, 159.
 Castle Domington, 73, 121.
 Castle Sowerby, 34.
 Cater, Samuel, 12, 143, n.
 Caton, William, 50, 83, 84, 127.
 Cecil, Amer., 70, 133, n.
 Cedar Creek, 70.
 Cedar Point, 64.
 Centre, 63n.
 Chaldless, Elizabeth, *form*.
 Somerford, *aff*. Stanley, 86n, 91.
 Chambers, Ruth E., *Margaret Fell-Fox*, 180.
 Champion family, 4, 38n.
 Chapel Hill, 155.
 Chapman family, 3, 12, 19, 20, 66, 68, 129.
 Charles II., 46, 61, 79, 87, 142.
 Charles City, 66.
 Charles, Thomas, *Earikam, Reminiscences of*, 181.
 Charleston, 163, 168.
 Chatteris, 12.
 Cheshire, 50, 100.
 Cheshunt, 132.
 Chester, 49.
 Chester, Md., 70, 133.
 Chester, Pa., 40, 71n.
 Chesterfield M.M., 22.
 Chews, Samuel, 68.
 Chicacoan, 134n.
 Chichester, Pa., 49.
 Chickencowmeco, 134.
 Choptank, 69, 133, 134.
Christian Arbitrator, 45.
 Christian family, 6.
 Chuckatuck, 66, 67.
 churches, speaking in, 41, 42, 114, 122-126, 185.
Churchyard Scribe, 2, 43.
 Cladswell, 86, n, 90, 97.
 Clapp, John, captain, 164.
 Claridge, Richard, 92.
 Clarke, Catharine, 171.
 Clarke, John, 171.
 Clarkson, T., *Slave Trade*, 54.
 Clawson, 130, 131n.
 Clayton, Francis C., 106, 159.
 Clayton, Hannah, *form*. Penn, 55, 101.
 Cleaton, Richard, 51, 83, 85.
 Clement, J., *Settlers*, 92, n.
 Clement, Walter, 52, 82.
 Cliburn (Clibborne), 169.
 Clifton, 169.
 Cliffs, The, 64, 68.
 Coale, (Josiah), 10.
 Coates (Cotes), 12.
 Coatsworth, William, 127, 128.
 Cocke, George, 36.
 Coggeshall, 41, 172n.
Coggeshall, History of, 2.
 Colchester, 41, 42n, 103, 171n.
 Cole, Philip, 64.
 Colligan, J. Hay, 152.
 Collins, Jonathan, 105.
 Collinson, Mary, *form*. Russell, 178.
 Collinson, Peter, 62, 106, 162, 178.
 Collison family, 35, 36.
 Colne, Hunts, 14.
 Colthouse records, 14.
 Compton, Thomas, 44.
 Compton, T., *Spitalfields*, 44, 52.
 Concord, 40, 63, n.
 Congregational Historical Society, *Transactions*, 103, 148.
 Conway, Lady, 177.
 Cooke, Thomas, 14.
 Cookes family, 90, n.
 Cooper, Robert, 132.
 Cope, Gilbert, 38n, 71n, 138n.
 Cope, Richard, 12.
 Copomco, 136.
 Cork, 52n.
 Cork, George, 36.
 Cornwall, 45, 94.
 Coscenes, William, 12.
 Cotes (Coates), 12.
 Cottenham, 13.
 Coulson, Anna, 22n.
 Coulson, Samuel, 118.
 Coverdale, Miles, 98, n.
 Cowardt, Elizabeth, 50, 84, 127.
 Cowie, John, 108.
 Cowneck, 38.
 Cox, John, Jun., 154, 179.
 Crab, Clement, Sen., 12.
 Crane, Walter, 13.
 Cranwell, Benjamin, 13.
 Cranwell, John, 14.
 Crawshaw, M. Ethel, *Reference Library*, 182.
 Creek, Thomas, 172n.
 Cresson, A. H., *Joseph Fox*, 46.
 Crisp, Steven, 105, 143n, 156.
 Croese, G., *History*, 144n.
 Croglin, 34.
 Cromwell, Oliver, 23, 41, 178.
 Cromwell, Richard, 64.
 Cropper, P. J., *Nottinghamshire*, 58n.
 Crosby Ravensworth, 171.
 Crosfield, John Dymond, 159.
 Crosfield, Richard, 76.
 Cross, John, 163.
 Cross, Mary, *form*. Fisher and Bayly, 163-168.
 Cross, William, 12.
 Crossflats, 54, 101.
 Crosswicks, 39, 138.
 Crowfield, 94.
 Cruickshank, Alexander, 33.
 Cudworth, John, 141n.
 Cumberland, 34-37, 50, 84, 133, 145, 147.
 Cumberland and Westmorland A. and A. Society, *Transactions*, 147, 179.
 Cumarew, 34.
 Dacre, 36, 150, 152.
 Dalby, 73, 129.
 Dand, William, 73.
 Danson family, 75, 129.
 Dansey, John, 78.
 Darasco Neck, 67.
 Darby, Pa., 40, 116, 133, 137.
 Darby, W. E., *Box Bells*, 152.
 Davenport, Francis, 138, n.
 Davenport, F. G., *Guide*, 62.
 Dawson family, 36, 150, 152.

- Day, Richard, 105.
 Day, Susanna, 183.
 Deacnaly, Thomas, 26.
Declaration of Indulgence, 46, 47.
 Deep Creek, 70.
 Deighton, Anthony, Sen., 132.
 Delaware river, 39, 70, 71n.
 Dell, F., *God or Gold?*, 181.
 denials, 71, 121.
 Denkin, John, 169.
 Denkin, Nicholas, 169.
 Denwood, Levin, 135, n.
 Derby, 18, 71.
 Derby, Earl of, 7-9.
 Derby and Notts Q.M., 22, 71.
 Derbyshire, 22, 158.
Desire, ship, 46.
 Devonshire House Reference Library, 5, 6, 62, 79, 104-108, 128, 147, 155.
 Dewsbury, William, 17n, 18, 21, 187.
 Diamond, Augustus, 182.
D. N. B., 56, 104, 149.
 Dillwyn, William, 54.
 Dix, James, 105.
 Dixon, Anne, 50.
 Dixon, William, 135, n, 134.
 Dodding, Mary, 50.
 Doddington, 12.
 Donington (Dunnington), 73, 121.
 Dorking, 137n.
 Doughty, Jacob, 38.
 Douglas, John, 165.
 Downham, 12.
 Downham, William, 12.
 Draper, Thomas, 146.
 Drapers, 177.
 Drayton, 180, 183.
 dress, 49-52, 84, 85, 127, 187.
 Dring, John, 12.
 Dring, Robert, 51, 82, 84.
 drink, 119, 141n.
 Drinker, E., *Journal*, 111, 112, n.
 Drummond, Mary, 3.
 Dublin, 5, 9, 173.
 Duck Creek, 136.
 Dunn, Francis, 14.
 Durborrow, Hugh, 137, n.
 Durham, 37, 49, 155.
 Dymond, Francis W., 44.
 Ealing, 179.
 Earlb, 14.
Earlham College Bulletin, 181.
 Earls Colne, 41, 42n.
East Anglian Notes and Queries, 43, 94.
 East Norton, 129, 137.
 Eastwood, 158.
 Eccles, Solomon, 182.
 Eckston family, 94, 104.
 Edinburgh, 3, 5, 27-33, 50, 108, 127, 128.
 Edmond, ———, *Aberdeen Printers*, 108.
 Edmundson family, 13, 35, 151, 152, 185.
 education, 42n, 144n, 169.
 Eldreth, 24.
 Elizabeth, Princess, of the Palatine, 186.
 Elizabeth Town, 38.
 Elland, 25.
 Ellington, 14.
 Ellington, Leonard, 13.
 Ellis, Henrietta, 18, 132.
 Ellis, John Edward, 44.
 Ellis, Joseph, 77.
 Ellis, Thomas, 173-175.
 Ellis, William, 38n.
Ellis, William and Alice, 38n.
 Ellwood, Thomas, 15n, 105, 181, 182, 185.
 Elsinborough, 70, n.
 Ely, 12-14.
 Emberson, Francis, 13.
 emigration, 22, n, 46, 47, 92n, 99, 100, 132n, 133n, 137n, 138n, 158, 173-175, 186.
 Emlen, James, 177.
 Enfield, 94.
 England, Joseph, 70, 136, 137.
 English. Bethiah, *form*. Rouse, 80, n.
 English, David, Son.
 Essex, 2, 41, 114, 171.
 Estangh, John, 39.
 Etherington, Elizabeth, 49, 50, 127.
 Evans, John, 20, 73, 132.
 Evans, Rowland, 112.
 Evans, William, 39.
 Evans, W. and T., works, 140, n.
 Everden, Thomas, 134.
 Eylefield, Elizabeth, 19.
 Fair Hill, 39.
Fair Quaker of Deal, 92.
 Fairer, John, 171.
 Falconer, David, 28-30.
 Falkener, Robert, 14.
 Fallowfield, Lancelot, 169.
 Fallowfield, William, 16.
 Falls, The, 137.
 Family of Love, 157.
 Pardell, Jo., 12.
 Farmer, John, 73.
 Farnsworth, R., *Epistle*, 168.
 Fawcett, Margaret, 36.
 Fearne, Joshua, 158.
 Fearne, Sarah, 71.
 Feast, Henry, 114.
 Feckenham, 90.
 Fell, Christopher, 127, 128.
 Fell, Leonard, 10, 51, 80, 82, 84.
 Fell, Margaret, *aff.* Fox, 9, 10, 49, 79, 82, 94, 141n, 142, 156, 162.
 Fell, Mary, *aff.* Lower, 10, 79.
 Fell, Sarah, *aff.* Meade, 10, 11, n.
 Fell sisters, 11, 79n, 80n, 162.
 F.S.A., 102, 104, 103, 106, 162.
 Fen Stanton, 13.
 Penny Drayton, 180, 183.
 finance, 49-52, 82-85, 127, 128.
 Fire of London, 98n, 99.
F.P.T., 43, 92, 109, 103, 128, 146, 172n, 173n.
 Firth, Prof. C. H., 46.
 Fish, Samuel, 73, 130.
 Fisher, Abram, 45.
 Fisher, Andrew, 30.
 Fisher, Mary, *nff.* Bayly and Cross, 163-168, 185.
 Fisher, Samuel, 92.
 Fisher, Widow, 134.
 Fishing Creek, 134.
 Fison, William, 12.
 Fleetwood, General, 42.
 Fleming, Charles, 65, 68.
 Fletcher, Elizabeth, 49, 50, 84.
 Flushing, L.L., 4, 38, n, 138, 155.
 Forbes, John, 108.
 Ford, Philip, 175.
 foreign missions, 153.
 Forge, The, 11, n, 80.
 Forsythe, D. H., works, 180.
 Foster, John, 134.
 Foster, Joseph, 106.
 Fothergill, Dr. John, 178.
 Fowler, William, 14.
 Fox family, 46, n, 73, 132, 179.
 Fox, Caroline, *Journal*, 180.
 Fox, Francis W., 44.
 Fox, George, 6n, 10, 11n, 16, 18, 37, 42n, 46, 50, 54, 55, 58-62, 91, 93, 104-107, 139n-145, 154, 175, 177, 179.
Fox, George, 180.
 Fox, G., *Journal*, 23, 24, 42n, 58, 61, 86n, 93n, 95, 96n, 103-105, 120, 141n, 143n, 146, 149, 154n, 162.
 Fox, Mary, 180.
 Frankford, 39, 40.
 Frankland, Henry, 177.
 Frazier, G. M., 108.
 Fred, Nicholas, 63n.
 Freeborn, Susanna, 3, 38-40, 138.
 Freeman family, 3.
 Fretwell, Ellen, 71.
Friends Ancient and Modern, 182.
 Friends, Early, estimate of, 41, 95, 177.
 Friends, Modern, estimate of, 43, 93.
 F.H.S. of Philadelphia, *Bulletin*, 46n.
Friends' Quarterly Examiner, 6, 92n, 95.
 Friezeland, 37.
 Fritchley, 22.
 Frost, Nicholas, 13.
Fruits of Piety, 172n.
 Fry, Francis, 104, 105.
 Fry, J. S. and Sons, 49.
 Fulbigg, Samuel, 12.
 Furby, Thomas, 175.
 Furly, Benjamin, 105, 141, n, 144, n.
 Furness, 55.
 Gaines Colne, 41.
 Gaileatha, 136.
 Galloway, Samuel, 64, 68, 69.
 Gandy, William, 84.
 Garrod (Garritt), John, 42, n.
 Garton, Josiah, 57.
 Garton, William, 57.
 Gateshead, 153.
 Caythorpe, Harper, 179.
 Gen, George, 141.
Genealogist's Pocket Library, 43, 184.
 Georges Creek, 70.
 Germantown, 39, 40.

- Germany, 44, 50, 108.
 Gibbins, F. William, 154.
 Gibbons, Daniel, 55.
 Gibson family, 31, 169-171.
 Gilbert, Anne, *aft.* Reckless, 115, 117.
 Gill, William, 35.
 Gilpin (John ?), 51, 82.
 Gilpin, M., 63.
Gilpin Memoirs, 100.
 Gilpin, Rachel, *aft.* West, 99.
 Gilpin, Richard, 147, 150.
 Gilpin, Thomas, 99.
 Gilstead in Bingley, 101.
 Glaister, Joseph, 30, 64, 68.
 Glisson, Dr. *Parnell*, 42n.
 Goad, Joseph, 78.
 Godmanchester, 13.
 Golding, Thomas, 14.
 Goodacre, Samuel, 132.
 Gooses, 80.
 Gorredyke, 37, n.
 Gough, John, 106.
 Gould, George P., 92.
 Gouldney, Henry, 143.
 Gracechurch Street M.M., 163n.
 Graham, James, 50.
 Graham, John William, 72.
 Graham, J. W., *Supper*, 44.
 Grange, Ireland, 153.
 Gratton, John, 16.
Gratton, John, 22n.
 Grave, John, 51.
 gravestones, 2, 25, 26 ill., 43.
 Gray, John, 44.
 Gray, Philip, 14.
 Gray, Thomas, 12.
 Grayrigg, 50.
 Great Dalby, 129.
 Great Neck, 38.
 Great Strickland, 169.
 Green, Joseph J., 78, 81, 101, 103-107, 155, 159, 162, 177.
 Green, Thomas, 10.
 Greene, John, 24.
 Greene, Robert, 18, 19, 21.
 Greenhead, Priest, 52, 82.
 Greenhow family, 35, 151, 152.
 Greensborough, 134n.
 Gregory, Maurice, *Vivisection and Morals*, 182.
 Greystock, 35, 147-152.
 Griffin, George, 106.
 Gripey, Thomas, 136.
 Grove House School, 178.
 Grubb, Edward, works, 183, 185.
 Grubb, J. Ernest, 159.
 Guildford Creek, 135, 136.
 Gummere, A. M., works, 62, 93, 187n.
 Gurnell family, 179.
 Gurney family, 106.
 Guy family, 195, 169, 170.
 Gwynedd, 153.
 Haarlem, 37.
 Hacker, Colonel, 130.
 Hacker, Isabel, 130.
 Haddenham, 12.
Hague Conferences, 43.
 Haithwaite, Miles, 149.
 Hakeside (Hawkshead), 84, 127.
 Halhead, Miles, 49, 50, 85, 127.
 Haliburton, Bailie, 31.
 Haliburton, Bishop, 108, n.
 Halifax, 23, 25.
 Hall, John, 127.
 Hall, William, 70.
 Hallam, Edward, 73.
 Halliday, S., 156.
 Hampshire, 2.
 Hampton, N.E., 137n.
 Hanbury, Elizabeth, *form.* Sanderson, 101.
 Hank, Luke, 158.
 Hanson family, 24, 25.
 Hardmeat, Tobias, 13.
Harford Family, 184.
 Hargrove, Anne, 128.
 Harlan, George, 63, n.
 Harlingham, 37.
 Harman, Edward, 178.
 Harman, Jeremiah, 178, n.
 Harper, Roger, 128.
 Harrinson, Magdalen, 34.
 Harris family, 64, 65, 87, 129, 187.
 Harris, H.B., *Membership*, 184.
 Harris, J. Rendel, 45, 94.
 Harrison family, 7, 34, 35, 50, 69, 85.
 Harrison, George, 171, 172.
 Hart family, 12, 60, 94.
 Hartley, T., works, 100.
 Hartshill, 106.
 Harvey, John, 13.
 Harvey, T. E., writings, 96, 159.
 Harwood family, 94.
 hat honour, 172.
 Haverford, 39, n, 40.
 Haverfordwest, 175, 185.
 Haverhill, 171, 172.
 Hawkins, Richard, 105.
 Hawkshead (Hakeside), 84, 127.
 Hawley family, 73, 76, 130, 131, n.
 Haydock family, 179.
 Haydock, Roger, 16.
 Hayes, John, 63, 64.
 Hayes, J. R., *Old Meeting Houses*, 153.
 Hayton family, 170, 171.
 Head, John, 112.
 Head, Peter, 50.
 Head, Thomas, 34.
 Heath, Elizabeth, 115, 120.
 Heathcote, Gilbert, 71.
 Heaton family, 54.
 Hebben, Roger, 83.
 Hebbew, 140-145, 162.
 Hefford, Samuel, 73.
 Height, 14, 78.
 Helton, 150.
 Hemlockhill, 90.
 Hemmingsford, 13.
 Hemsted, 38.
 Hepworth, Thomas, 166.
 Hereford, 87.
 Hering Creek, 64, 68, 69.
 Hertford, 43, 100.
Hertfordshire Sessions Rolls, 81, 114, 132, 146.
 Heslett, 36.
 Hewetson family, 35, 36.
 Hexi, Martha, *aft.* McCall, 163.
 Heywood, O., works, 25, 26.
 Hicks, Thomas, 134.
 Higby family, 74, 75, 129.
 Higgate, Cumberland, 149, 151.
 Hill, Richard, 137.
 Hinchley, 73, 117.
 Hindson, Richard, 37.
 Hingsberg family, 3.
 Hipsley, Henry, 153.
 Hitchcock, Lydia, 186.
Hoag, Joseph, 64.
 Hobson, John, 169.
 Hodge, Barbara, 31, n.
 Hodgkin, Thomas, 6, 106, 159.
 Hodgson family, 35, 151, 152.
 Hoes, Colonel, 68.
 Hote-edge, 24.
 Hog, William, 28.
 Hoginton (?Oakington), 13.
 Hogshaw, 4.
 Hogsty End, 3.
 Holcroft, John, 47.
 Holden, J., *Has Prayer*, 155.
 Holder, Christopher, 156.
 Holderness, 23.
 Holker Hall, 55, 145.
 Holland, 37, 44, 48, 50, 128, 144n.
 Holme(s) family, 13, 36, 40-51, 83, 84, 127, 169, 185.
 Holt, Joseph, 20, 21.
Homeland of Penn., 178.
 Hooton, Elizabeth, 17n, 185.
 Hopewell, 153.
 Hopkirk, John, 30.
 Horekils, 70, n, 136.
 Horner, Anne, *aft.* Reckless, 115, 120.
 Horsheath, 13.
 Horsham, 57.
 Hosier, Henry, 70, 133.
 Hotblack, John, 170.
 How, 149.
 How family, 3, 14.
 Howard, James, 66.
 Howe, General, 110.
 Howgill, Francis, 49-52, 82, 83, 96n, 185.
 Howgill, Mary, 49.
 Hoyland, Charles, 107.
 Hoyland, Tabitha, *aft.* Middleton, 132, n.
 Hubbard family, 75, 131.
 Hubbersty, Miles, 71.
 Hubbersty, Stephen, 171, n.
 Hubbertorne, Richard, 50, 83, 84.
 Huddersfield, 25, 26ill.
 Hudson, Elizabeth, 34, 152.
 Hudson, Matthew, 121.
 Huff, Mary, 138.
 Huliohs, Walter, 136, n.
 Hull, 51.
 Hull, W. I., works, 43.
 Hunne family, 163-168.
 Hume, Robert, 166-168.
 Hume, Sophia, *form.* Wiging-ton, 163, 166-168.
 Hume, S., *Exhortation*, 168n.
 Hunsdon, 114.
 Hunt, Freeman W., 3.
 Huntingdon, 13.
 Huntingdonshire, 12-14, 22, 117.
 Huntington, Pa., 55.

- Hussey, Christopher, 137n.
 Hussey, John, 137, n.
 Hutchins, Widow, 64, 68.
 Hutton, 52, 82.
 Hutton in Forest, 34.
 Hutton John, 148-151.
 Hutton Roof, 35, 151.
 Hutton, Thomas, 51.
 Hyam, Ann, 167n.
- Ibbott, Francis, 14.
 Richester, 137n.
 Indians, 47, 62, 100, 135.
 Informers, 20.
 Ingram, Robert, 13.
 Ingram, Susannah, *form. Fell*, 80, 81, 186.
 Ingram, William, son, 186.
 Inkberrow, 86n.
 inventions, 155, 176.
 Ireland, 44, 50-52, 57, 82-85, 92n, 153, 177.
 Ismead, Richard, 51.
 Ives, John, 12.
 Ives, William, 12.
- Jack family, 150, 151.
 Jackson, Henry, 24.
 Jackson, William, 34.
 Jamaica, 130.
 James II., 79.
 James family, 90, 186.
 James, N. G. B., *Mill Hill School*, 178.
 James River, 66, 68.
 James Town, 66.
 Jameson, J. Franklin, 62.
 Jameson, Russell P., 54.
 Janney, Jacob, 138.
 Janney, Samuel M., 106.
 Janney, S. M., *William Penn*, 126.
 Jay, Allen, 182.
 Jefferys, Samuel, 52.
 Jeffrey, Russell, 153.
 Jenkins, H. M., *Penn Family*, 55.
 Jerrom, Mary, 100.
 Jesson, Robert, 75.
 Jobson, Richard, 13.
 Johns, Abraham, 60.
 Johns, Richard, 64, 68, 69.
 Johnson, John, 116.
 Johnson, Robert, 165.
 Johnson, Widow, 135.
 Jones, Rice, 59.
 Jones, R. M., works, 107, 153, 154, 156, 157, 159.
 Jordan family, 66-68.
 Jordans, 155, 178, 182.
 Josselin, *Rev. Ralph*, 41.
 judgments, 42, n.
- Keith, George, 156, 177.
 Kelly, R. L., *Earlham College*, 181.
 Kendal, 49, 50, 82.
 Kendall, John, 105.
 Kennerley, Joseph, 69, 70.
 Kent, 105.
 Keythorpe, 129, 130.
 Kickatan, 68.
 Killingsby, 131n.
 Killington, 122n.
 King, Alfred J., 44.
- King, William, 14.
 Kings Creek, 134.
 Kinsey, John, 138.
 Kirbymoorside, 146.
 Kirkbride, 138n.
 Kirkbride, Joseph, 138, n.
 Knaresborough M.M., 101.
 Knight, F. A., *Annual Monitor*, 44.
 Knipe, 150.
 Knipe, George, 78.
 Knipe, Holland, 37.
Kwakers, De, 48.
 Ladd, John, 40.
 Laiton (Leighton), 14.
 Lambert, Edward, 14.
 Lambeth Palace, 47.
 Lamonby, 35.
 Lampe, Henry, 78.
 Lancashire, 10, 50, 71, 79, 155.
 Lancaster, 10, 49, 51, 78, 79, 82, 85, 127, 141, 142, 144n, 149, 180.
 Lancaster, James, 50-52, 82, 83, 85.
 Landsmeer, 37, n.
 Langham, 129.
 Langhorne, Edward, 34, 35.
 Langhorne, Mary, 150, 151.
 Langhorne, Pa., 39n.
 Lanson, G., *Lettres de Voltaire*, 95, 184.
 Larke, Sampson, 47.
 Laurence, Agnes S., 140n.
 Laurence, William, 38.
 Lawrie, Gawn, 132, n.
 Lawson family, 78.
 Lawson, John, 82.
 Lawson, Mary, 63-71, 137, 138.
 Lawson, Thomas, 51, 52, 82, 85, 149, 169.
 Leachworth, Robert, 12.
 Lean, William S., 44.
 Learned, M. D., *Pastorius*, 157.
 Leaver, Richard, 131n.
 Leeds, Edward, 153.
 Lees family, 54.
 Leeuwarden, 37, n.
 Leicester, 18, 22, 74-77, 117.
 Leicester M.M., 18, 77.
 Leicester and Rutland Q.M., 17, 72, 76, 131.
 Leicestershire, 17-22, 72-78, 129-132.
 Leighton (Laiton), Hunts, 14.
 Leiston, 3, 155.
 Leith, 29n.
 Lendores, Christian, 29n.
 Lettsom, Dr. John, 106.
 Leven, Elizabeth, 49.
 Lewes, America, 70n, 136.
 Lewis, John, 70, 133.
 Lincoln, Abraham, 158.
 Lincolnshire, 49.
 Lincolnshire Q.M., 71.
 Lindley, H., *Earlham College*, 181.
 Linn, Staffs, 86n.
 Linton, Cambs., 13.
 Lister family, 100.
 literature, 41-52, 82-85, 92-96, 127, 152-158.
 Little Book of Selections, 156.
- Little Dalby, 129.
 Little River, 66.
 Littlebooy, A. L., *Jordans*, 155, 159.
 Littleport, 12.
 Live Neck, 66.
 Liverpool, 151, 152.
 Liversedge, 24, 177.
 Lloyd family, 106, 133, 137, 185.
 Loe, Thomas, 52n.
 Logan, Charles, 112.
 London, 2, 54, 98, 128.
 London, Bishop of, 52.
 London, *Storming of*, 47.
 London Y.M., *Minutes of*, 183.
 London Y.M., *Proceedings*, *Index to*, 44.
 Long Crendon, 99.
 Long Island, 38, 137, 138.
 Long Stanton, 13.
 Longland, Jonathan, 14.
 Longstreth Family, 183.
 Lotherington, William, 24.
 Lothersdale, 153.
 Loughborough, 121.
 Lowder, John, 12.
 Lowe, Emanuel, 67.
 Lower family, 79, 94.
 Lowther family, 13, 55, 56.
 Lucas, Perceval, 106.
 Lurting, Thomas, 92, n.
 Luten, 93, 153.
 Lycock, Henry, 169.
 Lynam, Margaret, 71.
- McCall, James, 165.
 McClure, Dr. J. D., 178.
 Maclean, Allan M., 147.
 Macnaughton, W. A., 122.
 Maddie, Daniel, 14.
 Magety Bay, 135.
 Maide, William, 37.
 Mallison, Jane, 151.
 Mallison, Miles, 151.
 Maltby family, 158.
 Man, Isle of, 6-11, 52, 83.
 Manchester, 2, 4, 143.
 Manca (Mauny), 12.
 Manners, Emily, 61, 100, 121.
 Manners, Rachel L., 61, 121.
 Mansfield, 115, 120, 122.
 Maple Grove, 153.
 Marche, Thomas, 103.
 Margate, 177.
 Mark family, 35, 151, 152.
 Marriott, Ruth, *form. Wright* and Reckless, 115.
 Marriott, William, 115.
 Marsden, John, 78.
 Marsh family, 105-107.
 Marsh Grange, 179.
 Marshall, —, 80.
 Marshall, C., *Epistle*, 172.
 Marshall, Thomas, 14, 73.
 Marshall, William, 146.
 Martin, William, 13.
 Martindale, John, 152.
 Mary II., 5 ill., 56.
 Maryland, 63-65, 70, 133, 136, 139, 153, 175n.
 Mascall, William, 90, 91.
 Mason, John, 12.
 Masters, Sabilla, 137.
 Mather, Christopher, 64, 65.
 Mather, Cotton, 144n.
 Mathew, Robert, 13.

- Mattson, Margaret, 62.
 Maud family, 54.
Maulsly Genealogy, 158.
 Mauny (Manca), 12.
Mayflower, 185.
 Mead, Richard, 106.
 Mead, Ruth, *form.* Marsh, 106.
 Meade family, 80, n, 81, 187.
 Meason, Agnes, 171.
 Media, Pa., 63n.
 Meeting House Court, 4, 54, 98.
 Meeting records, 14, 22, 71, 103, 130, 154.
 Mele (Mole), Bryan, 175, n.
 Mellors, R., *Nottinghamshire*, 179.
 Melton, 75.
 Mepal, 12.
 Merion, Pa., 39, n, 40, 137.
 Meswadaks, 135.
 Metinnicock, 38.
 Middleton family, 36, 132.
 Middleton, Pa., 39n.
 Midgley, James, 105.
 Milford Junction, 155.
 Mill Hill, 178.
 Miller family, 2, 29, 31-33, 44.
 Milne, Thomas, 108.
 Miltin, Robert, 13.
 Milton, John, 105, 178.
 Mole (Mele), Bryan, 175, n.
 Molleson, Christian, 122, 180.
 Money, William, 21, 72, 129.
 Montesquieu, —, 54.
 Monyash M.M., 71.
 Moor, Dr., 64, 69.
 Moor, John, 24.
 Moore family, 37, 85, 86.
 Moorhouse, E. Hallam, *Samuel Pepys*, 181.
 More, Dr. Henry, 177.
 Morland, 169.
 Morland, John, 159.
 Morris family, 70, 112, 133, 137, 136.
 Motherby, 35, 149-151.
 Motherkill, 136, n.
 Mounsey, Thomas, 105.
 Mudy Creek, 135, 136.
 Muggleston, Edward, 74.
 Mulberry Grove, 135, 136.
 Murbar, 169.
 Muschamp, R., *Some Bury Records*, 179.
 Musgrave, Peregrine, 175.
 Myers, A. C., works, 63n, 92n, 96, 100, 159.
 mysticism, 157.
 Naish, Arthur J., 105.
 Nansemond, 67, n.
 Nanticoke, 134, n.
 Nantucket, 38n.
 Narragansett, R. I., 165.
 Nary, Nicholas, 166.
 Nash, George, 13.
 Nash, William R., 55.
 Nasmith, James, 28.
 Nassawadox, 135, n.
 Nayler, James, 59, 84.
 Need family, 116.
 Needham, Clement, 22n.
 Needham Market, 3.
 needlework, 4, 55, 101.
 Neele, Edward, 14.
 Neill, William, 30.
 Neshaminy, 39, n, 138, n.
 Nether Broughton, 22n.
 New England, 50, 137n.
 New Jersey, 47, 70n, 92n, 132n, 153.
 New York, 140n, 175.
 New York Y.M., *Minutes*, 179.
 Newbery, Leah, 38n.
 Newby, 169.
 Newby family, 66, 67, 127.
 Newcastle (Amer.), 70, 137.
 Newman, Henry, 45.
 Newman, Josiah, 86n, 90, 106.
 Newman, Thomas P., 44.
 Newport, Earl of, 96n.
 Newton family, 106, 187.
 Newtown, Pa., 39, 40, 137.
 Nicholls, John, 105.
 Nicholson, Joseph, 50.
 Nieuwburg, Bastiaan, 37.
 Nieuwburg-Wood, Eva G., 48.
 Nix, William, 58n.
 Noble family, 98, 148-151.
 Nock, William, 135, 136.
 Norgrove, 90n.
 Norris, John, 13.
 Northampton, 18.
 Northampton M.M., 139.
Northampton Register, 25, n.
 Norway, 44.
 Norwich, 41n, 43, 49-51, 82.
 Nottingham, 22n, 58-62, 71, 115.
 Nottingham M.M., 100, 116.
 Nottingham, Samuel, 14.
 Nottinghamshire, 158.
Nottinghamshire, In and About, 179.
 Nottinghamshire Q.M., 22, 71.
 Nunn, Joseph, 12.
 Oake, Richard, 36.
 Oakenshaw, 24.
 Oakham, 18, 20, 21, 73, 74, n, 75, 77, 129-131.
 Oakington (? Hogington), 13.
 oaths, 24, 62, 135n, 158.
 obituary, 102.
 Olfon, 3.
 Onslow, Dorothy, *aft.* Somerford, 91, n.
 Ord, George, 155.
Original Records of Persecution and Indulgence, 47.
 Orston, 158.
 Osburn, William, 27.
 Over, 13.
 Owen family, 137, 186.
 Oxford, 62, 90n.
 Oxfordshire, 99.
 Pagan Creek, 66, 63.
 Page, William, 132.
 Palmer family, 12, 38n, 72, 73, 74, 76.
 Palmer, Esther, 4, 38-40, 63-71, 133-139.
 Pant, The, 154.
 Parker, Alexander, 37, 49, 51, 82.
 Parnell, James, 41, n, 83.
 Parnell, John, 13.
 Parnell, Thomas, 13.
 Parr, Robert, 6.
 Parr, Samuel, Jun., 121.
 Pasquotank, 67, n.
 Patapsco, 64, 69.
 Patrickson, Anthony, 52, 83.
 Pattison, Barbara, 51.
 Patuxent, 64.
 peace, 44, 94, 152, 158.
Peace Congress, Report of, 94.
 Peachy, Edward, 13.
 Peachy, Walter, 13.
 Peacock, John, 13.
 Pearson family, 24, 34, 74, n, 100, 130, 131n, 159.
 Pease, Sir Alfred E., 105.
Pedigree Register, 96, 156.
 Pemberton family, 179.
 Pembroke, Earl of, 96, n.
Pembrokeshire, 185.
 Pengelly, William, 94, n.
 Penington, Isaac, 156, 185.
 Penn, Guilhelma Maria, 154.
 Penn, Hannah, 55, 154.
 Penn, Hannah, *aft.* Clayton, 101.
 Penn, John, 55.
 Penn, Richard, 55, 101.
 Penn, William, 5, ill, 52n, 56, 57, 62, 92, 96, 99, 100, 143, 154, 155, 157, 177, 181, 187.
 Penn, W., works, 11, 52, 126.
 Penney, Norman, 44, 48, 94, 102, 106, 157, 159, 185.
 Penney, Robert Alfred, 159.
 Pennsylvania, 38, 44, 62, 70, n, 71n, 99, 116, 136, 137n, 138, n, 153, 158, 173-175.
 Pennsylvania Historical Society, 100.
 Pennsylvania History Club, 96.
Pennsylvania Magazine of History and Biography, 46.
 Pearith, 35, 149.
 Pearuddock, 35, 147-151.
Pepys, Samuel, 181.
 Perquimans, 66.
 Perry, 14.
 Perton, 86n.
 Peters, William, 65.
 Peterson, Adam, 133.
 Philadelphia, 2, 39, 40, 45, 46, 63, 71, 91, 93, 133, 137, 139, 153, 167n, 175.
 Philadelphia Y.M., 164, 180.
 Picket, William, 63.
Fifty Promoted, 100, 168n, 172n.
 Pilesgrove, 133.
 Pilkington family, 75, 131, n.
 Pitstow, Joseph, 24.
 Pitstow, Thomas, 72-74.
 Pitt, Andrew, 96.
 Pitt, John, 133, 134.
 Place, Henry, 12.
 Picasants, Jane, 85, 66.
 Plymouth, 45.
 Pole family, 4.
 Pole, Thomas, M.D., 4, 160.
 Pope family, 79, 133.

Popish Recusants, 23.
 Potomac, 64, 68.
 Potter, Daniel, 116.
 Preeeson, Thomas, 135, n.
Premonitory Extracts, 168n.
 Presbyterians, 31, 37n, 148-151.
 Preston family, 55, 56.
 Preston, Justice, 145.
 proclamations, 5, 56.
 Procter, Jeremiah, 13.
 Procter, Stephen, 3.
 Proud, Robert, 106.
 Providence, Pa., 40, 63, 138.
 Public Record Office, 103.
 Pumphrey, Caroline W., 86.
 Pumphrey, Stanley, 86.
 Purkis, Thomas, 14.
 Pusey, Caleb, 71, n, 133.
Quaker Biographies, 179, 185.
 Quaker Hill, 54.
 "Quaker Hole," 54.
 Quaker inventions, 155, 176.
Quakeriana, 155.
Quakers, De, 48.
Quakers, Orders Touching, 128
 Quakers Yard (Hull), 54
Queries, Some, 108.
 Quinn, J. Henry, 41.
 Rabye, Ro., 13.
 Radley family, 17n.
 Radley, Mary, 17-22, 72-78, 129-132.
 Radnor, Pa., 40.
 Rae, Richard, 27.
 Rampside, 149.
 Ramsey, 14, 117.
 Randolph, Edward, 109.
 Ranters, 157.
 Rapahannock, 65.
 Raper, Anne, 36.
 Rash, Edward, 12.
 Rastrick, 25.
 Ratcliffe, 80.
 Ratcliff, Robert, 67, 68.
 Rawle, Francis, 46.
 Rawlins family, 38n, 64, 164, 166.
 Rawlinson, Thomas, 50, 51, 82, 127.
 Read, James, 12.
 Read, Richard, 12.
 Reading, 100.
 Reading, Mary, *aft.* Stanley, 86n, 87, 91.
 Reading, William, 86n.
 Reckless family, 58-61, 115-121, 177.
 records, see Meeting Records.
 Red Bank, 39, 49, 137.
 Redbourne, 146.
 Redmile family, 129, 131.
 Reedhead, Jane, 36.
 Reigate, 2, 186.
 Relf family, 149, 152.
 Reny, ———, 11.
 Reynolds, George, 127.
 Rhoads, Samuel N., 155.
 Rhode Island, 38, n, 136n, 165.
 Richards family, 20, 129, 131, n.
 Richardson, George, 105.
 Richardson, Grace, *aft.* Reckless, 115, 116, 122, 180.

Richardson, John, 38n, 169.
 Richardson, Richard, 60.
 Richmond, Yorks, 23.
 Rickerby family, 34.
 Riddling, 34.
 Ridlington Park, 131.
 Rigg, James M., 56.
 Right, Thomas, 12.
 Ring, Nicholas, 132.
 Ripley, 158.
 Rippon (Ripton), 13.
 Rithed, Thomas, 13.
 Ritson family, 36.
 Roberts, George, 76.
 Roberts, Gerrard, 128, 141n.
 Roberts, Lucy B., *William Penn*, 180.
 Roberts, O., *Missions*, 153.
 Roberts, William, 73.
 Robins, Jesper, 13.
 Robins, John, 132.
 Robinson family, 37, 152, 169.
 Robinson, George, 75, 130, n, 131, n.
 Robinson, William, 44.
 Robson family, 26, 79, 106, 136.
 Rodes family, 71, 158.
 Rogers, Elizabeth, 4.
 Rogers, Francis, 4.
 Roo, *Jone, aft.* Reckless, 59.
 Roper, Richard, 50.
 Rose, Jeremiah, 12.
 Rossendale, 155.
 Rotterdam, 37, 144n.
 Rous family, 80, n.
 Routh, Martha, *form.* Winter, 22n.
 Rowntree, John S., 105, 159.
 Rowntree, Joseph, 44.
 Rowntree, J. Wilhelm, 106, 157.
 Roydon, 114.
 Rukin, Agnes, 152.
 Runnington, Widow, 132.
 Russell, Elbert, *Earlham College*, 181.
 Russell, Mary, *aft.* Collinson, 178.
 Russell, Michael, 178.
 Rutland, 17, 21.
 Rutt, John, 106.
 Ryley, Anthony, 73.
 St. Ives, Hunts, 13, 117.
 St. Monie, 135, n.
 Salem, Pa., 40, 70.
 Salthouse, Robert, 10, 52, 83, 85.
 Salthouse, Thomas, 52, 83, 85, 127.
 Samn, Nathaniel, 106.
 Sams, Joseph, 106.
 Sanderson, Anthony, 169.
 Sanderson, Elizabeth, *aft.* Hanbury, 101.
 Sanderson, William, 37.
 Sands, David, 140n.
 Sandy Spring, 153.
 Sansom, Eliza H., 156.
 Savage, Thomas, 169.
 Savoy, The, 120, n.
 Scaife, George, 51, 82.
 Scaife, John, 85, 127.
 Scaife, 150.
 Scarborough, 3, 180.
 Schuylkill, 173n.

Scollcock, Henry, 34.
 Scotland, 27-33, 51, 84, 85, 108, 122-128.
 Scott family, 34, 100, 151.
 Scougal, Bishop, 108, n.
 Scrucks, Jonas, 12.
 Seebohm, F., *Village Community*, 18.
 Seekers, 94, 157.
 Selby, Ann, 94.
 Senior, Widow, 118.
 Sewart, Bessie, 50.
 Shackle, Thomas, 39, n.
 Shackleton family, 24, 54.
 Shapp, 170.
 Sharp, Isaac, 44, 95, 107, 141n, 144n, 157, 159.
 Sharpless, T., *Quaker Boy*, 93.
 Shenton, William, 73.
 Shephard, Anne, 36.
 Shepherd, Henry, 150.
 Shippen, Ann, 133.
 Shrewsbury, Amer., 138.
 Shute, Joseph, 167.
 Sidcot, 45, 184.
 Sidebank, 151.
 Sidon, Henry, 187, n.
 Sileby, 73.
 silence in worship, 93.
 Simcock, Jacob, 64, 137.
 Simons, Thomas, 67.
 Simons, William, 132.
 Simpson family, 34, 170.
 Simpson, William, 51, 83.
 Skelton, 34, 35.
 Skeltwood, 90.
 Skemico, 66.
 Skinner, Peter, 65, 68.
 Skipton, 25.
 Slack family, 37.
 Slater Neck, 136.
 slavery, 54, 164, 167.
 Slee family, 35, 151, 152.
 Slee, John, 51, 83-85, 149.
 Small, Benjamin, 67.
 Smallwood, Alan, 149.
 Smith family, 12-14, 17n, 20, 115.
 Smith, C. F., works, 105, 106, 159, 183.
 Smith, D. E. Hager, 163.
 Smith, Henry E., 106.
 Smith, J., *Catalogue*, 104, 142, 143n.
 Smith, William, 60.
 Snaresdale, Richard, 14, 115, 117.
 Snowden family, 146, n.
 Snowden, Richard, 64, 69.
 Soham, 13.
 soldiers become Friends, 23, 27, 99.
 Somerby, 17-22, 72-78, 129-132.
 Somerset family, 86n, 91, n.
 Somerset House, 3, 17n, 61, 103.
 Somersham, 14.
 Soulby, 150.
 South Carolina, 163.
 Southern Branch, 67.
 Southey, Robert, 33.
 Southoe (Southoe), 14.
 Southwark, 101.
 Sowerby, John, 35, 151, 152.
 Sparrow, Thomas, 172n.
 Speight, H., *Bingley*, 34, 101.

- Spence, R., etchings, 93, 162.
 Spitalfields, 44.
 Spriggs, Lydia, *aff.* Pengelly, 94n.
 Springfield, 39, 40, 137.
 Stafford, 23.
 Staffordshire, 16, 86, n. 91n.
 Ståhelin, M., *George Fox*, 95.
 Stanley family, 86-91.
 Stanton, 13.
 Starling, William, 13.
 Startloe (Sturtloe), 14.
 State Papers, 56, 103, 105, 161.
 Steade, Thomas, 34.
 Stephenson, John, 117.
 Stevens family, 4, 13, 70, 133, 134.
 Stevenson, Widow, 69.
 Stisted, 172n.
 Stockdale, William, 51.
 Stockins (Stockton), Richard, 38.
 Stockley, John, 136.
 Stockton (Stockins), Richard, 38.
 Stoddah, 149.
 Stoke Newington, 101.
 Stokesley, 146.
 Stone Dean, 178.
 Storrs, Sarah Ann, 101.
 Story, John, 49.
 Story, Robert, 85.
 Story, Thomas, 32, 38n, 63, 67, 101, 133.
 Stowsley, 146.
 Strangman, J. Pim, 159.
 Strathern, 130.
 Straton, Benjamin, 135.
 Stubbs, E. 10.
 Stubbs, John, 10, 51, 83, 84, 127, 128, 141, n, 144, n.
 Stubbs, Thomas, 51.
 Sturge, Charlotte, 106.
 Sturge, Joseph, 182.
 Sturge, Joseph, 45.
 Sturtloe (Startloe), 14.
Sufferings, Declaration of, 146n.
 Suffolk, 3, 94, 155, 171.
 Surrey, 82, 137n, 140.
 Susquehannah, 63.
 Sussex, 149.
 Sutton, 12, 73.
 Sutton family, 169.
 Swale MSS., 37.
 Swanmore, 155.
 Swannington, 74.
 Swarthmore, 10, 11, n. 49, 78, 79, n. 80, 82, 127, 149, 180.
Swarthmore College Bulletin, 183.
 Swarthmore Lecture, 156.
 Swarthmore MSS., 6n, 49, 50n, 82, 104.
 Swarthmore records, 14.
 Swavosey, 13.
 Swedenborg, Emanuel, 100.
 Swift, Mary G., 4, 145, 162.
 Switzerland, 44.
 Sydney, Viscount, 56.
 Synderhill Green, 23.
 Taber, David S., 140n.
 Tallack, William, 45.
 Tangye, R., *Tales*, 92n.
 Tangye, Sir Richard, 45, 155.
 Tardebigge, 90, 91.
 Tasmania, 44.
 Taylor family, 4, 13, 36, 44, 49, 54, 63n, 82, 137n.
 Taylor, A. L., *Longstreth Family*, 183.
 Taylor, Judith, *form.* Hanson, 25.
 Taylor, Tabitha, 26 ill.
 Taylor, Thomas, Maryland, 175, n.
 Taylor, Thomas, captain, 23-26.
 Taylor, Thomas, ex-priest, 23, 83, 85.
Teachers and Taught, 185.
 Teasdale, Hugo, 37.
 Theaker, Anne, *aff.* Rockless, 115.
 Theaker, Elizabeth, *aff.* Thompson, 117.
 Thomas, Allen C., 159.
 Thomas, Edward, 66, 68.
 Thomas, Samuel, 69.
 Thompson, Henry, 45.
 Thompson, John, 105.
 Thompson, Nathaniel, 132.
 Thompson, Thomas, 79, 104, 105.
 Thompson, William, 117.
 Thomson family, 14, 18-22, 72, 77, 120, 129, 131.
 Thornhill, John, justice, 24.
 Thornley, Benjamin, 14.
 Thornton family, 65.
 Thorogood, George, 12.
 Thorp, F., *Brief Sketch*, 94.
 Thrinaby, 169.
 Tiffin, John, 52, 82.
 Tilton, 129.
 Timms, James, 12.
 tithes, 22n, 71, 87, 148, 154.
 Tod family, 150.
 Todhunter, John, 35, 151, 152.
 Toms, Francis, 66, 67.
 Topping family, 34.
 Tottenham, 17, 178.
 Townsend, John, 44, 52.
 trades and professions, 2, 27, 75, 101, 121.
 Transquaking, 70, 134, n.
 Tredhaven, 69, 133, n. 134.
 Trent, Maurice, 30.
 Trewet, George, 135, 136.
 Trewet, John, 136.
 Trigg, Daniel, 19.
 Trigg, James, 21.
 Tuckett family, 4.
 Tuckoho, 69, 133, 134.
 Tugby, 129.
 Tuke, H., *works*, 140, 142.
 Turner, —, 41.
 Turner, Frewen, 77.
 Turner, G. Lyon, 37, 47, 147, 171.
 Turner, J. Horsfall, *works*, 25, n. 26n.
 Twycross, 154.
 Twyford, 129.
 Tylor, Charles, 106.
 Ulverston, 78, 81.
 Unsworth, Matilda, 26, ill.
 Uppside M.M., 100.
 Ury, 122.
 Vagrancy, 146.
 Vale, The, see Belyoir.
 Van Senden, G. H., 48.
 Vaux family, 2, 3, 45, 110-114, 186.
 Vaux, George, 2, 3, 45, 114, 159, 163n, 168, 186.
 Venice, 50.
 Virginia, 63, 65, 67, n. 111, n. 133, 135, n. 136, 139, 153.
 Voltaire, F. de, *Lettres*, 54, 62, 95, 184.
 Wade, John, 41, n.
 Wadsworth, Abraham, 24.
 Walthman, Mary, 78.
 Walderne family, 2.
 Wales, 49, 154, 155, 173n, 185.
 Walker family, 13, 36, 140n, 150, 152.
 Waller, Richard, 50.
 Wallis, Edward, *Chess Miniatures*, 42.
 Wala, Nicholas, 112.
 Walsutton (Walsoken), 12.
 Walter, Richard, 135.
 Walton, 12.
 Walton, J. Barnard, 154.
 Warborough, 99, 100.
 Warboys (Worboyes), 13.
 Ward, Rebecca, 84.
 Warder, Susanna, 187.
 Warner, Ella, 45.
 Warner, S. A. *Teachers and Taught*, 184.
 Warton family, 34, 35.
 Warwick, 17, n.
 Washington, General, 110.
 Washington, D.C., 62.
 Watermillock, 152.
 Waters, Samuel, 76.
 Watkins, Edward, 158.
 Watkinson, Richard, 58n.
 Watson family, 60, 115, 136, 177.
 Watts, George, 37.
 Waugh, Dorothy, 85.
 Waugh, Jane, 84.
 Waylen, H., *Mountain Pathways*, 158.
 Webb, Elizabeth, 63, n.
 Webb, John, 13.
 Webb, M., *Fells*, 11n, 81, 142, n. 144n, 162, 179.
 Webb, M., *Penns*, 154.
 Weeks, Dorothea F., *aff.* Rowland, writings, 183.
Welcome, 185.
 Wellingborough, 132, 159.
 Wellingborough M.M., 139.
 Wells, William Frederic, 107.
 Wernle, Prof., on *George Fox*, 95.
 Wesley Historical Society, 103.
 West family, 99, 162.
 West Chester, 38, 63n.
 West Indies, 103.
 West Jersey, 22n.
 West Ratum (Wrattling), 13.
 West River, 64, 68, 69, 134.
 West Wickham, 13.
 Westbury, L.I., 38.
 Western Branch, 67.
 Westminster, 93, 103, 120n.
 Westmorland, 50, 147, 150, 169, 172n.

- Westwood, John, 12.
 Wharton family, 171.
 Whitfield, John, 171.
 Whitbar (Whitbarrow), 169.
 Whitby, 3.
 White family, 43, 45, 66, 121.
 White Lee M.M., 158.
 Whitehead family, 171.
 Whitehead, Ann, 107.
 Whitehead, George, 46, 47n.
 83, 107, 140, 143, 145,
 146n.
 Whiting, John, 104, n, 141n,
 143n, 144n, 145.
 Whitley, Dr. W. T., 92.
 Whittier, J. G., *Poems*, 153.
 Whittlesey, 12.
 Whitwell, Edward, 52, 82.
 Whorekilns, 70, n, 136.
 Wibbergh, Thomas, 169.
 Wicocomico, 134, n.
 Wigham, Thompson, 102.
 Wight, Thomas, 106.
 Wigington family, 166, 167.
 wigs, 187, n.
 Wigston, 20, 132.
 Wilcocks, Jeffrey, 72-74.
 Wilcocks, Ralph, 73.
 Wild, Frances, 91.
 Wilkinson, William, 12.
 Willan, Thomas, 49, 82.
 William III., 5 ill. 81.
 Williams, William, 12.
 Willingham, 13.
 Willis, Dr. J., *Magic Squares*,
 182.
 Willoes, John, 73.
 wills, 18-22, 29, 61, 72, 115,
 162, 163, 164, 166.
 Wilmer family, 184.
 Wilsford, John, 18, 21, 22, n.
 Wilson family, 65, 68, 73,
 141n, 169, 182.
 Wilson, Agnes, 84.
 Wilson, Ann, 82, 127.
 Wilson, Sir Charles, 182.
 Wilson, George, 51.
 Wilson, William, 50.
 Wiltshire, 137n.
 Wineswold, 73.
 Wincolumlee, 54.
 Winder, Henry, 147-151.
 Windermere, 179.
 window tax, 2.
 Winkfield, Edward, 12.
 Winter, Edward, 169.
 Winter, Martha, *aft.* Routh,
 22n.
 Winter, Robert, 169.
 Wisbech, 12.
 witchcraft, 62, 93.
 Witchell, John, 33, n.
 Witham, 74.
 Withoote, 129, 130.
 Wolce, Widow, 39.
 women's meetings, 71, 177.
 Wood family, 179.
 Woodbridge, 3.
 Woodbridge, Amer., 38, 39,
 138.
 Woodbrookers, Old, 44.
 Woodburn, Mary, 80.
 Woodfall, *Public Advertiser*,
 99.
 Woodhouse, 25.
 Woodland, Richard, 73.
 Woods, Richard, 18.
 Woolrich, Humphrey, 16.
 Worboyes (Warboys), 13.
 Worcester, 86n.
 Worcestershire, 86-91.
 World's Great Books, 182.
 Worminghurst, 154.
 Worsdell, Thomas, 45.
 Woster, Thomas, 120n.
 Wright family, 12, 33n, 53,
 115, 172.
 Wrogden, William, 116.
 Wyatt, Bartholomew, 40.
 Yard, Elizabeth, *aft.* Fox, 46.
 Yawpim, 66.
 York, 24, 25, 61, 102, 128,
 154.
 York, Amer., 38, 68.
 Yorkshire, 23, 24, 51, 54,
 140n, 146, 155.
 Young, Thomas, 106.

